

# THE MISSAL

ACCORDING  
TO THE CARMELITE RITE

IN LATIN AND ENGLISH  
FOR EVERY DAY IN THE YEAR



TYPIS POLYGLOTTIS VATICANIS - MCMLIII



GARZI

ROMA, TRASPONTINA

OUR LADY OF MOUNT CARMEL



Nihil Obstat

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WE are deeply indebted to those who have produced this most attractive translation of the Carmelite Missal. Up to the present the many differences between the Roman and the Carmelite rites have made it difficult for those hearing Mass in our churches to follow the liturgy and to be one in prayer with the priest at the altar. We are happy to see that this difficulty no longer exists.

The new translation has a special interest for those who, as members of the Third Order or of the Confraternity, belong to the spiritual family of Carmel. There is no better way of cultivating the spirit of an Order than by living its liturgy. The genuine spirit of an Order lives only in those who live its prayer-life.

It is our fond hope that all who are one with us in Carmel will be one with us as we pray that through the channel of the liturgy of Carmel the spiritual fruits of the Order may be theirs in a greater abundance.

Given at Rome, on the Feast of the Nativity of our Lady, 1953.

KILIAN E. LYNCH, O. Carm.

**Prior General**

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# INTRODUCTION

## I - THE CARMELITE RITE



THE rite which Carmelites follow in the carrying out of liturgical functions is known as the "Rite of the Church of the Holy Sepulchre at Jerusalem." This rite was adopted at the same time as the Carmelites received their Rule from S. Albert, Patriarch of Jerusalem, about 1209, the Church of the Holy Sepulchre being his metropolitan church.

The liturgy then in force in this church can in general be classified as Roman-Gallic, a liturgy at that time flourishing throughout Gaul. It was fundamentally Roman with a few variations drawn from the Gallic usages of that age. This liturgy had been established in the church of the Holy Sepulchre by the French Canons who had been brought there by the Crusader, Godfrey de Bouillon, after the capture of Jerusalem by the Crusaders on July 15, 1099. In the course of time the liturgy was embellished by additional ceremonies, for it was fitting to observe with special solemnity the mysteries of the Redemption in the places where they were originally enacted. And today, two of the processions proper to the Carmelite Rite and still prescribed in our Missal, namely those before the Conventual Mass of the feasts of the Ascension and of the Assumption, are precious relics of the ceremonies performed by the Canons of the Holy Sepulchre in the very places in which these mysteries occurred.

When the hermits of Mount Carmel adopted this liturgy, they naturally modified it to conform to their simple, eremitical way of life. And at the time that the Order was transplanted from Palestine to Europe in the thirteenth century because of the increasing dangers of Saracen persecution, they brought this liturgy with them. However, in adapting themselves to a new mode of life as mendicant friars, they were greatly influenced by the mendicant Orders already established, especially by the Dominicans, and this influence extended to the liturgy as well. It was because of this that in the early part of the fourteenth century a German Carmelite, Sibert de Beka, in order to restore to the Order the liturgy of the Holy Sepulchre, composed his monumental work: "The Ordinal of the Brothers of the Order of our Blessed Virgin Mary of Mount Carmel, drawn and extracted from the approved usage of the Church of the Holy Sepulchre in Jerusalem within the boundaries of which the Order of these Brothers had its beginning." Although in the succeeding centuries there have been many additions to and changes in our rite, especially in the post-Tidentine era, we can yet say that the Ordinal of Sibert de Beka remains the fundamental code of Carmelite liturgy.



We can note but briefly some of the evidences in our present-day liturgy which recall its ancient origin. The Gallican or French influence is still found in the Calendar of the Saints we commemorate, among whom are several that were greatly venerated in France but who are not found in the Roman Calendar: for example, S. Vedastus, bishop of Artois; Albinus, bishop of Angers; Medardus and Gildardus, bishops of Noyen and Rouen respectively. The influence of the Church of Jerusalem can still be seen by the presence of the feast of S. Cleophas and its reminder of Emmaus; by the feast of S. Mark, the first gentile bishop of Jerusalem; and by the two processions already mentioned above. The rubrics for the celebration of Mass also indicate the early origin of our Rite. Among the more prominent are the preparation of the chalice at the beginning of a Low Mass or just before the singing of the Gospel at High Mass; the shorter Confiteor and other prayers at the foot of the altar; the symbolizing of the unity of the Sacrifice by the offering of the bread and wine together at the Offertory; and the recalling of the Sacrifice of the Cross by the repeated signs of the Cross made by the celebrant and in particular, by the extending of the arms in the form of a Cross immediately after the Consecration.

In Sibert de Beka's Ordinal, moreover, we find a firm foundation laid for the increasingly prominent role which the Mother of Carmel was to play in the liturgical life of her brethren. This great Carmelite intoned, as it were, an antiphon which would be taken up by the whole Order of Carmel, and which would swell into the chorus of praise that ascends each year to the Mother of God from the choirs of her Carmelite children. Thus in the Carmelite Calendar we find seven feasts of our Lady which are not found in the Universal Calendar of the Church: Her Betrothal; Her Patronage; Mary, Help of Christians; Mediatrix of All Graces; Her Purity; The Holy House of Loreto; and Her Expectation. Other feasts of our Lady already had a place in the Carmelite Calendar long before they were extended to the rest of the Church. Among these were The Immaculate Heart of Mary, Her Maternity, and The Immaculate Conception. The votive Mass of our Lady of Mount Carmel which is said each Saturday has a centuries-long tradition and has special liturgical privileges, for it has the Gloria, Credo, one Collect, and a proper Preface. It recalls for us the origin of the Carmelite veneration of Mary on Mount Carmel and her gift of the Scapular to the Order. And finally, in every Mass, a Carmelite priest recites immediately after the Last Blessing the *Salve Regina* or, during Eastertide, the *Regina Coeli*.

This devotion to our Lady was naturally extended to those who were associated with her in a particular way. Thus we find the Carmelites especially devoted to S. Anne and S. Joachim; to S. Joseph, devotion to whom they did so much to spread; and to S. Gabriel the Archangel.

When the saintly Pope Pius V in 1568 imposed the restored and unified Latin liturgy upon the universal Church, he excepted those

rites whose beginnings antedated two hundred years. Since our Carmelite Rite was much older than two hundred years, it successfully escaped extinction. It has been handed down to us as a family treasure, an heirloom that has ever been dear to the hearts of Carmelites in centuries past. It is for us to cherish and preserve it.

## II - THE LITURGICAL YEAR

The main theme of the liturgy is that life of our Lord which is manifested to us either in the mysteries of his life and death, or in the glories of his teaching. At all times he is the central figure. In a secondary way the liturgy portrays the lives of those who followed in his footsteps and made his teaching their way, their truth and their life. Hence the ecclesiastical year unfolds itself before us in a twofold way. In the Proper of the Time we contemplate our Lord himself and his teaching; in the Proper of the Saints we see his life as lived by his faithful friends.

The Proper of the Time can be divided into three periods or Seasons:

### *A- Christmas Season: Advent to Epiphany*

During the season of Advent the Church puts before us several subjects for our meditation. On the one hand, we are preparing to celebrate the first coming of Christ, when he came in humility, poverty and gentleness; on the other, we are reminded of his second coming, when he will appear as a judge, just but severe. These two thoughts give Advent a two-fold character. The Church can not forget that she is preparing to keep the most joyful and consoling of all her feasts, but the certainty of the last judgement and the necessity of preparing for it give to the season to some extent a penitential character, which was, indeed, much more pronounced in the early Church.

Devotion to our Blessed Lady finds full expression during Advent. The Mass on Ember Wednesday is called the *Missa Aurea* or the Golden Mass, because of the Gospel which treats of the Annunciation. And the feast of the Immaculate Conception with its octave devotes eight days entirely to her.

Christmastide is a season of joy, aroused in our hearts by the mystery of the Incarnation. The feasts of the first martyr, S. Stephen, of S. John the Beloved Disciple, of the Holy Innocents form a natural group around the central feast, while certain other feasts, the Circumcision, the Holy Name of Jesus, and the Purification are an extension and an explanation of it.

### *B - Easter Season : Septuagesima to Trinity*

The characteristics of the period from Septuagesima to the end of Lent are mourning and penance. The Church not only suppresses the *Gloria* and *Alleluia*, but she puts her priests in violet vestments, and deprives the deacon and subdeacon of their dalmatic and tunicle

and silences the organ in her churches. And in the ferial Masses during Lent, after the Postcommunions, is said a special prayer over the people which follows the humble cry: "Bow down your heads before God." Everything invites us to prayer and penance.

The ancient practice of the station in Rome is revived during Lent. Formerly the clergy and the people of Rome went in procession each day to the church designated for the Station where Mass was celebrated by the Pope. This custom is still kept in memory by the celebration of Mass in a solemn manner and by a procession in the stational church and by the indication in the missal at the beginning of each Mass of the station for the day.

Easter tide or Paschal Time corresponds to the fifty days of joy from Easter to the Octave of Pentecost, and the liturgy commemorates the Resurrection of our Lord and the definite formation of the Church in the person of the Apostles. It was always celebrated as a time of rejoicing from which all fasting and penance were banished. Its joyful character is made evident by the constant repetition of the Alleluia (Praise be to God) which is so particularly the liturgical expression of joy.

#### *C - Time After Trinity*

During this period the Church sets before us the principles of Christian life and virtue as embodied in the teaching of our Lord. She continues in the truest sense the redemptive work of Christ, the preparation and accomplishment of which had occupied the preceding parts of the liturgical cycle. During this period the mystery of the Blessed Sacrament, the power and compassion of the Sacred Heart, the glories of Mary and her work for the Church and souls are revealed in greater fulness. The numerous feasts of the saints, moreover, show us the fruits of holiness which the Holy Ghost will produce in the Church until the end of time.

### III - THE ARRANGEMENT OF THE MISSAL

For the sake of clearness the Missal is divided into four main parts:

- |                         |                              |
|-------------------------|------------------------------|
| 1. Masses of the Season | 3. The Common of the Saints  |
| 2. Masses of the Saints | 4. Votive and Requiem Masses |

In the first are found the special Masses for the different liturgical seasons; in the second, those Masses which are peculiar to particular saints. The Common of the Saints contains the Masses for those saints who have no special Mass. Votive Masses are those which are permitted on certain days.

### IV - THE ARRANGEMENT OF THE MASS

The Mass itself is divided into two parts. 1. The Mass of the Faithful; the Sacrifice properly so called. It comprises all that part of the Mass which follows the Offertory. 2. The Mass of the Cate-



chumens, so named from the custom in early Christian times of dismissing those who were preparing for Baptism before the Offertory.

In its present form the Mass consists of the following parts, listed here in order of occurrence.

#### A - MASS OF THE CATECHUMENS

*Prayers at the foot of the altar*

*Introit*

*Kyrie and Gloria* (the latter sometimes omitted)

One or more Collects

Lesson, Epistle, Gradual, Tract, Sequence

Gospel

*Creed* (sometimes omitted)

#### B - MASS OF THE FAITHFUL

*Offertory verse*

*Offertory prayers*

*Lavabo*

One or more Secret Prayers

Preface to the Canon

*Canon of the Mass*

Communion antiphon

One or more Postcommunion Prayers

*Dismissal and Blessing*

*Salve Regina* (in Eastertide, *Regina Cæli*)

*Last Gospel*

The items here printed in italics are fixed and invariable; the other items vary with the day and are the so-called "proper" parts of the Mass. The fixed parts constitute a framework into which the "proper" parts are fitted. They are found on pp. 505-560. The user of the Missal should therefore turn to the Ordinary of the Mass, and as he reads through it, he will find at the appropriate points, directions referring him to the "proper" parts.

On weekdays the proper parts will as a rule be those of the feast which falls on that date, and will be found among the Masses of the Saints, pp. 809-1423. If no feast occurs on a given weekday, a Mass for the Dead or a votive Mass may be said. Votive Masses for each day of the week will be found on pp. [124-151]. Special votive Masses are provided for various occasions, pp. [154-186]. Some feasts of our Lady, such as the Immaculate Conception, may also be used as votive Masses; or a votive Mass may be said in honour of a saint. This will usually be that of the saint's feast, with such minor alterations as a change of season may require.

Otherwise, if the Mass said is neither a votive Mass nor a Mass for the Dead, what is called a ferial (or weekday) Mass will be cele-

brated. It will be found among the Masses of the Season (pp. 1-808), being either that of the preceding Sunday, or one "proper" to the day.

Every Sunday has its own Mass, which will be found among the Masses of the Season (pp. 1-808). Sometimes a Sunday, coinciding with a feast of high rank, gives way to the latter. The Mass of the feast will then be said, and the Sunday will be merely commemorated. A displacement of one feast by another of higher rank may also take place on a weekday.

A Sunday or a lesser feast is commemorated by reciting its Collect, Secret, and Postcommunion after those of the main feast; and in some cases its Gospel is read as the Last Gospel. Several feasts may be commemorated on the same day. If no commemoration occurs, and if the Sunday or feast is of lower rank than "lesser double", two additional prayers (pp. 483-497) must as a rule be added. There may also be one or two prayers ordered by the Bishop, e. g. a prayer for peace. The standard endings of the prayers (p. XL) are normally used only with the first and last Collects, Secrets and Postcommunions.

It is useful to consult the local calendar or the church notice-board and to find out beforehand what Mass is to be said; then to place markers at the Ordinary of the Mass and at the Mass of the day. If there are to be commemorations, prayers specially ordered, or a special Preface (pp. 591-534-), these too should be marked.

## V - NOTE ON THE CALENDAR

The following Calendar shows the feasts that are normally observed in all Carmelite churches. In referring to the Calendar these points should be noted.

Festivals are ranked in the following order: Greater Doubles of the First Class, Greater Doubles of the Second Class, Lesser Doubles of the First Class, Lesser Doubles, Semidoubles, and Simples. The various ranks are indicated in the Calendar by the abbreviations shown in the list on pp. 16-17.

Sundays are also graded. Sundays of the First Class, which no feast may supersede, are the first Sunday in Advent, all Sundays in Lent, Easter Sunday, Low Sunday, Pentecost, and Trinity. Sundays of the Second Class, which yield place only to Greater Doubles of the First Class, are the second, third, and fourth Sundays of Advent, Septuagesima, Sexagesima, and Quinquagesima. Sundays of the Third Class, on which the Mass of the Sunday is always said unless there occurs a Greater Double feast, a feast of our Lord, or the Octave-day of the feast of our Lady of Mt. Carmel, are all Sundays of the year, except those mentioned above.

Octaves are the eight-day period during which the greater festivals are celebrated. They may be "privileged", "major", or

"minor". The privileged octaves, so called from their special rights of celebration or commemoration when they coincide with other feasts, are again subdivided into three "orders".

Vigils are the eves of certain greater festivals and have Masses of their own.

Ferias are weekdays on which no feast is observed, and the Mass is normally that of the previous Sunday. There are, however, "privileged ferias", on which no other feast may be celebrated. They are Ash Wednesday and all the days of Holy Week. There are also "greater ferias", which as a rule are only commemorated when they occur on feasts of higher than simple rank. They are the weekdays in Advent and Lent, Ember Days in September, and Monday and Tuesday of Rogation Week. The other weekdays of the year are "lesser ferias" and yield place to any other feast.

## VI - THE LITURGICAL COLOURS

The colour of the vestments is changed in accordance with the feast or liturgical season. White is worn on the feasts of our Lord (except the Circumcision), of our Lady, the angels, confessors, virgins, holy women, and on Sundays during Easteride. Red is used on the feast of the Circumcision, on feasts of the Holy Cross and the Precious Blood, during the Pentecostal season, on the feasts of the apostles and evangelists, except on the feasts of S. John (Dec. 27) and the Conversion of S. Paul (Jan. 25) when white is used. Red is also the colour for martyrs. Purple is used during Advent and Lent, on the vigils or eves of certain feasts, and on the feast of the Holy Innocents when it falls on a weekday. If it falls on a Sunday, red is used, which is also the colour for the Octave-day. On the third Sunday in Advent and on the fourth in Lent, pink or rose may be used. Green is used for the Sundays and weekdays (apart from any feasts that may occur) from the octave of the Epiphany to Septuagesima, and from Trinity to Advent. Black is worn at Masses for the Dead and at the Mass of the Presanctified on Good Friday.

The liturgical colour of the day's Mass is indicated in the second column of the Calendar by the following abbreviations:

B... Black	R... Red
P... Purple	W... White

## ABBREVIATIONS

The following are the other abbreviations used:

Ab.	Abbot
Ap., App.	Apostle, Apostles
Bp., Bpp.	Bishop, Bishops
Carm.	Carmelite
com.	Commemoration
Cf., Cff.	Confessor, Confessors
Doct.	Doctor of the Church
Evang.	Evangelist
gd1.	Greater Double, First Class
gd2.	Greater Double, Second Class
ld1.	Lesser Double, First Class
ld.	Lesser Double
M., Mm.	Martyr, Martyrs
oct.	Octave
ord.	order
priv.	privileged
s.	Simple
sd.	Semidouble
V., Vv.	Virgin, Virgins
VM.	Virgin-Martyr
✝	Sign of the Cross
V	Versicle
R.	Responsory
Ant.	Antiphon
Ps.	Psalms
P. T.	Paschaltide or Eastertide

# TABLE OF MOVABLE FEASTS

Year of our Lord	Septuagesima Sunday	Ash Wednesday	Easter Sunday	Ascension Day	Pentecost Sunday	Corpus Christi	First Sunday of Advent
1954	14 Feb.	3 Mar.	18 Apr.	27 May	6 June	17 June	28 Nov.
1955	6 Feb.	23 Feb.	10 Apr.	19 May	29 May	9 June	27 Nov.
1956	29 Jan.	15 Feb.	1 Apr.	10 May	20 May	31 May	2 Dec.
1957	17 Feb.	6 Mar.	21 Apr.	30 May	9 June	20 June	1 Dec.
1958	2 Feb.	19 Feb.	6 Apr.	15 May	25 May	5 June	30 Nov.
1959	25 Jan.	11 Feb.	29 Mar.	7 May	17 May	28 May	29 Nov.
1960	14 Feb.	2 Mar.	17 Apr.	26 May	5 June	16 June	27 Nov.
1961	29 Jan.	15 Feb.	2 Apr.	11 May	21 May	1 June	3 Dec.
1962	18 Feb.	7 Mar.	22 Apr.	31 May	10 June	21 June	2 Dec.
1963	10 Feb.	27 Feb.	14 Apr.	23 May	2 June	13 June	1 Dec.
1964	26 Jan.	12 Feb.	29 Mar.	7 May	17 May	28 May	29 Nov.
1965	14 Feb.	3 Mar.	18 Apr.	27 May	6 June	17 June	28 Nov.
1966	6 Feb.	23 Feb.	10 Apr.	19 May	29 May	9 June	27 Nov.
1967	22 Jan.	8 Feb.	26 Mar.	4 May	14 May	25 May	3 Dec.
1968	11 Feb.	28 Feb.	14 Apr.	23 May	2 June	13 June	1 Dec.
1969	2 Feb.	19 Feb.	6 Apr.	15 May	25 May	5 June	30 Nov.
1970	25 Jan.	11 Feb.	29 Mar.	7 May	17 May	28 May	29 Nov.
1971	7 Feb.	24 Feb.	11 Apr.	20 May	30 May	10 June	28 Nov.
1972	30 Jan.	16 Feb.	2 Apr.	11 May	21 May	1 June	3 Dec.
1973	18 Feb.	7 Mar.	22 Apr.	31 May	10 June	21 June	2 Dec.
1974	10 Feb.	27 Feb.	14 Apr.	23 May	2 June	13 June	1 Dec.
1975	26 Jan.	12 Feb.	30 Mar.	8 May	18 May	29 May	30 Nov.
1976	15 Feb.	3 Mar.	18 Apr.	27 May	6 June	17 June	28 Nov.
1977	6 Feb.	23 Feb.	10 Apr.	19 May	29 May	9 June	27 Nov.
1978	22 Jan.	8 Feb.	26 Mar.	4 May	14 May	25 May	3 Dec.
1979	11 Feb.	28 Feb.	15 Apr.	24 May	3 June	14 June	2 Dec.
1980	3 Feb.	20 Feb.	6 Apr.	15 May	25 May	5 June	30 Nov.
1981	15 Feb.	4 Mar.	19 Apr.	28 May	7 June	18 June	29 Nov.
1982	7 Feb.	24 Feb.	11 Apr.	20 May	30 May	10 June	28 Nov.
1983	30 Jan.	16 Feb.	3 Apr.	12 May	22 May	2 June	27 Nov.
1984	19 Feb.	7 Mar.	22 Apr.	31 May	10 June	21 June	2 Dec.
1985	3 Feb.	20 Feb.	7 Apr.	16 May	26 May	6 June	1 Dec.
1986	26 Jan.	12 Feb.	30 Mar.	8 May	18 May	29 May	30 Nov.
1987	15 Feb.	4 Mar.	19 Apr.	28 May	7 June	18 June	29 Nov.
1988	31 Jan.	17 Feb.	3 Apr.	12 May	22 May	2 June	27 Nov.
1989	22 Jan.	8 Feb.	26 Mar.	4 May	14 May	25 May	3 Dec.
1990	11 Feb.	28 Feb.	15 Apr.	24 May	3 June	14 June	2 Dec.
1991	27 Jan.	13 Feb.	31 Mar.	9 May	19 May	30 May	1 Dec.
1992	16 Feb.	4 Mar.	19 Apr.	28 May	7 June	18 June	29 Nov.
1993	7 Feb.	24 Feb.	11 Apr.	20 May	30 May	10 June	28 Nov.

Note - The first year in each division will be leap year, except 1954.

# CALENDAR

## JANUARY

1. R. THE CIRCUMCISION OF OUR LORD, and Octave-day of Christmas, <i>gd 2.</i> . . . . .	76
Sunday between the Circumcision and Epiphany, THE MOST HOLY NAME OF JESUS, <i>gd2.</i> . . . . .	79
2 W. S. Euphrosyna, Carm., V., <i>ld.</i> , com. of the Octave-day of S. Stephen, the First Martyr . . . . .	83
3 W. Octave-day of S. John, Evang., s. . . . .	85
4 R. Octave-day of the Holy Innocents, Mm., s. . . . .	85
5 W. Vigil of the Epiphany, <i>sd</i> . . . . .	85
6 W. THE EPIPHANY OF OUR LORD, <i>gd1.</i> with priv. oct. 2 ord. . . . .	89
Sunday within the Octave of the Epiphani — The Holy Family of Jesus, Mary and Joseph, <i>ld1.</i> ; com. of the Sunday and Oct. . . . .	93
7 W. The second day within the Octave of the Epiphany, <i>sd.</i> . . . .	89
8 W. The third day within the Octave, <i>sd.</i> . . . .	89
9 W. The fourth day within the Octave, <i>sd.</i> . . . .	89
10 W. The fifth day within the Octave, <i>sd.</i> . . . .	89
11 W. The sixth day within the Octave, <i>sd.</i> ; com. of S. Hyginus, Pope, M. . . . .	100
12 W. The seventh day within the Octave, <i>sd.</i> . . . .	89
13 W. The Octave-day of the Epiphany, <i>ld1.</i> . . . .	101
14 W. S. Hilary, Bp., Cf., Doct., <i>ld.</i> ; com. of S. Felix, priest, M. . . . .	855
15 W. S. Paul the first Hermit, Cf., <i>ld.</i> ; com. of S. Maurus, Ab. . . . .	856
16 R. S. Peter Thomas, Carm., Bp., M. <i>ld1.</i> ; com. of S. Marcellus, I, Pope and M. . . . .	859
17 W. S. Anthony Ab., <i>ld.</i> . . . .	861
18 W. S. Peter's Chair at Rome, <i>ld.1.</i> ; com. of S. Prisca, V . . . .	861
19 R. S. Telesphorus, Carm., Pope and M., <i>ld.</i> . . . .	866
20 R. S. Fabian, Pope, M., S. Sebastian, M., <i>ld.</i> . . . .	866
21 W. S. Agnes, VM., <i>ld.</i> . . . .	867
22 R. S. Anastasius, Carm., M., <i>ld.</i> ; com. of S. Vincent, M. . . . .	871
23 W. The Betrothal of our Lady to S. Joseph, <i>ld1.</i> ; com. of S. Joseph and S. Raymund of Pennafort, Cf., . . . .	873
24 R. S. Timothy, Bp., M., <i>ld.</i> . . . .	879
25 W. The Conversion of S. Paul, Ap., <i>ld1.</i> . . . .	880
26 R. S. Polycarp, Bp., M., <i>ld.</i> . . . .	885
27 W. S. John Chrysostom, Bp., Cf. Doct., <i>ld.</i> . . . .	888
28 W. Bl. Archangela, Carm., V. <i>ld.</i> ; com. S. Agnes, VM. . . . .	889
29 W. S. Francis of Sales, Bp., Cf., Doct., <i>ld.</i> . . . .	891
30 W. The Patronage of our Lady, <i>ld1.</i> ; com. of S. Martina, VM. . . . .	891
31 W. S. Peter Nolasco, Cf., <i>ld.</i> . . . .	893

## FEBRUARY

1 R. S. Ignatius, Bp., M., <i>ld.</i> . . . . .	894
2 W. CANDLEMAS OR THE PURIFICATION OF OUR LADY, <i>gd2.</i> . . . . .	897
3 R. S. Blaise, Bp., M., <i>s.</i> . . . . .	906
4 W. S. ANDREW CORSINI, Carm., Bp., Cf. <i>gd. 2</i> . . . .	906
5 W. S. Agatha, VM., <i>ld.</i> . . . . .	910
6 W. S. Titus, Bp., Cf., <i>ld.</i> ; com. of S. Dorothy, VM., and Ss. Vedastus and Amandus, Bpp. Cff. . . . .	914
7 W. S. Romuald, Ab., <i>ld.</i> . . . . .	917
8 W. S. John of Matha, Cf., <i>ld.</i> . . . . .	918
9 W. S. Cyril, Bishop of Alexandria, Carm., Bp., Cf., Doct., <i>ld.</i> ; com. of S. Apollonia, VM. . . . .	918
10 W. S. Scholastica, V., <i>ld.</i> . . . . .	923
11 W. The Apparition of the Immaculate Virgin Mary at Lourdes, <i>ld1.</i> . . . . .	924
12	
13	
14 R. S. Valentine, Priest, M., <i>s.</i> . . . . .	927
15 R. Ss. Faustinus and Jovita, Mm., <i>s.</i> . . . . .	928
16	
17	
18 R. S. Simeon, Bp., M., <i>s.</i> . . . . .	928
19	
20	
21	
22 W. S. Peter's Chair at Antioch, <i>ld1.</i> . . . . .	929
23 W. S. Peter Damian, Bp., Cf., Doct., <i>ld.</i> ; com. of the Vigil of S. Matthias . . . . .	929
24 R. S. MATTHIAS, Ap., <i>gd2.</i> . . . . .	930
25 W. S. Avertanus, Carm., Cf., <i>ld.</i> . . . . .	934
26	
27	
28	

*In Leap Years the vigil of S. Matthias is kept on February 24, and the feast on the following day, and the feast of S. Avertanus is postponed to Feb. 26th.*

## MARCH

1 W. S. Albinus, Bp., Cf., <i>s.</i> . . . . .	934
2	
3 W. Bl. Jacobinus, Carm., Cf., <i>ld.</i> . . . . .	935
4 W. Bl. Romaeus, Carm., Cf., <i>ld.</i> ; com. of S. Casimir, Cf. . . . .	935
5	

6	W. S. Cyril of Constantinople, Carm., Bp., Cf., Doct., <i>ld1</i> ; com. of Ss. Perpetua and Felicity, Mm., . . . . .	937
7	W. S. Thomas Aquinas, Cf., Doct., <i>ld.</i> . . . . .	940
8	W. S. John of God, Cf., <i>ld.</i> . . . . .	941
9	W. S. Frances of Rome, Widow, <i>ld.</i> . . . . .	943
10	R. The Forty Martyrs, <i>sd.</i> . . . . .	943
11	W. S. Teresa Margaret Redi, Carm., V., <i>ld.</i> . . . . .	945
12	W. S. Gregory 1, Pope, Cf., Doct., <i>ld.</i> . . . . .	946
13	W. S. Euphrasia, Carm., V., <i>ld.</i> . . . . .	948
14		
15		
16		
17	W. S. Patrick, Bp., Cf., <i>ld.</i> ; com. of S. Gertrude, V., . . . . .	948
18	W. S. Cyril Bp., of Jerusalem, Cf., Doct., <i>ld.</i> . . . . .	950
19	W. S. Joseph, Husband of Our Lady, Cf.; Protector of the Carmelite Order, <i>gd1.</i> . . . . .	954
20	W. Bl. Baptist of Mantua, Carm., Cf., <i>ld1.</i> . . . . .	958
21	W. S. Benedict, Ab., <i>ld1.</i> . . . . .	959
22		
23		
24	W. S. Gabriel, Archangel, Protector of the Carmelite Order, <i>ld1.</i> . . . . .	959
25	W. THE ANNUNCIATION OF THE BL. VIRGIN. MARY., <i>gd1.</i> . . . . .	965
26		
27	W. S. John of Damascus, Cf., Doct., <i>ld.</i> . . . . .	969
28		
29	W. S. Berthold, Carm., Cf., <i>ld1.</i> . . . . .	973
30		
31	W. Bl. Joan of Toulouse, Carm., V., <i>ld.</i> . . . . .	975
	Friday after Passion Sunday-Seven Sorrows of our Lady, <i>d1.</i> ; com. of the Lenten Feria . . . . .	979

## APRIL

1		
2	W. S. Francis of Paola, Cf., <i>ld.</i> . . . . .	983
3		
4	W. S. Isidore, Bp., Cf., Doct., <i>ld.</i> . . . . .	984
5	W. S. Vincent Ferrer, Cf., <i>ld.</i> . . . . .	984
6		
7		
8		
9		
10		
11	W. S. Leo 1, Pope, Cf., Doct., <i>ld.</i> . . . . .	985
12		
13	R. S. Hermenegild, M., <i>sd.</i> . . . . .	989



14 R.	S. Justin, M., <i>ld.</i> ; com. of Ss. Tiburtius, Valerian, and Maximus, Mm. . . . .	990
15		
16		
17 R.	S. Anicetus, Pope, M., <i>s.</i> . . . . .	995
18 W.	Bl. Mary of the Incarnation, Carm., Widow, <i>ld.</i> . . . .	995
19		
20		
21 W.	S. Anselm, Bp., Cf., Doct., <i>ld.</i> . . . . .	996
22 W.	Ss. Soter and Caius, Popes, Mm., <i>sd.</i> . . . . .	996
23 R.	S. George, M., <i>sd.</i> . . . . .	996
24 R.	S. Fidelis of Sigmaringen, M., <i>ld.</i> . . . . .	997
25 R.	S. MARK, Ev., <i>gd</i> 2. . . . .	998
26 R.	Ss. Cletus and Marcellinus, Popes, Mm., <i>sd.</i> . . . .	1002
27 W.	S. Peter Canisius, Cf., Doct., <i>ld.</i> . . . . .	1002
28 W.	S. Paul of the Cross, Cf., <i>ld.</i> ; com. of S. Vitalis, M. . . . .	1003
29 R.	S. Peter, M., <i>ld.</i> . . . . .	1007
30 W.	S. Catherine of Siena, V., <i>ld.</i> . . . . .	1007
The third Wednesday after Easter: SOLEMNITY OF S. JOSEPH, Spouse of the B. V. Mary, Patron of the Universal Church, Protector of our Order, Cf., <i>gd</i> 1., with maj. oct. . . . .		
Wednesday after the Third Sunday after Easter: Octave-Day of S. Joseph, <i>ld</i> 1. . . . .		1008

## MAY

1 R.	Ss. PHILIP AND JAMES, App., <i>gd</i> 2. . . . .	1011
2 W.	S. Athanasius, Bp., Cf., Doct., <i>ld.</i> . . . . .	1015
3 R.	THE FINDING OF THE HOLY CROSS, <i>gd</i> 2.; com. of Ss. Alexander 1, Pope, Eventius and Theodulus, Mm., and Juvenal, Bp., Cf. . . . .	1018
4 W.	S. Monica, Widow, <i>ld.</i> . . . . .	1023
5 R.	S. ANGELUS, Carm., M., <i>gd</i> 2.; com. of S. Pius V, Pope, Cf. . . . .	1024
6 R.	S. John before the Latin Gate, <i>ld</i> 1. . . . .	1029
7 R.	S. Stanislaus, Bp., M., <i>ld.</i> . . . . .	1031
8 W.	The Apparition of S. Michael, Archangel, <i>ld</i> 1. . . .	1032
9 W.	S. Gregory Nazianzen, Bp., Cf., Doct., <i>ld.</i> . . . .	1036
10 W.	S. Antonius, Bp., Cf., <i>ld.</i> ; com. of Ss. Gordian and Epimachus, Mm. . . . .	1037
11 W.	Bl. Aloysius Rabata, Carm., Cf., <i>ld.</i> . . . . .	1038
12 R.	Ss. Nereus, Achilleus, Domitilla, V., and Pancras, Mm., <i>sd.</i> . . . . .	1038
13 W.	S. Robert Bellarmine, Bp., Cf., Doct., <i>ld.</i> . . . .	1041
14		
15		
16 W.	S. SIMON STOCK, Carm., Cf., <i>gd</i> 2.; com. of S. Ubald, Bp., Cf. . . . .	1044

17	W. S. Paschal Baylon, Cf., <i>ld.</i> . . . . .	1048
18	R. S. Venantius, M., <i>ld.</i> . . . . .	1049
19	W. S. Peter Celestine, Pope, Cf., <i>ld.</i> ; com. of S. Pudenciana, V. . . . .	1050
20	W. S. Bernardine of Siena, Cf., <i>sd.</i> . . . . .	1051
21		
22	W. Bl. Joachima of Vedruna, Carm., Widow, <i>ld.</i> . . . .	1051
23		
24	W. Our Lady, Help of Christians, <i>ld</i> 1. . . . .	1052
25	W. S. MARY MAGDALENE DE PAZZI, Carm., V., <i>gd</i> 2.; com. of S. Gregory VII, Pope, Cf., and S. Urban I, Pope, M. . . . .	1053
26	W. S. Philip Neri, Cf., <i>ld.</i> . . . . .	1058
27	W. S. Bede the Venerable, Cf., Doct., <i>ld.</i> . . . . .	1060
28	W. S. Augustine of Canterbury, Bp., Cf., <i>ld.</i> . . . . .	1061
29		
30		
31	W. Our Lady, Mediatrix of all Graces, <i>ld.</i> ; com. of S. Angela Merici, V. . . . .	1064

Friday following the Octave-Day of Corpus Christi:

FEAST OF THE MOST SACRED HEART, <i>gd</i> 1. with priv. oct. of the 3rd ord. . . . .	685
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## JUNE

1		
2	R. Ss. Marcellinus, Peter, and Erasmus, Mm., s. . . . .	1069
3		
4	W. S. Francis Caracciolo, Cf., <i>ld.</i> . . . . .	1072
5	R. S. Boniface, Bp., M., <i>ld</i> . . . . .	1075
6	W. S. Norbert, Bp., Cf., <i>ld.</i> . . . . .	1079
7	W. Bl. Anne of S. Bartholomew, Carm., V., <i>ld.</i> . . . .	1080
8	W. Ss. Medardus and Gildardus., Bpp., Cff., s. . . . .	1080
9	R. Ss. Primus and Felician, Mm., s. . . . .	1081
10	W. S. Margaret, Queen, Widow, <i>sd.</i> . . . . .	1084
11	R. S. Barnabas, Ap., <i>ld</i> 1. . . . .	1084
12	W. S. John of S. Facundo, Cf., <i>ld.</i> ; com. of Ss. Basilides, Cyrinus, Nabor, and Nazarius, Mm. . . . .	1088
13	W. S. Anthony of Padua, Cf., Doct., <i>ld</i> . . . . .	1089
14	W. S. ELISEUS, Prophet, Father of our Order, <i>gd</i> 2.; com. of S. Basil the Great, Bp., Cf., Doct., . . . .	1090
15	R. Ss. Vitus, Modestus, and Crescentia, Mm., s. . . . .	1094
16		
17		
18	W. S. Ephraem the Syrian, Deacon, Cf., Doct., <i>ld.</i> ; com. of Ss. Mark and Marcellian, Mm. . . . .	1095
19	W. S. Juliana Falconieri, V., <i>ld.</i> : com. of Ss. Gervase and Protase, Mm. . . . .	1096

20 R. S. Silverius, Pope, M., s. . . . .	1097
21 W. S. Aloysius Gonzaga, Cf., <i>ld.</i> . . . . .	1098
22 W. S. Paulinus, Bp., Cf., s. . . . .	1101
23 P. Vigil of the Nativity of St. John the Baptist, s. . . . .	1102
24 W. THE NATIVITY OF S. JOHN THE BAPTIST, <i>gd</i> 1., with maj. oct. . . . .	1106
25 W. S. William, Ab., <i>ld.</i> ; com. of oct. of S. John . . . . .	1110
26 R. Ss. John and Paul, Mm., <i>ld.</i> ; com. of oct. . . . .	1110
27 W. Fourth day within the oct. of S. John, <i>sd.</i> . . . .	1113
28 W. Octave-day of S. John, (anticipated) <i>ld</i> 1.; com. of the Vigil of Ss. Peter et Paul . . . . .	1113
29 R. Ss. PETER AND PAUL, App., <i>gd</i> 1., with maj. oct. . . . .	1117
30 R. Commemoration of S. Paul, Ap., <i>ld</i> 1.; com. of S. Peter and oct. of S. John . . . . .	1122

## JULY

1 R. THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST., <i>gd</i> 1. . . . .	1126
2 W. THE VISITATION OF THE B. V. M., <i>gd</i> 2.; com. of Ss. Processus and Martinianus, Mm. . . . .	1130
3 W. S. Leo II, Pope, Cf., <i>sd.</i> ; com. of oct. of Ss. Peter and Paul . . . . .	1135
4 R. Sixth day within the oct. of Ss. Peter and Paul, <i>sd.</i> . . . .	1136
5 R. Seventh day within the oct. of Ss. Peter and Paul, <i>sd.</i> . . . .	1136
6 R. Octave of Ss. Peter and Paul, App., <i>ld</i> 1. . . . .	1139
7 W. Ss. Cyril and Methodius, Bpp., Cff., <i>ld.</i> . . . .	1142
8 W. S. Elizabeth, Queen, Widow, <i>sd.</i> . . . .	1145
9 W. Bl. Joan Scopelli, Carm., V., <i>ld.</i> . . . .	1145
10 R. The Seven Holy Brothers, and Ss. Rufina and Se- cunda, Vv., Mm., <i>sd.</i> . . . .	1146
11 R. S. Pius I, Pope, M., s. . . . .	1148
12 W. S. John Gualbert, Ab., <i>ld.</i> . . . .	1148
13 R. S. Anacletus, Pope, M., <i>sd.</i> . . . .	1149
14 W. S. Bonaventure, Bp., Cf., Doct., <i>ld.</i> . . . .	1149
15 W. S. Henry, Emperor, Cf., <i>sd.</i> ; com. of the Vigil . . . . .	1150
16 W. SOLEMN COMMEMORATION OF OUR LADY OF MOUNT CARMEL, <i>gd</i> 1. with priv. oct. 2 ord. . . . .	1155
17 W. Second day within the oct. of our Lady, <i>sd.</i> ; com. of S. Alexius, Cf. . . . .	1159
18 W. Third day within the oct., <i>sd.</i> ; com. of S. Camillus de Lellis, Cf., and of S. Symphorosa and her seven sons, Mm. . . . .	1160
19 W. Fourth day within the oct., <i>sd.</i> ; com. of S. Vincent de Paul, Cf. . . . .	1162
20 R. S. ELIAS, PROPHET, FATHER OF OUR ORDER, <i>gd</i> 1., with maj. oct.; com. of the oct., and S. Je- rome Emiliani, Cf. . . . .	1163
21 W. Sixth day within the oct., <i>sd.</i> ; com. of the oct. of S. Elias, and S. Praxedes, V. . . . .	1170

22 W. Seventh day within the oct., <i>sd.</i> ; com. of S. Mary Magdalene, Penitent, and oct. of S. Elias . . . . .	1170
23 W. Octave-day of Our Lady of Mount Carmel, <i>ld</i> 1.; com. of S. Apollinaris, Bp., M., oct. of S. Elias, and S. Liborius, Bp., Cf. . . . .	1175
24 W. Bl. Teresa of S. Augustine and Companions, Carm., Vv., Mm., <i>ld.</i> ; com. of the oct. of S. Elias; com. of Vigil . . . . .	1178
25 R. S. JAMES, AP., <i>gd</i> 2.; com. of Ss. Christopher and Cucufatis, Mm. . . . .	1179
26 W. S. ANNE, MOTHER OF OUR LADY, Protectress of our Order, <i>gd</i> 2. . . . .	1183
27 R. Octave-day of S. Elias, Prophet, Father of our Order, <i>ld</i> 1.; com. of S. Pantaleon, M. . . . .	1188
28 W. Bl. John Soreth, Carm., Cf., <i>ld</i> 1.; com. of Ss. Nazarius and Celsus, Mm., Victor I, Pope, M., and Innocent I, Pope, Cf., . . . . .	1189
29 W. S. Martha, V., <i>sd.</i> ; com. of Ss. Felix II, Pope, Simplicius, Faustinus, and Beatrice, Mm. . . . .	1190
30 R. Ss. Abdon and Sennen, Mm., <i>s.</i> . . . .	1193
31 W. S. Ignatius Loyola, Cf., <i>ld</i> 1.; com. of S. Germanus, Bp., Cf. . . . .	1196

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1 W. S. Peter's Chains, <i>ld</i> 1.; com. of the Holy Machabees, Mm. . . . .	1200
2 W. S. Alphonsus Mary de Liguori, Bp., Cf., Doct., <i>ld.</i> ; com. of S. Stephen I, Pope, M., . . . . .	1204
3 R. The Finding of S. Stephen, the First Martyr, <i>sd.</i> . . . .	1209
4 W. S. Dominic, Cf., <i>ld</i> 1. . . . .	1209
5 W. Dedication of the Church of our Lady of the Snow, <i>ld</i> 1. . . . .	1210
6 W. THE TRANSFIGURATION OF OUR LORD, <i>gd</i> 2.; com. of Ss. Sixtus II, Felicissimus, and Agapitus, Mm. . . . .	1211
7 W. S. ALBERT, Carm., Cf., <i>gd</i> 2.; com. of S. Cajetan, Cf., com. of S. Donatus, Bp., M. . . . .	1215
8 R. Ss. Cyriac, Largus, and Smaragdus, Mm., <i>sd.</i> . . . .	1220
9 P. Vigil of S. Laurence . . . . .	1222
10 R. S. LAURENCE, M., <i>gd</i> 2., with min. oct. . . . .	1224
11 R. S. Tiburtius, M., <i>s.</i> . . . .	1227
12 W. S. Clare, V., <i>ld.</i> . . . .	1227
13 R. Ss. Hippolytus and Cassian, Mm., <i>s.</i> . . . .	1228
14 P. Vigil, Com. of S. Eusebius, Cf. . . . .	1228
15 W. THE ASSUMPTION OF OUR LADY, <i>gd</i> 1., with maj. oct. . . . .	1234
16 W. S. JOACHIM, Father of our Lady, Protector of our Order, <i>gd</i> 2. . . . .	1238
17 W. Bl. Angelus Augustine Mazzinghi, Carm., Cf., <i>ld.</i> ; com. of S. Hyacinth, Cf., oct. of the Assumption, and of the octave-day of S. Laurence, M. . . . .	1241

18 W.	Fourth day within the oct. of the Assumption, <i>sd.</i> ; com. of S. Agapitus, M. . . . .	1244
19 W.	Fifth day within the oct. of the Assumption, <i>sd.</i> . . .	1245
20 W.	S. Bernard, Ab., Doct., <i>ld.</i> ; com. of the oct. . . . .	1245
21 W.	S. Jane Frances Fremiot de Chantal, Widow, <i>ld.</i> ; com. of the oct. . . . .	1248
22 W.	The Most Pure Heart of Mary, <i>gd</i> 2; com. of S. Timo- thy and Companions, Mm. . . . .	1250
23 W.	S. Philip Benizi, Cf., <i>ld.</i> ; com. of the Vigil . . . . .	1254
24 R.	S. BARTHOLOMEW, Ap., <i>gd</i> 2. . . . .	1255
25 W.	S. Louis, King, Cf., <i>ld.</i> . . . .	1258
26 R.	S. Zephyrinus, Pope, M., s. . . . .	1260
27 W.	The Wounding of the heart of S. Teresa, Carm., V., <i>ld</i> 1; com. of S. Joseph Calasancius, Cf., . . . . .	1261
28 W.	S. Augustine, Bp., Cf., Doct., <i>ld.</i> ; com. of S. Her- mes, M. . . . .	1266
29 R.	The Beheading of S. John the Baptist, <i>ld</i> 1; com. of S. Sabina, M. . . . .	1268
30 W.	S. Rose of Lima, V., <i>ld.</i> ; com. of Ss. Felix and Adauctus, Mm. . . . .	1272
31 W.	S. Raymund Nonnatus, Cf., <i>ld.</i> . . . . .	1273

In consecrated churches, DEDICATION OF ALL CONSE-  
CRATED CHURCHES OF OUR ORDER, *gd* 1., with maj. oct.;  
com. of S. Raymund Nonnatus, Cf. . . . . 1273

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1 W.	S. Giles, Ab., s.; In consecrated churches, the sec- ond day within the oct., <i>sd.</i> , com. of S. Giles, Ab. . . . .	1274
2 W.	S. Brocard, Carm., Cf., <i>ld</i> 1; com. of S. Stephen, King, Cf., and in consecrated churches, com. of the oct. . . . .	1274
3 W.	In consecrated churches, the fourth day within the oct., <i>sd.</i> . . . .	1273
4 W.	In consecrated churches, the fifth day within the oct., <i>sd.</i> . . . .	1273
5 W.	S. Laurence Justinian, Bp., Cf., <i>sd.</i> ; in consecrated churches, com. of the oct. . . . .	1275
6 W.	In consecrated churches, the seventh day within the oct., <i>sd.</i> . . . .	1273
7 W.	In consecrated churches, Octave-day of the conse- cration of churches of our Order, <i>ld</i> 1. . . . .	1273
8 W.	THE NATIVITY OF OUR LADY, <i>gd</i> 2., with min. oct.; com. of S. Adrian, M. . . . .	1276
9 R.	S. Gorgonius, M., s. . . . .	1281
10 W.	S. Nicholas of Tolentino, Cf., <i>ld.</i> . . . .	1281
11 R.	Ss. Protus and Hyacinth, M., s. . . . .	1283
12 W.	The Holy Name of Mary, <i>ld</i> 1. . . . .	1284
13 S.	Maurilius, Bp., Cf., (Commemoration) . . . . .	1286
14 R.	The Exaltation of the Holy Cross, <i>ld</i> 1. . . . .	1287

15 W.	THE SEVEN SORROWS OF OUR LADY, <i>gd 2.</i> ; com. of S. Nicomedes, M. . . . .	1291
16 W.	S. ALBERT, Bishop of Jerusalem, Carm., Cf., <i>gd 2.</i> ; com. of Ss. Cornelius, Pope, and Cyprian, Bp., Mm., and Ss. Euphemia, V., Lucy, and Geminianus, Mm. . . . .	1292
17 W.	The Stigmata of S. Francis, Cf., <i>ld.</i> ; com. of S. Lambert, Bp., Cf. . . . .	1295
18 W.	S. Joseph of Cupertino. Cf., <i>ld.</i> . . . .	1298
19 R.	S. Januarius, Bp., and his Companions, Mm., <i>ld.</i> . . . .	1302
20 R.	S. Eustace and his Companions, Mm., <i>ld.</i> ; com. of Vigil . . . . .	1302
21 R.	S. MATTHEW, Ap. and Evang., <i>gd 2.</i> . . . .	1304
22 W.	S. Thomas of Villanova, Bp., Cf., <i>ld.</i> ; com. of S. Maurice and his Companions, Mm. . . . .	1307
23 R.	S. Linus, Pope, M., <i>sd.</i> ; com. of S. Thecla, VM . . . . .	1308
24 W.	Our Lady of Ransom, <i>ld 1.</i> . . . .	1309
25 R.	S. Cleophas, M. <i>sd</i> . . . . .	1310
26 R.	S. Gerard, Carm., Bp., M., <i>ld.</i> ; com. of Ss. Cyprian and Justina, Mm. . . . .	1312
27 R.	Ss. Cosmas and Damian, Mm., <i>sd.</i> . . . .	1313
28 R.	S. Wenceslaus, Duke, M., <i>sd.</i> . . . .	1315
29 W.	DEDICATION OF S. MICHAEL, Archangel, <i>gd 1.</i> . . . .	1316
30 W.	S. Jerome, Priest, Cf., Doct., <i>ld.</i> . . . .	1319

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1 W.	S. Remigius, Bp., Cf., <i>s</i> . . . . .	1322
2 W.	The Guardian Angels, <i>ld 1.</i> ; com. of S. Leodegarius, Bp., M. . . . .	1322
3 W.	S. TERESA OF THE CHILD JESUS, Carm., V., <i>gd 2.</i> . . . .	1325
4 W.	S. Francis of Assisi, Cf., <i>ld 1.</i> . . . .	1328
5 R.	S. Placid and his Companions, Mm., <i>s.</i> . . . .	1330
6 W.	S. Bruno, Cf., <i>ld.</i> . . . .	1330
7 W.	THE HOLY ROSARY OF OUR LADY, <i>gd 2.</i> ; com. of S. Mark, Pope, Cf., and Ss. Sergius, Bacchus, Marcellus, and Apuleius, Mm. . . . .	1330
8 W.	S. Bridget, Widow, <i>ld</i> . . . . .	1334
9 R.	Ss. Dionysius, Bp., and Rusticus and Eleutherius, Mm., <i>sd.</i> . . . .	1335
10 W.	S. Francis Borgia, Cf., <i>sd.</i> . . . .	1339
11 W.	THE MATERNITY OF OUR LADY, <i>gd 2.</i> . . . .	1340
12		
13 W.	S. Edward, King, Cf., <i>sd.</i> . . . .	1342
14 R.	S. Callistus I, Pope, M., <i>ld.</i> . . . .	1343
15 W.	S. TERESA, Carm., V., <i>gd 2.</i> . . . .	1345
16 W.	THE PURITY OF OUR LADY, <i>ld 1.</i> ; com. of S. Hedwig, Widow, . . . . .	1348
17		
18 R.	S. LUKE, Evang., <i>gd 2.</i> . . . .	1352

19 W. S. Peter of Alcantara, Cf., <i>ld.</i> . . . . .	1355
20 W. S. John Cantius, Cf., <i>ld.</i> . . . . .	1356
21 W. S. Hilarion, Carm., Ab., <i>ld.</i> ; com. of S. Ursula and her Companions, Vv., Mm. . . . .	1358
22 R. S. Mark, Bp., M., <i>s.</i> . . . . .	1359
23	
24 W. S. Raphael, Archangel, <i>ld</i> 1. . . . .	1360
25 R. Ss. Crispin and Crispinian, Mm., <i>s.</i> . . . . .	1363
26 R. S. Evaristus, Pope, M., <i>s.</i> . . . . .	1363
27 P. Vigil . . . . .	1363
28 R. Ss. SIMON AND JUDE, App., <i>gd</i> 2. . . . .	1366
29	
30 W. S. Serapion, Carm., Cf., <i>ld.</i> . . . . .	1370
31 P. Vigil; com. of S. Quentin, M. . . . .	1371
W. Last Sunday in October: THE KINGSHIP OF OUR LORD JESUS CHRIST, <i>gd</i> 1.; com. of the Sunday	1374

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1 W. ALL SAINTS, <i>gd</i> 1, with maj, oct. . . . .	1379
2 B. All Souls' Day (com. of all the faithful departed), <i>ld.</i>	1383
3 W. The Third day within the oct. of All Saints, <i>sd.</i> . .	1379
4 W. Bl. Frances e' Amboise, Carm., Widow, <i>ld</i> 1.; com. of S. Charles Borromeo, Bp., Cf., and the oct. of All Saints . . . . .	1383
5 R. The Holy Relics in our Churches, <i>ld</i> 1.; com. of oct. of All Saints . . . . .	1385
6 W. Bl. Nuno Alvares Pereira, Carm., Cf., <i>ld.</i> ; com. of oct. of All Saints and S. Leonard, Cf. . . . .	1387
7 W. The Seventh day within the oct., <i>sd.</i> . . . . .	1379
8 W. Octave-day of All Saints, <i>ld</i> 1; com. of The Four Crowned Martyrs. . . . .	1389
9 W. DEDICATION OF THE ARCHBASILICA OF OUR SAV- IOUR, <i>gd</i> 2.; com. of S. Theodore, M. . . . .	1390
10 W. S. Andrew Avellino, Cf., <i>ld.</i> . . . . .	1391
11 W. S. Martin, Bp., Cf., <i>ld.</i> ; com. of S. Mennas, M. . .	1391
12 R. S. Martin I, Pope, M., <i>sd.</i> . . . . .	1394
13 W. S. Didacus, Cf., <i>sd.</i> ; com. of S. Britius, Bp., Cf. . .	1397
14 W. ALL SAINTS OF OUR ORDER, <i>gd</i> 2.; com. of S. Josaphat, Bp., M. . . . .	1398
15 B. Commemoration of all the faithful departed of our Order, <i>ld.</i> . . . . .	1402
16 W. Bl. Louis Morbioli, Carm., Cf., <i>ld.</i> . . . . .	1402
17 W. S. Gregory the Wonder-worker, Bp., Cf., <i>sd.</i> . . .	1403
18 W. Dedication of the Basilicas of Ss. Peter and Paul, App., <i>ld</i> 1. . . . .	1403
19 W. S. Elizabeth, Widow, <i>ld.</i> ; com. of S. Pontianus, Pope, M. . . . .	1404

20	W. S. Felix of Valois, Cf., <i>ld.</i> ; com. of S. Edmund, King, M. . . . .	1405
21	W. THE PRESENTATION OF OUR LADY, <i>gd 2.</i> . . . .	1406
22	W. S. Cecilia, VM., <i>ld.</i> . . . .	1409
23	R. S. Clement I, Pope, M., <i>ld.</i> . . . .	1412
24	W. S. JOHN OF THE CROSS, Carm., Cf., Doct., <i>gd 2.</i> ; com. of S. Chrysogonus, M. . . . .	1414
25	W. S. Catherine, VM., <i>ld.</i> . . . .	1419
26	W. S. Silvester, Ab., <i>ld.</i> ; com. of S. Peter of Alexandria, Bp., M. . . . .	1422
27		
28		
29	R. Bl. Dionysius and Redemptus, Carms., Mm., <i>ld.</i> ; com. of the Vigil of S. Andrew, Ap., and S. Saturnine, M. . . . .	809
30	R. S. ANDREW, AP., <i>gd 2.</i> . . . .	815

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1		
2	W. S. Bibiana, VM., <i>sd.</i> . . . .	819
3	W. S. Francis Xavier, Cf., <i>ld 1.</i> . . . .	819
4	W. S. Peter Chrysologus, Bp., Cf., Doct., <i>ld.</i> ; com of S. Barbara, VM. . . . .	822
5	W. Bl. Bartholomew Fanti, Carm., Cf., <i>ld.</i> ; com. of S. Sabas, Ab. . . . .	823
6	W. S. Nicholas, Bp., Cf., <i>ld.</i> . . . .	825
7	W. S. Ambrose, Bp., Cf., Doct., <i>ld.</i> ; com. of the Vigil . . . . .	829
8	W. THE IMMACULATE CONCEPTION OF THE B. V. M., <i>gd 1.</i> , with maj. oct. . . . .	834
9	The Second day within the oct. . . . .	838
10	W. The Holy House of Loreto, <i>ld 1.</i> . . . .	838
11	W. Bl. Francus, Carm., Cf., <i>ld.</i> ; com. of S. Damasus, Pope, Cf. and the oct. . . . .	842
12	W. The Fifth day within the oct., <i>sd.</i> . . . .	844
13	W. S. Lucy, VM., <i>ld.</i> ; com. of oct. . . . .	844
14	W. S. Spiridion, Carm., Bp., Cf., <i>ld.</i> ; com of oct. . . . .	847
15	W. Octave-day of the Immaculate Conception, <i>ld 1.</i> . . . .	849
16	W. Bl. Mary of the Angels, Carm., V., <i>ld.</i> ; com. of S. Eusebius, Bp., M. . . . .	849
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18	W. Our Lady's Expectation, <i>ld 1.</i> . . . .	851
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20	P. The Vigil of S. Thomas, Ap. . . . .	851
21	R. S. THOMAS, AP., <i>gd 2.</i> . . . .	852
22		
23		
24	P. The Vigil of our Lord's Nativity . . . . .	34



25 W. CHRISTMAS DAY, <i>gd 1.</i> , with priv. oct. of the third ord. . . . .	39
26 R. S. STEPHEN, the First Martyr, <i>gd 2.</i> , with min. oct.; com. of oct. of Christmas . . . . .	53
27 W. S. JOHN, Ap., <i>Evang., gd 2.</i> , with min. oct.; com of oct. of Christmas . . . . .	57
28 P. THE HOLY INNOCENTS, <i>Mm., gd 2.</i> , with min. oct.; com. of oct. of Christmas . . . . .	60
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30 W. S. Dionysius, <i>Carm., Pope, Cf., ld.</i> ; com. of oct. of Christmas . . . . .	71
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	Epistle	Gospel		Epistle	Gospel
Advent 1 . . . . .	2	7	Ascension Sunday . .	618	619
Advent 2 . . . . .	6	10	Pentecost Sunday . .	635	637
Advent 3 . . . . .	10	32	Sun. after Pentecost:		
Advent 4 . . . . .	31	29	— 1 . . . . .	679	700
Within Christmas			— 2 . . . . .	691	681
octave . . . . .	65	66	— 3 . . . . .	695	696
Within Epiphany			— 4 . . . . .	699	703
octave . . . . .	98	95	— 5 . . . . .	702	707
2 Sun. after Epiphany	103	104	— 6 . . . . .	706	711
3 Sun. after Epiphany	107	108	— 7 . . . . .	710	714
4 Sun. after Epiphany	110	111	— 8 . . . . .	713	718
5 Sun. after Epiphany	113	114	— 9 . . . . .	716	722
6 Sun. after Epiphany	116	118	— 10 . . . . .	720	725
Septuagesima . . . .	120	122	— 11 . . . . .	724	728
Sexagesima . . . . .	125	128	— 12 . . . . .	846	732
Quinquagesima . . .	131	133	— 13 . . . . .	731	736
1 Sun. in Lent . . . .	156	158	— 14 . . . . .	735	740
2 Sun. in Lent . . . .	192	189	— 15 . . . . .	739	744
3 Sun. in Lent . . . .	224	226	— 16 . . . . .	743	747
4 Sun. in Lent . . . .	261	263	— 17 . . . . .	746	751
Passion Sunday . . .	300	301	— 18 . . . . .	750	754
Palm Sunday . . . . .	337	340	— 19 . . . . .	753	757
Easter Sunday . . . .	562	563	— 20 . . . . .	756	761
Low Sunday . . . . .	590	591	— 21 . . . . .	760	765
2 Sun. after Easter . .	594	595	— 22 . . . . .	764	769
3 Sun. after Easter . .	597	598	— 23 . . . . .	768	773
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Angela Merici, V. May 31 . . . . .	1068
Angelus, Carm., M. May 5 . . . . .	1024
Angelus Augustine Mazzinghi, Carm., Cf. Aug. 17 . . . . .	1241
Angels, Guardian Oct. 2 . . . . .	1322

Anicetus, Pope, M. Apr. 17 . . . . .	995
Anne, Mother of B. V. M. July 26 . . . . .	1183
Anne of S. Bartholomew, Carm. V. June 7 . . . . .	1080
Anselm, Bp., Cf. Doct. Apr. 21 . . . . .	996
Antoninus, Bp., Cf. May 10 . . . . .	1037
Anthony, Ab. Jan. 17 . . . . .	861
Anthony of Padua, Cf., Doct. June 13 . . . . .	1089
Apollinaris, Bp., M. July 23 . . . . .	1175
Apollonia, VM. Feb. 9 . . . . .	919
Archangela, Carm., V. Jan. 28 . . . . .	889
Athanasius, Bp., Cf., Doct. May 2 . . . . .	1015
Augustine of Canterbury, Bp., Cf. May 28 . . . . .	1061
Augustine of Hippo, Bp., Cf., Doct. Aug. 28 . . . . .	1266
Avertanus, Carm., Cf. Feb. 25/26 . . . . .	934
Baptist of Mantua, Carm., Cf. Mar. 20 . . . . .	958
Barbara, VM. Dec. 4 . . . . .	823
Barnabas, Ap. June 11 . . . . .	1084
Bartholomew, Ap. Aug. 24 . . . . .	1255
Bartholomew Fanti, Carm., Cf. Dec. 5 . . . . .	823
Basilides, Bp., Cf. June 12 . . . . .	1088
Basil, Bp., Cf., Doct. June 14 . . . . .	1091
Bede, Cf., Doct. May 27 . . . . .	1060
Benedict, Ab. Mar. 21 . . . . .	959
Bernard, Ab., Doct. Aug. 20 . . . . .	1245
Bernardine of Siena, Cf. May 20 . . . . .	1051
Berthold, Carm., Cf. Mar. 29 . . . . .	973
Bibiana, VM. Dec. 2 . . . . .	819
Blaise, Bp., M. Feb. 3 . . . . .	906
Bonaventure, Bp., Cf., Doct. July 14 . . . . .	1149
Boniface, Bp., M. June 5 . . . . .	1075
Bridget, Widow Oct. 8 . . . . .	1334
Brocard, Carm., Cf. Sept. 2 . . . . .	1274
Bruno, Cf. Oct. 6 . . . . .	1330
Cajetan, Cf. Aug. 7 . . . . .	1216
Callistus I, Pope, M. Oct. 14 . . . . .	1343
Camillus de Lellis, Cf. July 18 . . . . .	1160
Casimir, Cf. Mar. 4 . . . . .	937
Catherine of Siena, V. Apr. 30 . . . . .	1007
Catherine, VM. Nov. 25 . . . . .	1419
Cecilia, VM. Nov. 22 . . . . .	1409
Charles Borromeo, Bp., Cf. Nov. 4 . . . . .	1385
Christopher and Cucufatis, Mm. July 25 . . . . .	1180
Chrysogonus, M. Nov. 24 . . . . .	1415
Clare, V. Aug. 12 . . . . .	1227
Clement I, Pope, M. Nov. 23 . . . . .	1412
Cleophas, M. Sept. 25 . . . . .	1310

Cletus and Marcellinus, Popes, Mm. Apr. 26 . . . . .	1002
Cosmas and Damian, Mm. Sept. 27 . . . . .	1313
Crispin and Crispinian, Mm. Oct. 25 . . . . .	1363
Cyprian and Justina, V. Mm. Sept. 26 . . . . .	1312
Cyriac, Largus, and Smaragdus, Mm. Aug. 8 . . . . .	1220
Cyril of Alexandria, Carm., Bp., Doct. Feb. 9 . . . . .	918
Cyril of Constantinople, Carm., Bp., Cf., Doct. Mar. 6 . . . . .	937
Cyril of Jerusalem, Bp., Cf., Doct. Mar. 18 . . . . .	950
Cyril and Methodius, Bpp; Cff. July 7 . . . . .	1142
Damasus I, Pope, Cf. Dec. 11 . . . . .	843
Dedication of the Basilica of Ss. Peter and Paul, App. Nov. 18 . . . . .	1403
Dedication of all Consecrated Churches of Our Order, Aug. 31 . . . . .	1273
Didacus, Cf. Nov. 13 . . . . .	1397
Dionysius, Carm., Pope, Cf. Dec. 30 . . . . .	71
Dionysius and Redemptus, Carms., Mm. Nov. 29 . . . . .	809
Dionysius, Bp., Rusticus and Eleutherius, Mm. Oct. 9 . . . . .	1335
Dominic, Cf. Aug. 4 . . . . .	1209
Donatus, Bp., M. Aug. 7 . . . . .	1216
Dorothy, VM. Feb. 6 . . . . .	915
Edmund, King, M. Nov. 20 . . . . .	1405
Edward, King, Cf. Oct. 13 . . . . .	1342
Elias, Prophet, Father of Our Order July 20 . . . . .	1163
— Octave July 27 . . . . .	1188
Elizabeth, Queen of Hungary, Widow Nov. 19 . . . . .	1404
Elizabeth, Queen of Portugal, Widow July 8 . . . . .	1145
Eliseus, Prophet, Father of Our Order June 14 . . . . .	1090
Ephraem, Deacon, Cf., Doct. June 18 . . . . .	1095
Euphemia, V.; Lucy and Geminianus, Mm. Sept. 16 . . . . .	1293
Euphrasia, Carm., V. Mar. 13 . . . . .	948
Euphrosyna, Carm., V. Jan. 2 . . . . .	83
Eusebius, Bp., M. Dec. 16 . . . . .	849
Eusebius, Cf. Aug. 14 . . . . .	1229
Eustace and Companions, Mm. Sept. 20 . . . . .	1302
Evaristus, Pope, M. Oct. 26 . . . . .	1363
Fabian, Pope, and Sebastian, Mm. Jan. 20 . . . . .	866
Faustinus and Jovita, Mm. Feb. 15 . . . . .	928
Felix II, Pope; Simplicius, Faustinus, and Beatrice, Mm. July 29 . . . . .	1190
Felix, Priest, M. Jan. 14 . . . . .	855
Felix and Adauctus, Mm. Aug. 30 . . . . .	1272
Felix of Valois, Cf. Nov. 20 . . . . .	1405
Fidelis of Sigmaringen, M. Apr. 24 . . . . .	997
Forty Martyrs Mar. 10 . . . . .	943
Four Crowned Martyrs Nov. 8 . . . . .	1389
Francus, Carm., Cf. Dec. 11 . . . . .	842

Frances d'Amboise, Carm., Widow Nov. 4 . . . . .	1383
Frances of Rome, Widow Mar. 9 . . . . .	943
Francis of Assisi, Cf. Oct. 4 . . . . .	1328
— Stigmata Sept. 17 . . . . .	1295
Francis Borgia, Cf. Oct. 10 . . . . .	1339
Francis Caracciolo, Cf. June 4 . . . . .	1072
Francis of Paola, Cf. Apr. 2 . . . . .	983
Francis of Sales, Bp., Cf., Doct. Jan. 29 . . . . .	891
Francis Xavier, Cf. Dec. 3 . . . . .	819
 Gabriel, Archangel, Protector of Our Order Mar. 24 . . . . .	959
George, M. Apr. 23 . . . . .	996
Gerard, Carm., Bp., M. Sept. 26 . . . . .	1312
Germanus, Bp., Cf. July 31 . . . . .	1197
Gertrude, V. Mar. 17 . . . . .	949
Gervase and Protase, Mm. June 19 . . . . .	1097
Giles, Ab. Sept. 1 . . . . .	1274
Gordian and Epimachus, Mm. May 10 . . . . .	1037
Gorgonius, M. Sept. 9 . . . . .	1281
Gregory I, Pope, Cf., Doct. Mar. 12 . . . . .	946
Gregory VII, Pope, Cf. May 25 . . . . .	1053
Gregory Nazianzen, Bp., Cf., Doct. May 9 . . . . .	1036
Gregory the Wonder-worker, Bp., Cf. Nov. 17 . . . . .	1403
 Hedwig, Widow Oct. 16 . . . . .	1352
Henry, Cf. July 15 . . . . .	1150
Hermenegild, M. Apr. 13 . . . . .	989
Hermes, M. Aug. 28 . . . . .	1267
Hilarion, Carm., Ab. Oct. 21 . . . . .	1358
Hilary, Bp., Cf., Doct. Jan. 14 . . . . .	855
Hippolytus and Cassian, Mm. Aug. 13 . . . . .	1228
Hyacinth, Cf. Aug. 17 . . . . .	1241
Hyginus, Pope, M. Jan. 11 . . . . .	100
 Ignatius, Bp., M. Feb. 1 . . . . .	894
Ignatius Loyola, Cf. July 31 . . . . .	1196
Innocents, Mm. Dec. 28 . . . . .	60
— Octave Jan. 4 . . . . .	85
Isidore, Bp., Cf., Doct. Apr. 4 . . . . .	984
 Jacobinus, Carm., Cf. Mar. 3 . . . . .	935
James, Ap. July 25 . . . . .	1179
— Vigil July 24 . . . . .	1179
James and Philip, App. May 1 . . . . .	1011
Jane Frances Fremiot de Chantal, Widow Aug. 21 . . . . .	1248
Januarius, Bp., and Companions, Mm. Sept. 19 . . . . .	1302
Jerome Emiliani, Cf. July 20 . . . . .	1164
Jerome, Priest, Cf. Doct. Sept. 30 . . . . .	1319

Joachim, Father of the B. V. M., Protector of Our Order, Cf. Aug. 16 . . . . .	1238
Joachima of Vedruna, Carm., Widow May 22 . . . . .	1051
Joan Scopelli, Carm., V. July 9 . . . . .	1145
Joan of Toulouse, Carm., V. Mar. 31 . . . . .	975
John, Ap., Evang. Dec. 27 . . . . .	57
— Octave Jan. 3 . . . . .	85
— Latin Gate May 6 . . . . .	1029
John the Baptist, Beheading Aug. 29 . . . . .	1268
— Nativity June 24 . . . . .	1106
— Vigil June 23 . . . . .	1102
— Octave (Anticipated) June 28 . . . . .	1113
John Cantius, Cf. Oct. 20 . . . . .	1356
John Chrysostom, Bp., Cf., Doct. Jan. 27 . . . . .	888
John of the Cross, Carm., Cf. Doct. Nov. 24 . . . . .	1414
John of Damascus, Cf., Doct. Mar. 27 . . . . .	969
John of God, Cf. Mar. 8 . . . . .	941
John of S. Facundo, Cf. June 12 . . . . .	1088
John Gualbert, Ab. July 12 . . . . .	1148
John of Matha, Cf. Feb. 8 . . . . .	918
John Soreth, Carm., Cf. July 28 . . . . .	1189
John and Paul, Mm. June 26 . . . . .	1110
Josaphat, Bp., M. Nov. 14 . . . . .	1399
Joseph, Husband of the B.V.M., Protector of Our Order Mar. 19 . . . . .	954
— Solemnity . . . . .	1008
Joseph Calasanctius, Cf. Aug. 27 . . . . .	1263
Joseph of Cupertino, Cf. Sept. 18 . . . . .	1298
Jude and Simon, App. Oct. 28 . . . . .	1366
uliana Falconieri, V. June 19 . . . . .	1096
Justin, M. Apr. 14 . . . . .	990
Lambert, Bp., M. Sept. 17 . . . . .	1295
Laurence, M. Aug. 10 . . . . .	1224
— Vigil Aug. 9 . . . . .	1222
— Octave Aug. 17 . . . . .	1242
Laurence Justinian, Bp., Cf. Sept. 5 . . . . .	1275
Leo I, Pope, Cf., Doct. Apr. 11 . . . . .	985
Leo II, Pope, Cf. July 3 . . . . .	1135
Leodegarius, Bp., M. Oct. 2 . . . . .	1323
Liborius, Bp., Cf. July 23 . . . . .	1176
Linus, Pope, M. Sept. 23 . . . . .	1308
Louis, King, Cf. Aug. 25 . . . . .	1258
Louis Morbioli, Carm., Cf. Nov. 16 . . . . .	1402
Lucy, VM. Dec. 13 . . . . .	844
Luke, Evang. Oct. 18 . . . . .	1352
Machabees, Mm. Aug. 1 . . . . .	1201
Marcellinus, Peter, and Erasmus, Mm. June 2 . . . . .	1069

Marcellus I, Pope, M. Jan. 16 . . . . .	859
Margaret, Queen, Widow June 10 . . . . .	1084
Mark, Evang. Apr. 25 . . . . .	998
Mark and Marcellian, Mm. June 18 . . . . .	1096
Mark, Pope, Cf. Oct. 7 . . . . .	1331
Mark, Bp., M. Oct. 22 . . . . .	1359
Martha, V. July 29 . . . . .	1190
Martin, Bp., Cf. Nov. 11 . . . . .	1391
Martin I, Pope, M. Nov. 12 . . . . .	1391
Martina, VM. Jan. 30 . . . . .	892
Mary of the Angels, Carm., V. Dec. 16 . . . . .	849
Mary of the Incarnation, Carm., Widow Apr. 18 . . . . .	995
Mary Magdalene July 22 . . . . .	1171
Mary Magdalene de Pazzi, Carm., V. May 25 . . . . .	1053
Matthew, Ap., Evang. Sept. 21 . . . . .	1304
— Vigil Sept. 20 . . . . .	1302
Matthias, Ap. Feb. 24/25 . . . . .	930
— Vigil Feb. 23/24 . . . . .	930
Maurus, Ab. Jan. 15 . . . . .	856
Maurice and Companions, Mm. Sept. 22 . . . . .	1307
Maurilius, Bp., Cf. Sept. 13 . . . . .	1286
Medardus and Gildardus, Bpp., Cff. June 8 . . . . .	1080
Mennas, M. Nov. 11 . . . . .	1392
Michael, Archangel, Apparition May 8 . . . . .	1032
— Dedication Sept. 29 . . . . .	1316
Monica, Widow May 4 . . . . .	1023
Nazarius and other Mm. July 28 . . . . .	1189
Nereus and other Mm. May 12 . . . . .	1038
Nicholas, Bp., Cf. Dec. 6 . . . . .	825
Nicholas of Tolentino, Cf. Sept. 10 . . . . .	1281
Nicomedes, M. Sept. 15 . . . . .	1291
Nuno Alvares Pereira, Carm., Cf. Nov. 6 . . . . .	1387
Norbert, Bp., Cf. June 6 . . . . .	1079
Pantaleon, M. July 27 . . . . .	1188
Paschal Baylon, Cf. May 17 . . . . .	1048
Patrick, Bp., Cf. Mar. 17 . . . . .	948
Paul, Ap., Commemoration June 30 . . . . .	1122
— Conversion Jan. 25 . . . . .	880
Paul of the Cross, Cf. Apr. 28 . . . . .	1003
Paul the Hermit, Cf. Jan. 15 . . . . .	856
Paulinus, Bp., Cf. June 22 . . . . .	1101
Perpetua and Felicity, Mm. Mar. 6 . . . . .	940
Peter and Paul, App. June 29 . . . . .	1117
— Vigil June 28 . . . . .	1114
— Within the Octave July 4 . . . . .	1136
— Octave July 6 . . . . .	1139
Peter, Ap., Chair at Antioch Feb. 22 . . . . .	929



— Rome Jan. 18 . . . . .	861
Peter's Chains Aug. 1 . . . . .	1200
Peter, M. Apr. 29 . . . . .	1007
Peter of Alcantara, Cf. Oct. 19 . . . . .	1355
Peter of Alexandria, Bp., M. Nov. 26 . . . . .	1422
Peter Canisius, Cf. Doct. Apr. 27 . . . . .	1002
Peter Celestine, Pope, Cf. May 19 . . . . .	1050
Peter Chrysologus, Bp., Cf., Doct. Dec. 4 . . . . .	822
Peter Damian, Bp., Cf., Doct. Feb. 23 . . . . .	929
Peter Nolasco, Cf. Jan. 31 . . . . .	893
Peter Thomas, Carm., Bp., M. Jan. 16 . . . . .	859
Philip and James, App. May 1 . . . . .	1011
Philip Benizi, Cf. Aug. 23 . . . . .	1254
Philip Neri, Cf. May 26 . . . . .	1058
Pius I, Pope, M. July 11 . . . . .	1148
Pius V, Pope, Cf. May 5 . . . . .	1025
Placid and Companions, Mm. Oct. 5 . . . . .	1330
Polycarp. Bp., M. Jan. 26 . . . . .	885
Pontianus, Pope, M. Nov. 19 . . . . .	1405
Praxede, V. July 21 . . . . .	1170
Primus and Felician, Mm. June 9 . . . . .	1081
Prisca, VM. Jan. 18 . . . . .	862
Processus and Martinianus, Mm. July 2 . . . . .	1131
Protus and Hyacinth, Mm. Sept. 11 . . . . .	1283
Pudentiana, V. May 19 . . . . .	1050
Quentin M. Oct. 31 . . . . .	1371
Raphael, Archangel Oct. 24 . . . . .	1360
Raymund Nonnatus, Cf. Aug. 31 . . . . .	1273
Raymund of Pennafort, Cf. Jan. 23 . . . . .	874
Relics in Carmelite Churches Nov. 5 . . . . .	1385
Remigius, Bp., Cf. Oct. 1 . . . . .	1322
Robert Bellarmine, Bp., Cf., Doct. May 13 . . . . .	1041
Romaeus, Carm., Cf. Mar. 4 . . . . .	935
Romuald, Ab. Feb. 7 . . . . .	917
Rose of Lima, V. Aug. 30 . . . . .	1272
Sabbas, Ab. Dec. 5 . . . . .	824
Sabina, M. Aug. 29 . . . . .	1268
Saturnine, M. Nov. 29 . . . . .	810
Scholastica, V. Feb. 10 . . . . .	923
Serapion, Carm., Bp., Cf. Oct. 30 . . . . .	1370
Sergius, Bacchus, Marcellus, and Apulejus, Mm. Oct. 7 . . . . .	1331
Seven Brothers, Mm., Rufina and Secunda, Vv. July 10 . . . . .	1146
Silverius, Pope, M. June 20 . . . . .	1097
Silvester, Ab. Nov. 26 . . . . .	1422
Silvester I, Pope, Cf. Dec. 31 . . . . .	72
Simeon, Bp., M. Feb. 18 . . . . .	928

Simon and Jude, App. Oct. 28 . . . . .	1366
— Vigil Oct. 27 . . . . .	1363
Simon Stock, Carm., Cf. May 16 . . . . .	1044
Sixtus II, Pope, Felicissimus and Agapitus, Mm. Aug. 6 . . . . .	1212
Soter and Caius, Popes, Mm. Apr. 22 . . . . .	996
Spiridion, Carm., Bp., Cf. Dec. 14 . . . . .	847
Stanislaus, Bp., M. May 7 . . . . .	1031
Stephen, First Martyr Dec. 26 . . . . .	53
— Octave Jan. 2 . . . . .	83
— Finding Aug. 3 . . . . .	1209
Stephen I, Pope, M. Aug. 2 . . . . .	1207
Stephen, King, Cf. Sept. 2 . . . . .	1274
Symphorosa and her Sons, Mm. July 18 . . . . .	1160
Telesphorus, Carm., Pope, M. Jan. 19 . . . . .	866
Teresa, Carm., V. Oct. 15 . . . . .	1345
— Wounding of heart Aug. 27 . . . . .	1261
Teresa of the Child Jesus, Carm., V. Oct. 3 . . . . .	1325
Teresa Margaret Redi, Carm., V. Mar. 11 . . . . .	945
Teresa of S. Augustine and Companions, Carms., Vv. Mm. July 24 . . . . .	1178
Thecla, VM. Sept. 23 . . . . .	1308
Theodore, M. Nov. 9 . . . . .	1390
Thomas, Ap. Dec. 21 . . . . .	852
— Vigil Dec. 20 . . . . .	851
Thomas Aquinas, Cf., Doct. Mar. 7 . . . . .	940
Thomas, Bp., M. Dec. 29 . . . . .	68
Thomas of Villanova, Bp., Cf. Sept. 22 . . . . .	1307
Tiburtius, Valerian, and Maximus, Mm. Apr. 14 . . . . .	990
Timothy, Bp., M. Jan. 24 . . . . .	879
Timothy, Hippolytus, Bp., and Symphorian, Mm. Aug. 22 . . . . .	1250
Titus, Bp., Cf. Feb. 6 . . . . .	914
Ubaldo, Bp., Cf. May 16 . . . . .	1045
Urban I, Pope, M. May 25 . . . . .	1054
Ursula and Companions, Vv., Mm. Oct. 21 . . . . .	1359
Valentine, Priest, M. Feb. 14 . . . . .	927
Vedastus and Amandus, Bpp., Cfs. Feb. 6 . . . . .	915
Venantius, M. May 18 . . . . .	1049
Vincent, M. Jan. 22 . . . . .	871
Vincent Ferrer, Cf. Apr. 5 . . . . .	984
Vincent de Paul, Cf. July 19 . . . . .	1162
Vitalis, M. Apr. 28 . . . . .	1004
Vitus, Modestus, and Crescentia, Mm. June 15 . . . . .	1094
Wenceslaus, Duke, M. Sept. 28 . . . . .	1315
William, Ab. June 25 . . . . .	1110
Zephyrinus, Pope, M. Aug. 26 . . . . .	1260

## PRAYER ENDINGS

*The following abbreviations are used for the varying conclusions to Collects, Secrets, and Postcommunions.*

**Per Dóminum** (through our Lord) *for all prayers addressed to God the Father, and ending:*

Through our Lord Jesus Christ, thy Son, who is God, living and reigning with thee, in the unity of the Holy Spirit, for ever and ever. <i>℟. Amen.</i>	<b>Per Dóminum nostrum Jesum Christum</b> Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus: per ómnia sæcula sæculórum. <i>℟. Amen.</i>
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**Per eúmdem Dóminum** (through the same) *for prayers to God the Father, mentioning the Son at the beginning or in the body of the prayer, and ending:*

Through the same Jesus Christ, thy Son, our Lord, who is God, living and reigning with thee, in the unity of the Holy Spirit, for ever and ever. <i>℟. Amen.</i>	<b>Per eúmdem Dóminum nostrum Jesum Christum, Fílium tuum,</b> qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus: per ómnia sæcula sæculórum. <i>℟. Amen.</i>
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**Per Dóminum...** in unitáte ejúsdem Spíritus Sancti (through our Lord... in the unity of the same Holy Spirit) *for prayers mentioning the Holy Ghost, and ending:*

Through our Lord Jesus Christ, thy Son, who is God, living and reigning with thee, in the unity of the same Holy Spirit, for ever and ever. <i>℟. Amen.</i>	<b>Per Dóminum nostrum Jesum Christum, Fílium tuum,</b> qui tecum vivit et regnat in unitáte ejúsdem Spíritus Sancti, Deus: per ómnia sæcula sæculórum. <i>℟. Amen.</i>
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**Qui tecum** (who is God) *for prayers in which the last clause refers to our Lord, ending:*

(he) who is God, living and reigning with thee, in the unity of the Holy Spirit, for ever and ever. <i>℟. Amen.</i>	<b>Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus,</b> per ómnia sæcula sæculórum. <i>℟. Amen.</i>
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**Qui vivis** (who art God) *for prayers addressed to God the Son and ending:*

(thou) who art God, living and reigning with God the Father, in the unity of the Holy Spirit, for ever and ever. <i>℟. Amen.</i>	<b>Qui vivis et regnas cum Deo Patre,</b> in unitáte Spíritus Sancti, Deus: per ómnia sæcula sæculórum. <i>℟. Amen.</i>
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## MASSSES OF THE SEASON

### THE FIRST SUNDAY OF ADVENT

Sunday of the First Class

Station at S. Mary Major

#### INTROITUS

(Ps. 24, 1-3)

**A**D te levávi ánimam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimíci mei: étenim univérsi, qui te expéctant, non cnofundéntur. (Ps. *ibid.*, 4) Vias tuas, Dómine, demónstra mihi: et sémitas tuas édoce me. V. Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

#### INTROIT

(Ps. 24, 1-3)

**A**LL my heart goes out to thee; my God, I trust in thee, do not belie my trust. Let not my enemies boast of my downfall. Who ever waited for thy help, and waited in vain? (Ps. *ibid.*, 4) Lord, let me know thy ways, teach me thy paths. V. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

*The Introit is repeated as far as the Psalm. A similar repetition is made in every Introit throughout the year,*

*except on feasts of Greater Double rank, when the Introit is said an additional time: immediately after the Psalm verse, as well as after the Glória Patri.*

*The Glória in excelsis is not said from this Sunday until Christmas in Masses of the Season.*

Let us pray. Collect

Bestir thy power, Lord, we pray thee, and come! With thee for our protector and redeemer, may we earn deliverance and safety from the perils that threaten us by reason of our sins: thou who art God, living and reigning with God the Father, in the unity of the Holy Spirit, for ever and ever. V. Amen.

Orémus. Oratio

Excita, quæsumus, Dómine, poténtiam tuam, et veni: ut ab imminéntibus peccatórum nostrórum perículis, te mereámur protegéntē éripi, te liberánte salvári: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum. R. Amen.

*Second Collect of our Lady, Deus, qui de beátæ; third, of all the Saints, Consciéntias nostras, p. 483.*

*From today until Christmas Eve, in Masses of the Season, after the Collect of the day, these two collects are said. If, however, a commemoration is to be made of any feast, the second collect is that of the feast and the third of our Blessed Lady.*

Lesson from the Epistle of S. Paul the Apostle to the Romans. (Rom. 13, 11-14).

Brethren: already it is high time for us to awake out of our sleep; our salvation is closer to us now than when we first learned to believe. The night is far on its course; day draws near. Let us abandon the ways of darkness, and put on the armour of light. Let us pass our time honourably, as by the light of day, not in revelling and drunkenness, not in lust and

Léctio Epístolæ beáti Pauli Apóstoli ad Romános. (Rom. 13, 11-14).

Fratres: Hora est jam nos de somno súrgere. Nunc enim própior est nostra salus, quam cum credídimus. Nox præcésit, dies autem appropinquávit. Abjiciámus ergo ópera tenebrárum, et induámur arma lucis. Sicut in die honéste ambulémus: non in comessatió-nibus, et ebrietátibus, non in cubílibus, et impudicí-

tiis, non in contentiōne, et æmulatiōne: sed induimini Dóminum Jesum Christum.

GRADUALE. (Ps. 24, 3 et 4) Unívérſi, qui te exspéctant, non confundéntur, Dómine. V. Vias tuas, Dómine, démonstra mihi: et sémitas tuas edoce me.

Allelúja, allelúja. V. (Ps. 84, 8) Osténde nobis, Dómine, misericórdiam tuam: et salutáre tuum da nobis. Allelúja.

wantonness, not in quarrels and rivalries. Rather, arm yourselves with the Lord Jesus Christ.

GRADUAL. (Ps. 24, 3, 4) Who ever waited for thy help and waited in vain? V. Lord, let me know thy ways, teach me thy paths.

Alleluia, alleluia. V. (Ps. 84, 8) Show us thy mercy, Lord; grant us thy deliverance. Alleluia.

*On weekdays in Advent, when the Mass of the Sunday is repeated, the Allelúja is not said, nor the verse that follows it, but only the Gradual, which is repeated as far as the Verse.*

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (Matth. 21, 1-9).

In illo témpore: Cum appropinquáſset Jesus Jerosólymis, et venísset Bétphage ad montem Olivéti: tunc misit duos discípulos suos, dicens eis: Íte in castéllum, quod contra vos est, et statim inveniétis ásinam alligátam, et pullum cum ea: sólvite, et addúcite mihi: et si quis vobis áliquíd dixerit, dícite, quia Dóminus his opus habet, et conféstim dimíttet eos. Hoc autem totum factum est, ut adimplerétur quod dictum est per Prophétam, dicéntem: Dícite fi-

✠ Continuation of the Holy Gospel according to S. Matthew. (Matt. 21, 1-9).

At this time: When Jesus drew near to Jerusalem, and had reached Bethphage, which is close to Mount Olivet, he sent two of his disciples on an errand; Go into the village that faces you, he told them, and the first thing you will find there will be a she-ass tethered, and a foal at her side; untie them and bring them to me. And if anyone speaks to you about it, tell him, The Lord has need of them, and he will let you have them without more ado. All this was so ordained, to fulfil the word spoken by the prophet: Tell

the daughter of Sion, behold, thy king is coming to thee, humbly, riding on an ass, on a colt whose mother has borne the yoke. The disciples went and did as Jesus told them; they brought the she-ass and its colt, and saddled them with their garments, and bade Jesus mount. Most of the multitude spread their garments along the way, while others strewed the way with branches cut down from the trees. And the multitudes that went before him and that followed after him cried aloud, Hosanna for the son of David, blessed is he who comes in the name of the Lord.

Creed.

liæ Sion: Ecce rex tuus venit tibi mansuétus, sedens super ásinam et pullum, fílium subjugális. Eúntes autem discipuli, fecérunt sicut præcépit illis Jesus. Et adduxérunt ásinam, et pullum: et imposuérunt super eos vestiménta sua, et eum desuper sedére fecérunt. Plúrima autem turba stravérunt vestiménta sua in via: álíi autem cædébant ramos de arbóribus, et sternébant in via: turbæ autem, quæ præcedébant, et quæ sequebántur, clamábant, dicéntes: Hosánna filio David: benedíctus, qui venit in nómine Dómini. Credo.

*The Creed is said on all Sundays throughout the year; it is omitted however on weekdays when the Mass of the Sunday is repeated.*

OFFERTORY. (Ps. 24, 1-3) All my heart goes out to thee; my God, I trust in thee, do not belie my trust. Be it not said that my enemies triumphed over me; who ever waited for thy help, and waited in vain?

SECRET. Lord, may these dedicated offerings cleanse us by their mighty power and bring us all the purer to him who created them: through our Lord Jesus Christ, thy Son, who is God, living and reigning with thee, in the

OFFERTORIUM. (Ps. 24, 1-3) Ad te levávi ánimam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimíci mei: étenim univérsi, qui te expéctant, non confundéntur.

SECRETA. Hæc sacra nos, Dómine, poténti virtúte mundátos, ad suum fáciant puriôres veníre princípium. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in

unitate Spíritus Sancti Deus: per ómnia sæcula sæculórum. Amen.	unity of the Holy Spirit, for ever and ever. Amen.
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*Additional Secrets, p. 483.*

*Preface of the Holy Trinity, p. 527.*

COMMUNIO. (Ps. 84, 13) Dóminus dabit benignitatem: et terra nostra dabit fructum suum.

POSTCOMMUNIO. - Suscipíamus, Dómine, misericórdiam tuam in médio templi tui: ut reparationis nostræ ventúra solémnia cóngruis honóribus præcedámus. Per Dóminum.

COMMUNION. (Ps. 84, 13) The Lord will grant us his blessing to make our land yield its harvest.

POSTCOMMUNION. - Let thy mercy find us in the midst of thy temple, Lord, preparing with due honour for the coming festival of our redemption: through our Lord.

*Additional Postcommunions, p. 484*

Benedicámus Dómino *is said instead of* Ite, missa est; *and this is observed whenever the* Glória in excélsis *is omitted.*

## SECOND SUNDAY OF ADVENT

Sunday of the Second Class

Station at the church of the Holy Cross in Jerusalem

### INTROITUS

(Isai. 30, 30)

**P**Opulus Sion, ecce Dóminus véniet ad salvándas gentes: et audítam faciet Dóminus glóriam vocis suæ in lætítia cordis vestri. (Ps. 79, 2) Qui regis Israel, inténde: qui dedúcis, velut ovem, Joseph. V. Glória Patri.

### INTROIT

(Isaias 30, 30)

**P**Eople of Sion, behold the Lord shall come for the saving of the nations; and the Lord shall make heard the glory of his voice in the joy of your heart. (Ps. 79, 2) Give audience, thou that art the guide of Israel, that leadest Joseph with a shepherd's care. V. Glory.

*The Glória in excélsis is not said.*



**COLLECT.** Stir up our hearts, Lord, to make ready the paths of thy only-begotten Son, so that his coming may enable us to serve thee with minds that have been cleansed; for he is God.

**ORATIO.** Excita, Dómine, corda nostra ad præparandas Unigéniti tui vias: ut per ejus adventum, purificáti tibi mén-tibus servíre mereámur: Qui tecum.

*Additional Collects, p. 483.*

Lesson from the Epistle of S. Paul the Apostle to the Romans. (*Rom. 15, 4-13*).

Brethren: see how all the words written long ago were written for our instruction; we were to derive hope from that message of endurance and courage which the scriptures bring us. May God, the author of all endurance and all encouragement, enable you to be all of one mind according to the mind of Christ Jesus, so that you may all have but one heart and one mouth, to glorify God, the Father of our Lord Jesus Christ. You must befriend one another, as Christ has befriended you, for God's honour. I would remind those who are circumcised, that Christ came to relieve their needs; God's fidelity demanded it; he must make good his promises to our fathers. And I would remind the Gentiles to praise God for his mercy. So we read in scripture: I will give thanks to thee for this, and sing of thy praise, in the midst of the Gentiles; and again it says: You too, Gentiles, rejoice with his own

Lectio Epístolæ beáti Pauli Apóstoli ad Romános. (*Rom. 15, 4-13*).

Fratres: Quæcúmque scripta sunt, ad nostram doctrínam scripta sunt: ut per patiéntiam, et consolatióem Scripturárum, spem habeámus. Deus autem patiéntiæ, et solátii, det vobis idípsum sápere in altérutrum secúndum Jesum Christum: ut unánimes, uno ore honorificétis Deum et Patrem Dómini nostri Jesu Christi.

Propter quod suscípite invicem, sicut et Christus suscepit vos in honórem Dei. Dico enim Christum Jesum mínistrum fuisse circumcisiónis propter veritátem Dei, ad confirmandas promissiões patrum: gentes autem super misericórdia honoráre Deum, sicut scriptum est: Propterea confitébor tibi in géntibus, Dómine, et nómini tuo cantábo. Et iterum dicit: Lætámini gentes cum plebe ejus. Et iterum: Laudáte omnes gentes Dóminum: et ma-

gnificáte eum omnes pópuli. Et rursus Isaías ait:

Erit radix Jesse, et qui exsúrget régere gentes, in eum gentes sperábunt.

Deus autem spei répleat vos omni gáudio, et pace in credéndo: ut abundétis in spe, et virtúte Spíritus Sancti.

GRADUALE. (*Ps. 49, 2-3 et 5*) Ex Sion spécies decóris ejus: Deus manifesté véniet. *V.* Congregáte illi sanctos ejus, qui ordinavérunt testaméntum ejus super sacrificia.

Allelúja, allelúja. *V.* (*Ps. 121, 1*) Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 21, 25-33*).

In illo témpore: Dixit Jesus discípulis suis: Erunt signa in sole, et luna, et stellis, et in terris pressúra géntium præ confusióne sónitus maris, et flúctuum: arescéntibus homínibus præ timóre et exspectatione, quæ supervénient univérso orbi: nam virtútes cælórum movebúntur. Et tunc videbunt Fílium hóminis ve-

people; and again: Praise the Lord, all you Gentiles, let all the nations of the world do him honour; and once more, Isaías says: A root shall spring from Jesse, one who shall rise up to rule the Gentiles; the Gentiles, in him, shall find hope. May God, the author of our hope, fill you with all joy and peace in your believing; so that you may have hope in abundance, through the power of the Holy Spirit.

GRADUAL. (*Ps. 49, 2-3, 5*) Out of Sion, in perfect beauty God comes revealed. *V.* Muster in his presence his faithful servants, who honour his covenant still with sacrifice.

Alleluia, alleluia. *V.* (*Ps. 121, 1*) Welcome sound, when I heard them saying, We will go into the Lord's house! Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke, 21, 25-33*).

Jesus, at this time, told his disciples: The sun and the moon and the stars will give portents, and on earth the nations will be in distress, bewildered by the roaring of the sea and its waves; men's hearts will be dried up with fear, as they await the troubles that are overtaking the whole world; the very powers of heaven will rock. And then they will see the

Son of Man coming in a cloud, with his full power and majesty. When all this begins, look up, and lift up your heads; it means that the time draws near for your deliverance. And he told them a parable: Look at the fig-tree, or any of the trees; when they put out their fruit, you know by your own experience that summer is near. Just so, when you see this happen, be sure that the kingdom of God is close at hand. Believe me, this generation will not have passed, before all this is accomplished. Though heaven and earth should pass away, my words will stand.

Creed.

OFFERTORY. (Ps. 84, 7-8) Thou wilt relent, O God, and give fresh life to rejoice the spirits of thy people. Show us thy mercy, Lord; grant us thy deliverance.

SECRET. Let our humble prayers and offerings move thy compassion, Lord. Since we can plead no merits of our own, let thy protection help us: through our Lord.

niéntem in nube cum potestáte magna, et majestáte. His autem fieri incipiéntibus, respícite, et leváte cápita vestra: quóniam appropínquat redemptio vestra. Et dixit illis similitúdinem: Vidéte ficúlneam, et omnes árbores: cum producunt jam ex se fructum, scitis quóniam prope est æstas. Ita et vos cum vidéritis hæc fieri, scitóte quóniam prope est regnum Dei. Amen dico vobis, quia non præteríbit generátio hæc, donec ómnia fiant. Cælum et terra transíbunt: verba autem mea non transíbunt.

Credo.

OFFERTORIUM. (Ps. 84, 7-8) Deus, tu convér-sus vivificábis, nos, et plebs tua lætábitur in te: osténde nobis, Dómine, misericórdiam tuam, et salutáre tuum da nobis.

SECRETA. Placáre, quæsumus, Dómine, humilitátis nostræ précibus et hóstiis: et ubi nulla súppetunt suffrágia meritórum, tuis nobis succúrre præsidíis. Per Dóminum.

*Additional Secrets, p. 483.*

*Preface of the Holy Trinity, p. 527.*

COMMUNION. (Bar. 5, 5; 4, 36) Rouse thee, Jerusalem, take thy stand on the heights and wait for the joy thy God is sending thee.

COMMUNIO. (Bar. 5, 5; 4, 36) Jerúsalem, surge, et sta in excélso, et vide jucunditátem, quæ véniet tibi a Deo tuo.

**POSTCOMMUNIO.** -  
 Replēti cibo spirituālis ali-  
 mōniā, sūpplices te, Dó-  
 mine, deprecāmur: ut hu-  
 jus participatiōne mystērii,  
 dóceas nos terrēna despí-  
 cere et amāre cælēstia. Per  
 Dóminum.

**POSTCOMMUNION.** -  
 Full-fed with spiritual nour-  
 ishment, we humbly beseech  
 thee, Lord, that by partaking  
 in this sacramental rite we  
 may learn to despise earthly  
 things and to love the things  
 of heaven: through our Lord.

*Additional Postcommunions, p. 484*

## THIRD SUNDAY OF ADVENT

Sunday of the Second Class

Station at S. Peter's

### INTROITUS

(Phil. 4, 4-6)

**G**Audēte in Dómino  
 semper: iterum di-  
 co, gaudēte. Modēstia ve-  
 stra nota sit ómnibus ho-  
 mínibus: Dóminus prope  
 est. Nihil solliciti sitis:  
 sed in omni oratiōne pe-  
 titiōnes vestræ innoté-  
 scant apud Deum. (Ps. 84,  
 2) Benedixisti, Dómine,  
 terram tuam: avertísti ca-  
 ptivitátem Jacob. V. Gló-  
 ria Patri.

### INTROIT

(Phil. 4, 4-6)

**J**OY to you in the Lord at  
 all times: once again I  
 wish you joy. Give proof  
 to all of your courtesy. The  
 Lord is near. Nothing must  
 make you anxious: in every  
 need make your requests  
 known to God. (Ps. 84, 2)  
 What blessings, Lord, thou  
 hast granted to this land of  
 thine, restoring Israel from  
 captivity. V. Glory.

*The Glória in excélsis is not said.*

**ORATIO.** Aurem tuam,  
 quæsumus, Dómine, pré-  
 cibus nostris accómmoda:  
 et mentis nostræ ténebras,  
 grátia tuæ visitatiōnis il-  
 lústra: Qui vivis.

**COLLECT.** We beg of  
 thee, Lord, a hearing for our  
 prayers. By the grace of thy  
 coming, light up the darkness  
 of our minds: thou who art.

*Additional Collects, p. 483.*

Lesson from the Epistle of S. Paul the Apostle to the Philippians. (*Phil. 4, 4-7*).

Brethren: Joy to you in the Lord at all times; once again I wish you joy. Give proof to all of your courtesy. The Lord is near. Nothing must make you anxious; in every need make your requests known to God, praying and beseeching him, and giving him thanks as well. So may the peace of God, which surpasses all our thinking, watch over your hearts and minds in Christ Jesus our Lord.

GRADUAL. (*Ps. 79, 2, 3, 2*) Lord, who art enthroned above the Cherubim, exert thy sovereign strength, and come. *V.* Give audience, thou that art the guide of Israel, that leadest Joseph with a shepherd's care.

Alleluia, alleluia. *V.* Exert, O Lord, thy sovereign strength for our salvation, and come. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 11, 2-10*).

At this time: John had heard in prison of Christ's doings, and he sent two of his disciples to him: Is it thy coming that was foretold, he asked, or are we yet waiting for some other? Jesus answered them: Go and tell John what your own ears and

Léctio Epístolæ beāti Pauli Apóstoli ad Philip-penses. (*Phil. 4, 4-7*).

Fratres: Gaudéte in Dómino semper: iterum dico, gaudéte. Modéstia vestra nota sit ómnibus homínibus: Dóminus prope est. Nihil solliciti sitis: sed in omni oratióne, et obsecratióne, cum gratiárum actiόne, petitiόnes vestræ innotéscant apud Deum. Et pax Dei, quæ exsúperat omnem sensum, custódiat corda vestra, et intelligéntias vestras, in Christo Jesu Dómino nostro.

GRADUALE. (*Ps. 79, 2, 3 et 2*) Qui sedes, Dómine, super Chérubim, éxcita poténtiam tuam, et veni. *V.* Qui regis Israel, inténde: qui dedúcis, velut ovem, Joseph.

Allelúja, allelúja. *V.* Excita, Dómine, poténtiam tuam, et veni, ut salvos fácias nos. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 11, 2-10*).

In illo témpore: Cum audísset Joánnes in vínculis ópera Christi, mittens duos de discíplis suis, ait illi: Tu es, qui ventúrus es, an álíum exspectámus? Et respóndens Jesus, ait illis: Eúntes renuntiáte Joánni, quæ au-

dístis, et vidístis. Cæci vident, claudi ámbulant, leprósi mundántur, surdi áudiunt, mórtui resúrgunt, páuperes evangelizántur: et beátus est, qui non fúerit scandalizátus in me.

Illis autem abeúntibus, cœpit Jesus dícere ad turbas de Joánne: Quid exístis in desértum vidére? arúndinem vento agitátam? Sed quid exístis vidére? hóminem móllibus vestítum? Ecce qui móllibus vestiúntur, in dómibus regum sunt. Sed quid exístis vidére? prophétam? Etiam dico vobis, et plus quam prophétam.

Hic est enim, de quo scriptum est: Ecce ego mitto Angelum meum ante fáciem tuam, qui præparábit viam tuam ante te.

Credo.

OFFERTORIUM. (*Ps.* 84, 2) Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob: remisísti iniquitátem plebis tuæ.

SECRETA. Devotiónis nostræ tibi, quæsumus, Dómine, hóstia júgiter immolétur: quæ et sacri pér-agat institúta mystérii, et salutáre tuum in nobis

eyes have witnessed; how the blind see, and the lame walk, how the lepers are made clean, and the deaf hear, how the dead are raised to life, and the poor have the gospel preached to them. Blessed is the man who does not lose confidence in me. As they went out, Jesus took occasion to speak of John to the multitudes: What was it, he asked, that you expected to see when you went out into the wilderness? Was it a reed trembling in the wind? No, not that; what was it you went out to see? Was it a man clad in silk? You must look in kings' palaces for men that go clad in silk. What was it, then, that you went out to see? A prophet? Yes, and something more, I tell you, than a prophet. This is the man of whom it was written, Behold, I am sending before thy face that angel of mine, who is to prepare thy way for thy coming.

Creed.

OFFERTORY. (*Ps.* 84, 2) What blessings, Lord, thou hast granted to this land of thine, restoring Israel from captivity, pardoning thy people's guilt.

SECRET. May our dedicated offering, Lord, be sacrificed unceasingly to thee, so that the end for which thou didst ordain this holy rite may be fulfilled, and the mir-

acle of thy saving work be wrought within us: through our Lord. | mirabíliter operétur. Per Dóminum.

*Additional Secrets, p. 483.*

*Preface of the Holy Trinity, p. 527.*

COMMUNION. (*Isaias* 35, 4) Say: Fainthearted ones, take courage and have no fear: see, your God will come and will save you.

POSTCOMMUNION. - We beg of thy mercy, Lord, that these divine aids may cleanse us from our sins, and so prepare us for the coming festival: through our Lord.

COMMUNIO. (*Isai. 35, 4*) Dícite pusillánimis: Confortámini, et nolíte timére: ecce Deus vester véniet, et salvábit vos.

POSTCOMMUNIO. - Implorámus, Dómine, cleméntiam tuam: ut hæc divína subsidia, a vítiis expiátos, ad festa ventúra nos præparent. Per Dóminum.

*Additional Postcommunions, p. 484*

## WEDNESDAY IN EMBER WEEK

Greater Feria

Station at S. Mary Major

### INTROIT

(*Isaias 45, 8*)

**S** End dew from above, you heavens, and let the skies pour down upon us the rain we long for, him, the Just One: may he, the Saviour, spring from the closed womb of the earth. (*Ps. 118, 2*) See how the skies proclaim God's glory, how the vault of heaven betrays his craftsmanship. V. Glory.

### INTROITUS

(*Isai. 45, 8*)

**R** Oráte, cæli, désuper, et nubes pluunt iustum: aperiátur terra, et gérmínet Salvátorem. (*Ps. 118, 2*) Cæli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. V. Glória Patri.

*After the K  rie el  ison the priest immediately says Or  mus (Let us pray) and the following Collect:*

ORATIO. Fest  na, qu  sumus, D  mine, ne tard  veris, et aux  lium nobis sup  rn   virt  tis imp  nde: ut adventus tui consolationibus sublev  ntur, qui in tua piet  te confidunt: Qui vivis.

COLLECT. Make haste, we beg thee, Lord; come soon, and help us with power from on high, so that they who trust in thy goodness may be upheld by the manifold consolation of thy advent: thou who art.

*The above is the collect which is used when the Ember Day is only commemorated.*

L  ctio Isa  e Proph  t  . (Isai. 2, 2-5).

In di  bus illis: Dixit Isa  as proph  ta: Erit in nov  ssimis di  bus pr  par  tus mons domus D  mini in v  rtice m  ntium, et elev  bitur super colles, et fluent ad eum omnes gentes. Et ibunt p  puli multi,

et dicent: Ven  te et ascend  mus ad montem D  mini, et ad domum Dei Jacob, et doc  bit nos vias suas, et ambul  bimus in s  mitis ejus: quia de Sion

exibit lex, et verbum D  mini de Jer  salem. Et judic  bit gentes, et   rguet p  pulos multos: et confl  bunt gl  dios suos in v  meres, et l  nceas suas in falces. Non lev  bit gens contra gentem gl  dium:

nec exerceb  ntur ultra ad pr  elium. Domus Jacob

Lesson from the Prophet Isa  as. (Isa  as 2, 2-5).

In those days: The prophet Isa  as said: In the days that are still to come, the mountain where the Lord dwells will be lifted high above the mountain-tops looking down over the hills, and all nations will flock there together. A multitude of peoples will make their way to it, crying: Come, let us climb up to the Lord's mountain peak, to the house where the God of Jacob dwells; he shall teach us the right way, we will walk in the paths he has chosen. The Lord's commands shall go out from Sion, his word from Jerusalem, and he will sit in judgement on the nations, giving his award to a multitude of peoples. They will melt down their swords into plough-shares, their spears into pruning-hooks, nation levying war against nation and training itself for battle



no longer. Come you too, children of Jacob, let us walk together in the path where the Lord our God shows us light.

GRADUAL. (Ps. 23, 7, 3-4) Swing back the doors, captains of the guard; swing back, immemorial gates, to let the king enter in triumph!

¶. Who dares climb the mountain of the Lord, and appear in his sanctuary? The guiltless in act, the pure in heart.

veníte, et ambulémus in lumine Dómini.

GRADUALE. (Ps. 23, 7, 3-4) Tóllite portas, príncipes, vestras: et elevámini, portæ æternáles: et introíbit Rex glóriæ. ¶. Quis ascéndet in montem Dómini? aut quis stabit in loco sancto ejus? Innocens mánibus et mundo corde.

*The Gradual is not repeated.  
Here Dóminus vobíscum is said.*

COLLECT. Almighty God, we pray thee grant that the coming festival of our redemption may bring us help in this life and bestow upon us the rewards of everlasting bliss: through our Lord.

ORATIO. Præsta, quæsumus, omnípotens Deus: ut redemptionis nostræ ventúra solémnitas, et præsentis nobis vitæ subsidia cónferat, et æternæ beatitúdinis præmia largiáture. Per Dóminum.

*This Collect only is said.*

Lesson from the Prophet Isaias. (Isaias 7, 10-15).

In those days: The Lord spoke to Achaz saying: Ask the Lord thy God to give thee a sign, in the depths beneath thee, or in the height above thee. But Achaz said: No, I will not ask for a sign; I will not put the Lord to the test thus. Why then, said Isaias, listen to me, you that are of David's race. Can you not be content with trying

Lectio Isaíæ Prophætæ. (Isai. 7, 10-15).

In diébus illis: Locútus est Dóminus ad Achaz, dicens: Pete tibi signum a Dómino Deo tuo in profúndum inférni, sive in excélsus supra. Et dixit Achaz: Non petam, et non tentábo Dóminum. Et dixit: Audíte ergo domus David: Numquid parum vobis est, moléstos esse homínibus, quia mo-

lésti estis et Deo meo? Propter hoc dabit Dóminus ipse vobis signum. Ecce virgo concípiet, et páriet filium, et vocábitur nomen ejus Emmánuel. Butýrum et mel cómedet, ut sciat reprobáre malum, et elígere bonum.

GRADUALE. (Ps. 144, 18 et 21) Prope est Dóminus ómnibus invocántibus eum: ómnibus qui invocant eum in veritate. ŷ. Laudem Dómini loquétur os meum: et benedícat omnis caro nomen sanctum ejus.

the patience of men? Must you try my God's patience too? Since you will not ask, the Lord will give you a sign of his own accord. Behold, a virgin shall be with child, and shall bear a son, and he shall be called Emmanuel. Fed on butter and honey, he will grow to the age of refusing what is bad, choosing what is good.

GRADUAL. (Ps. 144, 18, 21) The Lord draws near to every man that calls upon him, will he but call upon him with a true heart. ŷ. While these lips tell of the Lord's praise, let all that lives bless his holy name.

*The Gradual is repeated.*

✠ Sequéntia sancti Evangelíi secúndum Lucam. (Luc. 1, 26-38).

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Vírginis María. Et ingressus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum audísset, turbáta est in sermóne ejus: et cogitábat qualis esset ista salutatio. Et ait Angelus ei: Ne timeas, María, inve-

✠ Continuation of the Holy Gospel according to S. Luke. (Luke 1, 26-38).

At this time: God sent the angel Gabriel to a city of Galilee called Nazareth, where a virgin dwelt, betrothed to a man of David's lineage; his name was Joseph, and the virgin's name was Mary. Into her presence the angel came, and said: Hail, thou who art full of grace; the Lord is with thee; blessed art thou among women. She was much perplexed at hearing him speak so, and cast about in her mind, what she was to make of such a greeting. Then the angel said

to her, Mary, do not be afraid; thou hast found favour in the sight of God. And behold, thou shalt conceive in thy womb, and shalt bear a son, and shalt call him Jesus. He shall be great, and men will know him for the Son of the Most High; the Lord God will give him the throne of his father David, and he shall reign over the house of Jacob eternally; his kingdom shall never have an end. But Mary said to the angel, How can that be, since I have no knowledge of man? And the angel answered her, The Holy Spirit will come upon thee, and the power of the Most High will overshadow thee. Thus this holy offspring of thine shall be known for the Son of God. See, moreover, how it fares with thy cousin Elizabeth; she is old, yet she too has conceived a son; she who was reproached with barrenness is now in her sixth month, to prove that nothing can be impossible with God. And Mary said, Behold the handmaid of the Lord; let it be unto me according to thy word.

**OFFERTORY.** (*Luke 1, 28*). Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women and blessed is the fruit of thy womb.

**SECRET.** May our fasting be acceptable to thee, Lord;

nísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen ejus Jesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus: et regnábit in domo Jacob in ætérnum, et regni ejus non erit finis.

Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognóscó? Et respóndens Angelus, dixit ei: Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elísabeth cognáta tua, et ipsa concépit fílium in senectúte sua: et hic mensis sextus est illi, quæ vocátur stérilis: quia non erit impossibile apud Deum omne verbum. Dixit autem María: Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

**OFFERTORIUM.** (*Luce 1, 28*) Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui.

**SECRETA.** Accépta tibi sint, quæsumus, Dó-

mine, nostra jejúnia: quæ et expiándo nos tua grátia dignos efficiant, et ad promissa sempitérna perducant. Per Dóminum.

may it atone for our sins, make us worthy of thy grace, and bring us the fulfilment of thy eternal promises: through our Lord.

*Common Preface, p. 533.*

COMMUNIO. (*Isai. 7, 14*) Ecce Virgo concipiet et páriet fílium: et vocabitur nomen ejus Emmánuel.

POSTCOMMUNIO. - Salutaris tui, Dómine, múnere satiáti, súpplices deprecámur: ut, cujus lætámur gustu, renovémur efféctu. Per Dóminum.

COMMUNION. (*Isaias 7, 14*) Behold, the Virgin shall be with child, and shall bear a son: and he shall be called Emmanuel.

POSTCOMMUNION. - We who have feasted on thy saving sacramental gift humbly beseech thee, Lord, that we may be not only gladdened by its taste but made new by its working: through our Lord.

## FRIDAY IN EMBER WEEK

### Greater Feria

Station in the church of the Twelve Holy Apostles

#### INTROITUS

(*Ps. 118, 151-152*)

**P** Rope es tu, Dómine, et omnes viæ tuæ véritas: inítko cognóvi de testimoniis tuis, quia in ætérnum tu es. (*Ps. ibid., 1*) Beáti immaculáti in via: qui ámbulant in lege Dómini. *ŷ.* Glória Patri.

ORATIO. Excita, quæsumus, Dómine, poténtiam tuam, et veni: ut hi,

#### INTROIT

(*Ps. 118, 151-152*)

**T** Hou, Lord, art close at hand; all thy awards are true. Taught long since by thy decrees, I know well that thou art for ever. (*Ps. ibid., 1*) Blessed are they who pass through life's journey unstained, following the law of the Lord! *ŷ.* Glory.

COLLECT. Bestir thy power, Lord, we pray thee, and come, so that those who

trust in thy goodness may the sooner be delivered from all adversity: thou who art.

qui in tua pietate confidunt, ab omni citius adversitate liberentur: Qui vivis.

*Additional Collects, p. 483.*

Lesson from the Prophet  
Isaias. (*Isaias II, 1-5*).

A message from the Lord God: A shoot is to arise from the stock of Jesse; out of his roots a flower shall spring. This shall be one upon whom the spirit of the Lord will rest; a spirit of wisdom and understanding, a spirit of counsel and of strength, a spirit of knowledge and of piety; he shall be filled, too, with a spirit of fear of the Lord. Not for him to judge by appearance, or listen to rumours when he makes award; his judgement will give justice to the poor, his award will bring redress to all that are defenceless. The word he utters will smite the earth like a rod; at a breath from his lips the rebel will be destroyed; love of right shall be the girdle he wears, faithfulness the strength that girds him.

GRADUAL. (*Ps. 84, 8, 2*)  
Show us thy mercy, Lord, grant us thy deliverance! V. What blessings, Lord, thou hast granted to this land of thine, restoring Israel from captivity.

Lectio Isaiaë Prophetae.  
(*Isai. II, 1-5*).

Hæc dicit Dominus Deus: Egrediétur virga de radice Jesse, et flos de radice ejus ascendet. Et requiescet super eum spiritus Domini: spiritus sapientiaë, et intellectus, spiritus consilii, et fortitudinis, spiritus scientiaë, et pietatis; et replébit eum spiritus timoris Domini. Non secúndum visionem oculórum judicábit: neque secúndum auditum áurium árguet: sed judicábit in justítia páuperes, et árguet in æquitáte pro mansuétis terræ: et percútiet terram vírga oris sui, et spíritu labiórum suórum interficiet ímpium. Et erit justítia cingulum lumbórum ejus: et fides cinctórium renum ejus.

GRADUALE. (*Ps. 84, 8 et 2*) Osténde nobis, Dómine, misericórdiam tuam: et salutáre tuum da nobis. V. Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob.

*The Gradual is repeated.*

✠ Sequéntia Sancti Evan-  
gélíi secúndum Lucam.  
(*Luc. 1, 39-47*).

In illo témpore: Exsúr-  
gens Mariá ábiit in mon-  
tána cum festinátíone in  
civitátem Juda: et intrá-  
vit in domum Zachariæ, et  
salutávit Elísabeth. Et fa-  
ctum est, ut audívit salu-  
tatiónem Mariæ Elísabeth,  
exsultávit infans in útero  
ejus: et repléta est Spíritu  
Sancto Elísabeth: et ex-  
clamávit voce magna, et  
dixit: Benedícta tu inter  
mulíeres, et benedíctus  
fructus ventris tui. Et un-  
de hoc mihi, ut véniat ma-  
ter Dómini mei ad me?  
Ecce enim, ut facta est  
vox salutatiónis tuæ in  
áuribus meis, exsultávit  
in gáudio infans in útero  
meo. Et beáta, quæ cre-  
didísti, quóniam perficién-  
tur ea, quæ dicta sunt ti-  
bi a Dómino. Et ait Ma-  
ría: Magníficat ánima mea  
Dóminum: et exsultávit  
spíritus meus in Deo sa-  
lutári meo.

OFFERTORIUM. (*Ps.*  
*84, 7-8*) Deus, tu convér-  
sus vivificábis nos, et plebs  
tua lætábitur in te: ostén-  
de nobis, Dómine, miseri-  
córdiam tuam, et salutáre  
tuum da nobis.

SECRETA. Munéribus  
nostris, quæsumus, Dómi-  
ne, precibúque susceptis:  
et cæléstibus nos munda

✠ Continuation of the Holy  
Gospel according to S.  
Luke. (*Luke 1, 39-47*).

At this time: Mary rose  
up and went with all haste  
to a town of Juda, in the  
hill country where Zachary  
dwelt; and there entering in  
she gave Elizabeth greeting.  
No sooner had Elizabeth  
heard Mary's greeting, than  
the child leaped in her womb;  
and Elizabeth herself was  
filled with the Holy Ghost;  
so that she cried out with  
a loud voice, Blessed art thou  
among women, and blessed  
is the fruit of thy womb.  
How have I deserved to be  
thus visited by the mother  
of my Lord? Why, as soon  
as ever the voice of thy  
greeting sounded in my ears,  
the child in my womb leap-  
ed for joy. Blessed art thou  
for thy believing; the mes-  
sage that was brought to thee  
from the Lord shall have ful-  
filment. And Mary said, My  
soul magnifies the Lord; my  
spirit has found joy in God,  
who is my Saviour.

OFFERTORY. (*Ps. 84, 7-8*)  
Thou wilt relent, O God,  
and give fresh life to rejoice  
the spirits of thy people:  
show us thy mercy, Lord;  
grant us thy deliverance!

SECRET. Lord, we entreat  
thee to accept our offerings  
and prayers. Cleanse us by  
this heavenly rite, and merci-

fully heed us: through our | mystériis, et cleménter  
Lord. | exáudi. Per Dóminum.

*Additional Secrets, p. 483.*

*Common Preface, p. 533.*

COMMUNION. (*Zach. 14, 5-6*) See where the Lord comes, with all his saints about him; glorious the light that day will bring.

POSTCOMMUNION. - May the holy receiving of thy sacrament, Lord, give us new strength, purge us of our old selves, and bring us into closer union with the life-giving Mystery: through our Lord.

COMMUNIO. (*Zach. 14, 5-6*) Ecce Dóminus véniet, et omnes sancti ejus cum eo: et erit in die illa lux magna.

POSTCOMMUNIO. - Tui nos, Dómine, sacraménti libátio sancta restáuret: et a vetustáte purgátos, in mystérii salutáris fáciat transíre consórtium. Per Dóminum.

*Additional Postcommunions, p. 484*

## SATURDAY IN EMBER WEEK

Greater Feria

Station at S. Peter's

### INTROIT

(*Ps. 79, 4, 2*)

**C**ome, and smile upon us, Lord, thou who art enthroned above the Cherubim, and we shall find deliverance. (*Ps. ibid., 2*) Give audience, thou that art the guide of Israel, that leadest Joseph with a shepherd's care. ♯. Glory.

### INTROITUS

(*Ps. 79, 4 et 2*)

**V**eni, et osténde nobis fáciem tuam, Dómine, qui sedes super Chérubim: et salvi érimus. (*Ps. ibid., 2*) Qui regis Israel, inténde: qui dedúcis, velut ovem, Joseph. ♯. Glória Patri.

*After the Kýrie eléison the priest immediately says Orémus (Let us pray) and the following Collect:*

COLLECT. God, who seest that we are sorely troub-

ORATIO. Deus, qui cónspicis, quia ex nostra

pravitáte affligimur: concede propítius; ut ex tua visitatióne consolémur: Qui vivis.

*The above is the collect which is used when the Ember Day is only commemorated.*

Léctio Isaíæ Prophétæ.  
(Isai. 19, 20-22).

In diébus illis: Clamábunt ad Dóminum a fácie tribulántis, et mittet eis salvatórem, et propugnatórem, qui liberet eos. Et cognoscétur Dóminus ab Ægýpto, et cognóscant Ægýptii Dóminum in die illa: et colent eum in hóstii, et in munéribus: et vota vovébunt Dómino, et solvent. Et percútiet Dóminus Ægýptum plaga, et sanábit eam: et reverténtur ad Dóminum, et placábitur eis, et sanábit eos.

GRADUALE. (Ps. 18, 7 et 2) A summo cælo egressio ejus: et occúrsus ejus usque ad summum ejus. V. Cæli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum.

ORATIO. Concede, quæsumus, omnípotens Deus: ut, qui sub peccáti jugo ex vetústa servitúte deprímimur; expectáta unigéniti Filii tui nova nativité liberémur: Qui tecum.

led by our own evil dispositions, have pity, and grant that we may find comfort in thy advent: thou who art.

Lesson from the Prophet  
Isaias. (Isaias 19, 20-22).

In those days: They shall cry to the Lord when they suffer oppression, and he will give them a saviour, a champion, to deliver them. Thus the Lord will reveal himself to Egypt; the Egyptians, when that day comes, will acknowledge him, doing him worship with sacrifices and offerings, will make vows to the Lord and will perform them. First the Lord will smite Egypt with calamity, then he will give it healing; when they come back to the Lord, he will relent towards them and heal them.

GRADUAL. (Ps. 18, 7, 2) Here at one end of heaven, the Sun has its starting-place, and its course reaches to the other. V. The skies proclaim God's glory; the vault of heaven betrays his craftsmanship.

*The Gradual is not repeated.*

COLLECT. Almighty God, we pray thee grant that we, who are subdued by ancient bondage under the yoke of sin, may be delivered by the longed-for new birth of thy only-begotten Son: who is God.



Lesson from the Prophet  
Isaias. (*Isaias* 35, 1-7).

A message from the Lord: The barren desert thrills with rejoicing; the wilderness takes heart, and blossoms, fair as the lily. Blossom on blossom, it will rejoice and sing for joy; all the majesty of Lebanon is bestowed on it, all the grace of Carmel and of Saron. All alike shall see the glory of the Lord, the majesty of our God. Stiffen, then, the sinews of drooping hand and flagging knee; give word to the fainthearted, Take courage, and have no fear; see where your Lord is bringing you redress for your wrongs, God himself, coming to save you! Then the eyes of the blind will be opened, and deaf ears unsealed; the lame man, then, will leap as the deer leap, the speechless tongue will cry aloud. Springs will gush out in the wilderness, streams flow through the desert; ground that was dried up will give place to pools, barren land to wells of clear water.

GRADUAL. (*Ps.* 118, 6-7)  
Where the sun is, there he sets up his tabernacle; the sun, which comes out as a bridegroom comes from his bed. V. Here, at one end of heaven, is its starting-place, and its course reaches to the other.

Lectio Isaiaë Prophætæ.  
(*Isai.* 35, 1-7).

Hæc dicit Dóminus: Lætábitur desérta et ín-  
via, et exsultábit solitúdo,  
et florébit quasi lílium.

Gérminans germinábit, et  
exsultábit lætabúnda et  
laudans: glória Líbani da-  
ta est ei: decor Carméli,  
et Saron, ipsi vidébunt  
glóriam Dómini, et decó-  
rem Dei nostri. Confortá-  
te manus dissolútas, et  
génua debília roboráte.

Dícite pusillánimis: Con-  
fortámini, et nolite timére:  
ecce Deus vester ultiónem  
addúcet retributiónis: Deus  
ipse véniet, et salvábit vos.

Tunc aperiéntur óculi cæ-  
córurum, et aures surdórum  
patébunt. Tunc sáliet sic-  
ut cervus claudus, et  
apérta erit lingua mutó-  
rum: quia scissæ sunt in  
desérto aquæ, et torréntes  
in solitúdine. Et quæ erat  
árida, erit in stagnum, et  
sítiens in fontes aquárum.

GRADUALE. (*Ps.* 118,  
6-7) In sole pósuit ta-  
bernáculum suum: et ipse  
tamquam sponsus procé-  
dens de thálamo suo. V. A  
summo cælo egréssio ejus:  
et occúrsus ejus usque ad  
summum ejus.

*The Gradual is not repeated.*

**ORATIO.** Indígnos nos, quæsumus, Dómine, fámulos tuos, quos actiónis propriæ culpa contrístat, unigéniti Fílii tui advéntu lætífica: Qui tecum.

**Lectio** Isaíæ Prophétæ. (*Isai. 40, 9-11*).

Hæc dicit Dóminus: Super montem excélsu ascénde tu, qui evangélizas Sion: exálta in fortitúdine vocem tuam, qui evangélizas Jerúsalem: exálta, noli timére. Dic civitatibus Juda: Ecce Deus vester: ecce Dóminus Deus in fortitúdine véniet, et bráchium ejus dominábitur: ecce merces ejus cum eo, et opus illíus coram illo. Sicut pastor gregem suum pascet: in bráchio suo congregábit agnos, et in sinu suo levábit, fœtas ipse portábit.

**GRADUALE.** (*Ps. 79, 20 et 3*) Dómine Deus virtútum, convérte nos: et osténde faciém tuam, et salvi érimus. *ŷ.* Excita, Dómine, poténtiam tuam, et veni, ut salvos fácias nos.

**COLLECT.** We thy unworthy servants have been made sorrowful by our own sinful deeds; gladden us, Lord, we pray thee, by the coming of thy only-begotten Son: who is God.

**Lesson** from the Prophet Isaias. (*Isaias 40, 9-11*).

A message from the Lord: good news for Sion, take thy stand, herald, on some high mountain, good news for Jerusalem, proclaim it, herald, aloud; louder still, no cause now for fear; tell the cities of Juda: See, your God comes! See, the Lord God is coming, revealed in power, his own strong arm his title to rule; and see! they come with him, the reward of his labour, they walk before him, the achievement of his task, his own flock; he tends them like a shepherd, that gathers up the lambs and carries them in his bosom, helps the ewes in milk forward on their way.

**GRADUAL.** (*Ps. 79, 20, 3*) Lord God of Hosts, restore us to our own; smile upon us, and we shall find deliverance. *ŷ.* Exert thy sovereign strength for our salvation, and come.

*The Gradual is not repeated.*

**ORATIO.** Præsta, quæsumus, omnípotens Deus: ut Fílii tui ventúra so-

**COLLECT.** Grant, we pray thee, almighty God, that the approaching festival of

thy Son may bring healing in our present life and reward in the life to come: through the same.

Lesson from the Prophet  
Isaias. (*Isaias 45, 1-8*).

A message from the Lord to the king he has anointed, to Cyrus: I have caught him by his right hand, ready to subdue nations at his coming, put kings to flight, open every gateway before him, so that no door can keep him out. And now, says the Lord, I will still lead thee on thy way, bending the pride of earth low before thee; I will break open gates of brass, and cleave through bars of iron; their hidden treasures, their most secret hoards, I will hand over to thee. Know by this that it is I, the Lord, the God of Israel, who am calling upon thee by thy name; and that I do it for the love of my servant Jacob, of Israel, my chosen people. Yes, I have called thee by thy name, and found a title for thee, when as yet thou hadst no knowledge of me, My name is Javé, and there is no other to rival me, no God but I; I, though thou hadst no knowledge of me, have given thee this strength thou hast, because I would proclaim it from east to west that there is no other God. My name is Javé, and there is no other to rival me; I,

lémnitas, et præsentis nobis vitæ remédia cónferat, et præmia æterna concédât. Per eúmdem Dóminum.

Léctio Isaíæ Prophétæ.  
(*Isai. 45, 1-8*).

Hæc dicit Dóminus christo meo Cyro, cuius apprehéndi dexteram, ut subjíciam ante fáciem ejus gentes, et dorsa regum vertam, et apériam coram eo jánuas, et portæ non claudéntur. Ego ante te ibo: et gloriósos terræ humiliábo: portas æreas cónteram, et vectes férreos confríngam. Et dabo tibi thesáuros absconditos, et arcána secretórum: ut scias quia ego Dóminus,

qui voco nomen tuum, Deus Israel. Propter servum meum Jacob, et Israel eléctum meum, et vocávi te nómine tuo: assimilávi te, et non cognovísti me. Ego Dóminus, et non est ámplius: extra me non est Deus: accínxi te, et non cognovísti me: ut sciant hi, qui ab ortu solis, et qui ab occidente,

quóniam absque me non est. Ego Dóminus, et non est alter, formans lucem, et creans ténebras, fáciens pacem, et creans malum:

ego Dóminus fáciens ómnia hæc. Roráte cæli dé-

super, et nubes pluant justum: aperiatur terra, et germinet Salvatorem: et iustitia oriatur simul: ego Dominus creavi eum.

the fashioner of darkness, the creator of light, I, the maker of peace, the author of calamity, I, the Lord, am the doer of all this. You heavens, send dew from above, you skies, pour down upon us the rain we long for, him, the Just One; may he, the Saviour, spring from the closed womb of the earth, and with him let right order take its being. It is I, the Lord, that have made him what he is.

GRADUALE. (Ps. 79, 3, 2 et 3) Excita, Domine, potentiam tuam, et veni, ut salvos facias nos. V. Qui regis Israel, intende: qui deducis, velut ovem, Joseph: qui sedes super Cherubim, appare coram Ephraim, Benjamin, et Manasse.

GRADUAL. (Ps. 79, 3, 2, 3) Exert thy sovereign strength, Lord, and come to our aid. V. Give audience, thou that art the guide of Israel, that leadest Joseph with a shepherd's care, thou who art enthroned above the Cherubim, reveal thyself to Ephraim, Benjamin, and Manasse.

*The Gradual is not repeated.*

ORATIO. Preces populi tui, quaesumus, Domine, clementer exaudi: ut, qui juste pro peccatis nostris affligimur, pietatis tuae visitatione consolémur: Qui vivis.

COLLECT. Be merciful, and heed thy people's prayers, we beseech thee, Lord; and may we, who for our sins are justly punished, be comforted by the advent of thy lovingkindness: thou who art God.

Lectio Daniélis Prophetæ. (Dan. 3, 47-51).

Lesson from the Prophet Daniel. (Dan. 3, 47-51).

In diebus illis: Angelus Domini descendit cum Azaria, et sociis ejus in fornacem: et excussit flammam ignis de fornace, et

At this time: An angel of the Lord had gone down into the furnace with Azarias and his companions, and he drove the flames away from it,

making a wind blow in the heart of the furnace, like the wind that brings the dew. So that (although the flame rose forty-nine cubits above the furnace itself, breaking out and burning such Chaldeans as stood near to feed it at the king's command), these three were untouched, and the fire brought them neither pain nor discomfort. Whereupon all of them, as with one mouth, began to give praise and glory and blessing to God, there in the furnace, in the words that follow:

HYMN. (*Dan. 3, 52-56*).

Blessed art thou, Lord God of our fathers, praised above all, renowned above all for ever. *℟.* Blessed is thy holy and glorious name, praised above all, renowned above all for ever.

Blessed is thy holy and glorious name, praised above all, renowned above all for ever.

Blessed art thou, whose glory fills thy holy temple, praised above all, renowned above all for ever.

Blessed art thou, who reignest on thy holy throne, praised above all, renowned above all for ever.

Blessed art thou, who bearest the sceptre of divine authority, praised above all, renowned above all for ever.

fecit médium fornácis quasi ventum roris flantem. Flamma autem effundebatur super fornácem cúbitis quadragínta novem: et erúpit, et incéndit quos réperit juxta fornácem de Chaldæis minístros regis, qui eam incendébant. Et non téigit eos omníno ignis, neque contristávit, nec quidquam moléstíæ íntulit. Tunc hi tres quasi ex uno ore laudábant, et glorificábant, et benedicébant Deum in fornáce, dicétes:

HYMNUS. (*Dan. 3, 52-56*).

Benedíctus es, Dómine Deus patrum nostrórum et laudábilis et gloriósus in sæcula. *℟.* Benedíctus es, Dómine Deus patrum nostrórum, et laudábilis et gloriósus in sæcula.

*℣.* Et benedíctum nomen glóriæ tuæ, quod est sanctum. *℟.* Et laudábile, et gloriósum in sæcula.

*℣.* Benedíctus es in templo sancto glóriæ tuæ. *℟.* Et laudábilis, et gloriósus in sæcula.

*℣.* Benedíctus es super thronum sanctum regni tui. *℟.* Et laudábilis, et gloriósus in sæcula.

*℣.* Benedíctus es super sceptrum divinitátis tuæ. *℟.* Et laudábilis, et gloriósus in sæcula.

Ÿ. Benedíctus es, qui sedes super Chérubim, íntuens abyíssos. R̃. Et laudábilis, et gloriósus in sǎcula.

Ÿ. Benedíctus es, qui ámbulas super pennas ventórum. R̃. Et laudábilis, et gloriósus in sǎcula.

Ÿ. Benedícant te omnes Angeli, et Sancti tui. R̃. Laudábilem, et gloriósum in sǎcula.

Ÿ. Benedícant te cǎli, terra, mare, et ómnia quæ in eis sunt. R̃. Laudábilem, et gloriósum in sǎcula.

Ÿ. Glória Patri, et Fílio, et Spirítui Sancto. R̃. Laudábili, et glorióso in sǎcula.

Ÿ. Sicut erat in princípío, et nunc, et semper: et in sǎcula sæculórum. Amen. R̃. Laudábili, et glorióso in sǎcula.

Ÿ. Benedíctus es, Dómine Deus patrum nostrórum. R̃. Et laudábilis, et gloriósus in sǎcula.

Blessed art thou, who art throned above the Cherubim, and gazest down into the depths, praised above all, renowned above all for ever.

Blessed art thou, who ridest on the wings of the wind, praised above all, renowned above all for ever.

Let all thy angels and saints bless thee, praise thee, and extol thee for ever.

Let heaven bless thee, and earth, and sea, and all that dwells in them, praised above all, renowned above all, for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost, praised above all, renowned above all for ever.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Praised above all, renowned above all for ever.

Blessed art thou, Lord God of our fathers, praised above all, renowned above all for ever.

*Here Dóminus vobíscum is said.*

ORATIO. Deus, qui tribus púeris mitigásti flammás ignium: concéde propítius; ut nos fámulos tuos non exúrat flamma vitiórum. Per Dóminum.

COLLECT. God, who didst allay the flames of the furnace for the three young men, in thy mercy grant that we, thy servants, may not be consumed by the flames of sin: through our Lord.

*Additional Collects, p. 483.*

Lesson from the Epistle of  
S. Paul the Apostle to the  
Thessalonians. (2 *Thess.* 2,  
1-8).

There is one entreaty we would make of you, brethren, as you look forward to the time when our Lord Jesus Christ will come, and gather us in to himself. Do not be terrified out of your senses all at once, and thrown into confusion, by any spiritual utterance, any message or letter purporting to come from us, which suggests that the day of the Lord is close at hand. Do not let anyone find the means of leading you astray. The apostasy must come first; the champion of wickedness must appear first, destined to inherit perdition. This is the rebel who is to lift up his head above every divine name, above all that men hold in reverence, till at last he enthrones himself in God's temple, and proclaims himself as God. Do not you remember my telling you of this, before I left your company? At present there is a power (you know what I mean) which holds him in check, so that he may not show himself before the time appointed to him; meanwhile the conspiracy of revolt is already at work; only, he who checks it now will be able to check it, until he is removed from the enemy's path. Then it is that the rebel will show

Lectio Epistolæ beāti Pauli Apóstoli ad Thessalonicenses. (2 *Thess.* 2, 1-8).

Rogámus vos, fratres, per advéntum Dómini nostri Jesu Christi, et nostræ congregatiónis in ipsum: ut non cito moveámini a vestro sensu,

neque terreámini, neque per spíritum, neque per sermónem, neque per epístolam tamquam per nos missam, quasi instet dies Dómini. Ne quis vos seducat ullo modo: quóniam nisi vénerit discéssio primum, et revelátus fúerit homo peccáti, fílius perditionis, qui adversá-tur, et extóllitur supra omne quod dicitur Deus, aut quod cólitur, ita ut in templo Dei sédeat osténdens se tamquam sit Deus.

Non retinéti, quod cum adhuc essem apud vos, hæc dicébam vobis? Et nunc quid detíneat scitis, ut revelétur in suo témpore. Nam mystérium jam operátur iniquitátis: tantum ut qui tenet nunc, téneat, donec de médio fiat. Et tunc revelábitur

ille iníquus, quem Dóminus Jesus interficiet spíritu oris sui, et déstruet illustratione advéntus sui.

TRACTUS. (*Ps. 79, 2-3*) Qui regis Israel, inténde: qui dedúcis, velut ovem, Joseph. *ŷ.* Qui sedes super Chérubim, appáre coram Ephraim, Bénjamin, et Manásse. *ŷ.* Excita, Dómine, poténtiam tuam, et veni: ut salvos fácias nos.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 3, 1-6*).

Anno quintodécimo impérii Tibérii Cæsaris, procuránte Póntio Piláto Judæam, tetrárcha autem Galilææ Heróde, Philíppo autem fratre ejus tetrárcha Iturææ, et Trachonítidis regiónis, et Lysánia Abilínæ tetrárcha, sub princípibus sacerdótum Anna et Cáipha: factum est verbum Dómini super Joánnem, Zachariæ filium, in desérto. Et venit in omnem regiónem Jordánis, prædicans baptísmum pæniténtiæ in remissionem peccatórum, sicut scriptum est in libro sermónum Isaïæ prophætæ: Vox clamántis in desérto: Paráte viam Dómini; rectas fácite sémitas ejus: omnis vallis implébitur: et om-

himself; and the Lord Jesus will destroy him with the breath of his mouth, overwhelming him with the brightness of his presence.

TRACT. (*Ps. 79, 2-3*) Give audience, thou that art the guide of Israel, that leadeest Joseph with a shepherd's care. *ŷ.* Thou who art enthroned above the Cherubim, reveal thyself to Ephraim, Benjamin, and Manasse. *ŷ.* Exert thy sovereign strength for our salvation, and come.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 3, 1-6*).

It was in the fifteenth year of the emperor Tiberius' reign, when Pontius Pilate was governor of Judæa, when Herod was prince in Galilee, his brother Philip in the Iturean and Trachonitid country, and Lysanias in Abilina, in the high-priesthood of Annas and Caiphas, that the word of the Lord came upon John, the son of Zachary, in the desert. And he went all over the country round Jordan, announcing a baptism whereby men repented, to have their sins forgiven; as it is written in the book of the saying of the prophet Isaías: There is a voice of one crying in the wilderness, Prepare the way of the Lord, straighten out his paths. Every valley is to



be bridged, and every mountain and hill levelled, and the windings are to be cut straight, and the rough paths made into smooth roads; and all mankind is to see the saving power of God.

**OFFERTORY.** (*Zach. 9, 9*) Great joy to thee, Sion, queen of cities; tell it abroad, thou lady of Jerusalem: thy King is coming to thee, a holy king that brings salvation.

**SECRET.** Look favourably, Lord, upon these dedicated offerings, so that they may help our devotion and our salvation: through our Lord.

nis mons, et collis humiliabitur: et erunt prava in directa, et aspera in vias planas: et videbit omnis caro salutare Dei.

**OFFERTORIUM.** (*Zachar. 9, 9*) Exsulta satis, filia Sion, prædica, filia Jerúsalem: ecce rex tuus venit tibi sanctus, et salvátor.

**SECRETA.** Sacrificiis præsentibus, quæsumus, Dómine, placátus inténde: ut et devotióni nostræ proficiant, et salúti. Per Dóminum.

*Additional Secrets, p. 483.*

*Common Preface, p. 533.*

**COMMUNION.** (*Ps. 18, 6-7*) He exults like some great runner who sees the track before him: here at one end of heaven is his starting-place, and his course reaches to the other.

**POSTCOMMUNION.** - We pray thee, Lord our God, that the sacred rites thou hast bestowed upon us to safeguard this new life of ours may bring us healing now and in time to come: through our Lord.

**COMMUNIO.** (*Ps. 18, 6-7*) Exsultávit ut gigas ad curréndam viam: a summo cælo egréssio ejus, et occúrsus ejus usque ad summum ejus.

**POSTCOMMUNIO.** - Quæsumus, Dómine, Deus noster: ut sacrosáncta mysteria, quæ pro reparatiónis nostræ munímine contulísti; et præsens nobis remédium esse fácias, et futúrum. Per Dóminum.

*Additional Postcommunions, p. 484*

## FOURTH SUNDAY OF ADVENT

Sunday of the Second Class

Station at the church of the Twelve Holy Apostles

## INTROITUS

(Ps. 105, 4-5)

**M**emento nostri, Dómine, in beneplácito pópuli tui: vísitá nos in salutári tuo: ad vidéndum in bonitáte electórum tuórum, ad lætándum in lætítia gentis tuæ: ut laudéris cum hereditáte tua. (Ps. *ibid.*, 1) Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus. V. Glória Patri.

## INTROIT

(Ps. 105, 4-5)

**R**emember us, Lord, with loving thoughts towards thy people, come among us with thy saving power, to witness the prosperity of thy chosen servants, to share the happiness of thy people, to glory in the glory of thy own inheritance. (Ps. *ibid.*, 1) Praise the Lord, the Lord is gracious; his mercy endures for ever. V. Glory.

*The Glória in excélsis is not said.*

**ORATIO.** Excita, quæsumus, Dómine, poténtiam tuam, et veni: et magna nobis virtúte succurre; ut per auxiliúm grátiæ tuæ, quod nostra peccáta præpédiunt, indulgéntia tuæ propitiatiónis accéleret: Qui vivis.

**COLLECT.** Bestir thy power, Lord, we pray thee, and come in thy great might to help us, so that, with the help of thy grace, that salvation which our sins impede may be hastened by thy merciful forgiveness: thou who art God.

*Additional Collects, p. 483.*

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios (1 Cor. 4, 1-5).

Fratres: Sic nos existimet homo ut minístros Christi, et dispensatóres mysteriórum Dei. Hic jam quæritur inter dispensató-

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (1 Cor. 4, 1-5).

Brethren, that is how we ought to be regarded, as Christ's servants, and stewards of God's mysteries. And this is what we look for in

choosing a steward; we must find one who is trustworthy. Yet for myself, I make little account of your scrutiny, or of any human audit-day; I am not even at pains to scrutinize my own conduct. My conscience does not, in fact, reproach me; but that is not where my justification lies; it is the Lord's scrutiny I must undergo. You do ill, therefore, to pass judgement prematurely, before the Lord's coming; he will bring to light what is hidden in darkness, and reveal the secrets of men's hearts; then each of us will receive his due award from God.

GRADUAL. (*Ps. 23, 7, 3-4*) Swing back the doors, captains of the guard; swing back, immemorial gates, to let the king enter in triumph! *V.* Who dares climb the mountain of the Lord, and appear in his sanctuary? The guiltless in act, the pure in heart.

Alleluia, alleluia. *V.* Come, Lord, do not linger: loosen the fetters of thy people Israel. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John I, 19-28*).

At this time: the Jews sent priests and Levites from Jerusalem to ask John, Who art thou? He admitted the truth, without concealment; he admitted that he was not

res, ut fidelis quis inveniat. Mihi autem pro minimo est, ut a vobis iudicer, aut ab humano die: sed neque meipsum iudico. Nihil enim mihi conscius sum: sed non in hoc justificatus sum: qui autem iudicat me, Dominus est. Itaque nolite ante tempus iudicare, quoadusque veniat Dominus: qui et illuminabit abscondita tenebrarum, et manifestabit consilia cordium: et tunc laus erit unicuique a Deo.

GRADUALE. (*Ps. 23, 7, 3-4*) Tollite portas, principes, vestras: et elevamini, portae aeternales: et introibit Rex gloriæ. *V.* Quis ascendet in montem Domini? aut quis stabit in loco sancto ejus? Innocens manibus, et mundo corde.

Allelúja, allelúja. *V.* Veni, Domine, et noli tardare: reláxa facinora plebis tuæ Israel. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Jdann. I, 19-28*).

In illo témpore: Misérunt Judæi ab Jerosólymis sacerdótes, et levítas ad Joánnem, ut interrogárent eum: Tu quis es? Et conféssus est, et non negávit:

et confessus est: Quia non sum ego Christus. Et interrogaverunt eum: Quid ergo? Elías es tu? Et dixit: Non sum. Prophéta es tu? Et respondit: Non. Dixerunt ergo ei: Quis es, ut responsum demus his, qui miserunt nos? Quid dicis de te ipso? Ait: Ego vox clamantis in deserto: Dirigite viam Dómini, sicut dixit Isaiás prophéta. Et qui missi fuerant, erant ex pharisæis. Et interrogaverunt eum, et dixerunt ei: Quid ergo baptizas, si tu non es Christus, neque Elías, neque prophéta? Respondit eis Joánnes, dicens: Ego baptizo in aqua: médius autem vestrum stetit, quem vos nescitis. Ipse est, qui post me venturus est, qui ante me factus est: cujus ego non sum dignus ut solvam ejus corrigiam calceamenti. Hæc in Bethánia facta sunt trans Jordánem, ubi erat Joánnes baptizans.

Credo.

#### OFFERTORIUM.

(*Isai. 35, 4*) Confortámini, et jam nolite timére: ecce enim Deus vester retribuet iudícium: ipse veniet, et salvos vos faciet.

SECRETA. Sacrificiis præsentibus, quæsumus, Dómine, placátus inténde: ut et devotióni nostræ proficiant, et salúti. Per Dóminum.

the Christ. What then, they asked him, art thou Elias? Not Elias, he said. Art thou the Prophet? And he answered, No. So they said, Tell us who thou art, that we may give an answer to those who sent us; what account dost thou give of thyself? And he told them, I am what the prophet Isaiás spoke of, the voice of one crying in the wilderness, Straighten out the way of the Lord. The Pharisees, for they were Pharisees who had come on this errand, asked him, Why dost thou baptize, then, if thou thyself art not the Christ, nor Elias, nor the Prophet? John answered them, I am baptizing you with water; but there is one standing in your midst of whom you know nothing; he it is, who, though he comes after me, takes rank before me. I am not worthy to untie the strap of his shoes. All this happened in Bethany that is beyond Jordan, where John was baptizing.

Creed.

#### OFFERTORY. (*Isaiás 35,*

4) Take courage and have no fear; see where your Lord is bringing redress for your wrongs, God himself, coming to deliver you!

SECRET. Look favourably, Lord, upon these dedicated offerings, so that they may help our devotion and our salvation: through our Lord.

*Additional Secrets, p. 483.*

*Preface of the Holy Trinity, p. 527.*

COMMUNION. (*Isaias 7, 14*) Behold, a virgin shall be with child, and shall bear a son, and he shall be called Emmanuel.

POSTCOMMUNION. - We who have received thy hallowed gifts beseech thee, Lord, that with each partaking of this sacrament we may be led nearer to salvation: through our Lord.

COMMUNIO. (*Isai. 7, 14*) Ecce Virgo concipiet, et páriet fílium: et vocábitur nomen ejus Emmánuel.

POSTCOMMUNIO. - Sumptis munéribus, quæsumus, Dómine: ut cum frequentatióne mystérii, crescat nostræ salútis efectus. Per Dóminum.

*Additional Postcommunions, p. 484.*

December 24

CHRISTMAS EVE

THE VIGIL OF OUR LORD'S NATIVITY

Vigil of the First Class

Station at S. Mary Major

INTROIT

(*Exod. 16, 6, 7*)

**T**O-day you shall know that the Lord will come and rescue us: and to-morrow you shall witness his glory. (*Ps. 23, 1*) The Lord owns the earth, and all earth's fulness, the round world, and all its inhabitants. *Ÿ. Glory.*

INTROITUS

(*Exodi 16, 6 et 7*)

**H**odie sciétis, quia véniet Dóminus, et salvábit nos: et mane vidébitis glóriam ejus. (*Ps. 23, 1*) Dómini est terra, et plenitúdo ejus: orbis terrárum, et univérsi, qui hábitant in eo. *Ÿ. Glória Patri.*

*The Glória in excélsis is not said.*

COLLECT. O God, who year by year dost gladden us with the prospect of our redemption, grant that we who joyfully welcome thy

ORATIO. Deus, qui nos redemptionis nostræ ánnua exspectatióne lætíficas: præsta; ut Unigénitum tuum, quem Redem-

ptórem læti suscipimus, veniéntem quoque júdicem secúri videámus, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

only-begotten Son as our Redeemer may look with confidence on the same Jesus Christ, thy Son, our Lord, when he comes as judge: he who is God.

*No other collect is added, unless the Vigil falls on Sunday, when the Sunday Collect is said, p. 31.*

Léctio Isaíæ Prophétæ.  
(Isai. 62, 1-4).

Hæc dicit Dóminus: Propter Sion non tacébo, et propter Jerúsalem non quiescam, donec egrediatur ut splendor justus ejus, et Salvátor ejus ut lampus accendatur. Et videbunt gentes justum tuum, et cuncti reges inclytum tuum: et vocabitur tibi nomen novum, quod os Dómini nominabit. Et eris coróna glóriæ in manu Dei tui. Non vocaberis ultra derelicta: et terra tua non vocabitur amplius desolata: sed vocaberis Volúntas mea in ea, et terra tua inhabitabitur: quia complacuit Dómino in te.

Lesson from the Prophet Isaias. (Isaias 62, 1-4).

A message from the Lord: For love of Sion I will no more be silent, for the love of Jerusalem I will never rest, until he, the Just One, is revealed to her like the dawn, until he, her deliverer, shines out like a flame. All the nations, all the kings of the nations, shall see him, the just, the glorious; and a new name shall be given thee by the Lord's own lips. The Lord upholds thee, his crown, his pride; thy God upholds thee, his royal diadem. No longer shall men call thee Forsaken, or thy land Desolate; thou shalt be called My Beloved, and thy land a Home, now the Lord takes delight in thee.

Léctio Epístolæ beáti Pauli Apóstoli ad Romános. (Rom. 1, 1-6).

Paulus, servus Jesu Christi, vocátus Apóstolus, segregátus in Evangélium Dei, quod ante promiserat per prophétas suos in Scriptúris sanctis de Fílio suo, qui factus est ei ex sémine David secúndum car-

Lesson from the Epistle of S. Paul to the Romans. (Rom. 1, 1-6).

It is Paul who writes: a servant of Jesus Christ, called to be his apostle, and set apart to preach the gospel of God. That gospel, promised long ago by means of his prophets in the holy scriptures, tells us of his Son.

descended, in respect of his human birth, from the line of David, but, in respect of the sanctified spirit that was his, marked out miraculously as the Son of God by his resurrection from the dead; our Lord Jesus Christ. It is through him we have received the grace of apostleship; all over the world, men must be taught to honour his name by paying him the homage of their faith, and you among them, you, who are called to belong to Jesus Christ.

**GRADUAL.** (*Exod. 16, 6, 7*) This day you shall know that the Lord will come and rescue us: and to-morrow you shall witness his glory. *V. (Ps. 79, 2-3)* Give audience, thou who art the guide of Israel, that leadest Joseph with a shepherd's care. Thou who art enthroned above the Cherubim, reveal thyself to Ephraim, Benjamin, and Manasse.

nem: qui prædestinatus est Filius Dei in virtute secundum spiritum sanctificationis ex resurrectione mortuorum Jesu Christi Domini nostri: per quem accepimus gratiam, et apostolatam ad obediendum fidei in omnibus gentibus pro nomine ejus, in quibus estis et vos vocati Jesu Christi Domini nostri.

**GRADUALE.** (*Exodi 16, 6 et 7*) Hódie sciétis, quia véniet Dóminus, et salvábit nos: et mane vidébitis glóriam ejus. *V. (Ps. 79, 2-3)* Qui regis Israel, inténde: qui dedúcis, velut ovem, Joseph: qui sedes super Chérubim, appare coram Ephraim, Bénjamin, et Manásse.

*If this Vigil falls on a weekday, the Gradual is repeated as far as the Psalm verse; if it falls on a Sunday, the following Allelúja with its verse is said:*

Alleluia, alleluia. *V.* To-morrow the wickedness of the earth shall be blotted out; and the Saviour of the world shall reign over us. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 1, 18-21*).

When Mary the mother of Jesus had been espoused to Joseph, she was found before

Allelúja, allelúja. *V.* Crástina die delébitur iniquitas terræ: et regnabit super nos Salvátor mundi. Allelúja.

✠ Sequéntia sancti Evangelii secundum Matthæum. (*Matth. 1, 18-21*).

Cum esset desponsata mater Jesu María Joseph, ántequam convenirent, in-

vénta est in útero habens de Spírítu Sancto. Joseph autem vir ejus, cum esset justus, et nollet eam tradúcere, vóluit occúlte dí-míttere eam. Hæc autem eo cogítánte, ecce Angelus Dómini appáruit in somnis ei, dicens: Joseph, fili David, noli timére accí-pere Mariám cónjugem tuam: quod enim in ea natum est, de Spírítu Sancto est. Páriet autem fí-lium: et vocábis nomen ejus Jesum: ipse enim saluum fáciét pópulum suum a peccátis eórum.

they came together to be with child, by the power of the Holy Ghost. Whereupon her husband Joseph (for he was a right-minded man, and would not have her put to open shame), was for sending her away in secret. But hardly had this thought come to his mind, when an angel of the Lord appeared to him in a dream, and said, Joseph, son of David, do not be afraid to take thy wife Mary to thyself, for it is by the power of the Holy Ghost that she has conceived this child; and she will bear a son, whom thou shalt call Jesus, for he is to save his people from their sins.

*The Creed is not said unless the Vigil falls on a Sunday.*

OFFERTORIUM. (Ps. 23, 7) Tóllite portas, príncipes, vestras: et elevámini, portæ æternáles: et introíbit Rex glóriæ.

SECRETA. Da nobis, quæsumus, omnípotens Deus: ut, sicut adoránda Fílii tui natalítia prævenímus, sic ejus múnera capiámus sempitérna gaudentes: Qui tecum.

OFFERTORY. (Ps. 23, 7) Swing back the doors, captains of the guards: swing back, immemorial gates, to let the king enter in triumph.

SECRET. Grant, we pray thee, almighty God, that we who prepare with reverent joy for thy Son's birthday may with like joy receive his everlasting gifts: who is God.

*No other Secret is added, unless the Vigil falls on a Sunday, when the Sunday Secret is said, p. 33.*

*Common Preface p. 533, or, if on Sunday, Preface of the Holy, Trinity, p. 527.*

COMMUNIO. (Isai. 40, 5) Revelábitur glória Dó-

COMMUNION. (Isaias 40, 5) The glory of the Lord



shall be revealed; and all mankind shall see the salvation of our God.

POSTCOMMUNION. - Grant, Lord, that we, who find meat and drink in the heavenly sacrament thy only-begotten Son has given us, may draw the breath of new life in rehearsing his nativity: through the same.

mini: et vidébit omnis caro salutáre Dei nostri.

POSTCOMMUNIO. - Da nobis, quæsumus, Dómine: unigéniti Filii tui recensíta nativité respiráre; cujus cælésti mystério páscimur et potámur. Per eúmdem Dóminum.

*No other Postcommunion is said, unless the Vigil falls on a Sunday, when the Sunday Postcommunion is said, p. 34.*



December 25

## CHRISTMAS DAY

### THE NATIVITY OF OUR LORD

Greater Double of the First Class with  
Privileged Octave of the Third Order

#### FIRST MASS, AT MIDNIGHT

Station at the Crib at S. Mary Major

#### INTROITUS

(Ps. 2, 7)

**D**ominus dixit ad me:  
Filius meus et tu,  
ego hódie génui te. (Ps.  
*ibid.*, 1) Quare fremué-  
runt gentes: et pópuli  
meditáti sunt inánia? *Dó-*  
*minus dixit.* V. Glória Pa-  
tri. *Dóminus dixit.*

**ORATIO.** Deus, qui  
hanc sacratíssimam no-  
ctem veri lúminis fecísti  
illustratióne claréscere:  
da, quæsumus; ut, cujus  
lucis mystéria in terra co-  
gnóvimus, ejus quoque

#### INTROIT

(Ps. 2, 7)

**T**Hou art my Son, the  
Lord's word came to me,  
I have begotten thee this day.  
(Ps. *ibid.*, 1) What means  
this turmoil among the na-  
tions? Why do the people  
cherish vain dreams? *Thou*  
*art my Son.* V. Glory. *Thou*  
*art my Son.*

**COLLECT.** God, who hast  
made this most sacred night  
glow with the radiance of  
the true light, we pray thee  
grant that we may share to  
the full in heaven the joys  
of that Light whom we

have known sacramentally on earth, and who is God.

Lesson from the Prophet  
Isaias. (*Isaias* 9, 2, 6-7).

A message from the Lord: And now the people that went about in darkness has seen a great light; for men abiding in a land where death overshadowed them, light has dawned. For our sakes a child is born, to our race a son is given, whose shoulder will bear the sceptre of princely power. What name shall be given him? Peerless among counsellors, the mighty God, Father of the world to come, the Prince of Peace. Ever wider shall his dominion spread, endlessly at peace; he will sit on David's kingly throne, to give it lasting foundations of justice and right.

Lesson from the Epistle of  
S. Paul the Apostle to Titus. (*Titus* 2, 11-15).

Beloved: The grace of God, our Saviour, has dawned on all men alike, schooling us to forgo irreverent thoughts and worldly appetites, and to live, in this present world, a life of order, of justice, and of holiness. We were to look forward, blessed in our hope, to the day when there will be a new dawn of glory, the glory of the great God, the glory of our Saviour Jesus Christ;

gaudiis in cælo perfruamur: Qui tecum.

Lectio Isaïæ Prophætæ.  
(*Isai.* 9, 2 et 6-7).

Hæc dicit Dóminus: Pópulus géntium, qui ambulábat in ténebris, vidit lucem magnam; habitántibus in regiónē umbræ mortis, lux orta est eis. Párvulus enim natus est nobis, et Fílius datus est nobis, et factus est principátus super húmerum ejus: et vocábitur nomen ejus Admirábilis, Consiliárius, Deus, Fortis, Pater futúri sæculi, Princeps pacis. Multiplicábitur ejus impérium, et pacis non erit finis. Super sólíum David, et super regnum ejus sedébit: ut confirmet illud, et corróboret in iudicio et justítia, ámodo et usque in sempitérnum.

Lectio Epístolæ beáti Pauli Apóstoli ad Titum  
(*Tit.* 2, 11-15).

Caríssime: Appáruit grátia Dei Salvatóris nostri ómnibus homínibus, erúdiens nos, ut abnegántes impietátem et sæculária desidéria, sóbrie, et juste, et pie vivámus in hoc sæculo exspectántes beátam spem, et advéntum glóriæ magni Dei et Salvatóris nostri Jesu Christi: qui dedit semetípsum pro nobis: ut nos redímeret ab omni iniquitáte, et

mundáret sibi pópulum  
acceptábilem, sectatóren:  
bonórum óperum. Hæc  
lóquere, et exhortáre.

GRADUALE. (*Ps. 109, 3 et 1*) Tecum princípium in die virtútis tuæ: in splendoribus sanctorum, ex útero ante luciferum genui te. *V.* Dixit Dóminus Dómino meo: Sede a dextris meis: donec ponam inimicos tuos, scabellum pedum tuorum.

Allelúja, allelúja. *V.* (*Ps. 2, 7*) Dóminus dixit ad me: Filius meus es tu, ego hódie genui te. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 2, 1-14*).

In illo témpore: Exiit edictum a Cæsare Augusto, ut describerétur univérsus orbis. Hæc descriptio prima facta est a præside Sýriæ Cyríno: et ibant omnes ut profiteréntur sínguli in suam civitatem. Ascéndit autem et Joseph a Galilæa de civitate Náza-reth, in Judéam in civitatem David, quæ vocátur Béthlehem: eo quod esset de domo et familia David, ut profiterétur cum María desponsata sibi uxóre præ-

who gave himself for us, to ransom us from all our guilt, a people set apart for himself, ambitious of noble deeds. Be this thy message, this thy encouragement.

GRADUAL. (*Ps. 109, 3, 1*) When thou showest thy power, princely state shall be thine: amid the splendour of the holy places, thou art my Son, born before the day-star rises. *V.* To the Master I serve the Lord's promise was given, Sit here at my right hand while I make thy enemies a footstool under thy feet.

Alleluia, alleluia. *V.* (*Ps. 2, 7*) Thou art my Son, the Lord's word came to me, I have begotten thee this day. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 2, 1-14*).

It happened that a decree went out at this time from the emperor Augustus, enjoining that the whole world should be registered; this register was the one first made during the time when Cyrenus was governor of Syria. All must go and give in their names, each in his own city; and Joseph, being of David's clan and family, came up from the town of Nazareth, in Galilee, to David's city in Judæa, the city called Bethlehem, to give in his name there. With him was

his espoused wife Mary, who was then in her pregnancy; and it was while they were still there that the time came for her delivery. She brought forth a son, her firstborn, whom she wrapped in his swaddling-clothes, and laid in a manger, because there was no room for them in the inn. In the same country there were shepherds awake in the fields, keeping night-watches over their flocks. And all at once an angel of the Lord came and stood by them, and the glory of the Lord shone about them, so that they were overcome with fear. But the angel said to them, Do not be afraid; behold, the news I bring you is good news of a great rejoicing for the whole people. This day, in the city of David, a Saviour has been born for you, the Lord Christ himself. This is the sign by which you are to know him; you will find a child still in swaddling-clothes, lying in a manger. Then, on a sudden, a multitude of the heavenly army appeared to them at the angel's side, giving praise to God, and saying, Glory to God in high heaven, and peace on earth to men that are God's friends.

Creed.

OFFERTORY. (Ps. 95, 11, 13) Rejoice, heaven, and let the earth be glad to greet the Lord's coming.

gnante. Factum est autem, cum essent ibi, implēti sunt dies ut pareret.

Et péperit filium suum primogénitum, et pannis eum invólvit, et reclinávit eum in præsép̃io: quia non erat eis locus in diversório. Et pastóres erant in regiõne eádem vigilátes, et custodiéntes vigílias noctis super gregem suum.

Et ecce Angelus Dómini stetit juxta illos, et cláritas Dei circumfúlsit illos, et timuérunt timóre magno. Et dixit illis Angelus: Nolíte timére: ecce enim evangelízo vobis gáudium magnum, quod erit omni pópulo: quia natus est vobis hódie Salvátor, qui est Christus Dóminus, in civitatē David.

Et hoc vobis signum: Inveniétis infántem pannis involútum, et pósitum in præsép̃io. Et súbito facta est cum Angelo multitúdo militiæ cæléstis, laudántium Deum, et dicéntium:

Glória in altíssimis Deo, et in terra pax homínibus bonæ voluntátis.

Credo.

OFFERTORIUM. (Ps. 95, 11, et 13) Læténtur cæli, et exsúltet terra ante faciē Dómini: quóniam venit.

SECRETA. Accépta tibi sit, Dómine, quæsumus, hodiernæ festivitátis oblatio: ut, tua grátia largiente, per hæc sacrosáncta commércia, in illius inveniámur forma, in quo tecum est nostra substántia: Qui tecum.

*Preface of the Nativity, p. 519; Communicantes proper to the feast, as given within the Canon.*

COMMUNIO. (Ps. 109, 3) In splendóribus sanctorum, ex útero ante lucíferum génui te.

POSTCOMMUNIO. - Da nobis, quæsumus, Dómine Deus noster: ut, qui Nativitatem Dómini nostri Jesu Christi mystériis nos frequentáre gaudemus; dignis conversatiónibus ad ejus mereámur pervenire consórtium: Qui tecum.

SECRET. Accept, Lord, this day's festal offering, and in thy gracious bounty grant that through this interchange of sacred gifts, we may grow to be like him in whom our human nature is made one with thine: who is God.

COMMUNION. (Ps. 109, 3) Amid the splendour of the holy places, thou art my Son, born before the day-star rises.

POSTCOMMUNION. - Grant, Lord our God, that we who in this rite joyfully celebrate the birth of our Lord Jesus Christ may by worthy living become fit to attain fellowship with him: who is God.

## SECOND MASS, AT DAWN

Station at S. Anastasia's

### INTROITUS

(Isai. 9, 2 et 6)

**L**UX fulgébit hódie super nos: quia natus est nobis Dóminus: et vocabitur Admirábilis, Deus, Princeps pacis, Pater futúri sæculi: cujus regni non erit finis. (Ps. 92, 1) Dóminus regnávít, decórem indútus est: indútus est Dóminus fortitúdinem,

### INTROIT

(Isaias 9, 2, 6)

**T**His day shall a light shine upon us: for our sakes a child is born, and his name shall be Peerless, God, Prince of Peace, Father of Eternity, and of his kingdom there shall be no end. (Ps. 92, 1) The Lord reigns as king, robed in majesty: the Lord has royalty for robe

and girdle. *This day.* V. *Glo-  
ry. This day.*

COLLECT. Grant, we pray thee, almighty God, that we who are bathed in the new light of thy incarnate Word may show forth in our deeds the light that by faith shines in our hearts: through the same.

et præcinxit se. *Lux fulgébít.* V. *Glória Patri. Lux fulgébít.*

ORATIO. Da nobis, quæsumus, omnipotens Deus: ut, qui nova incarnáti Verbi tui luce perfúndimur; hoc in nostro respléndeat ópere, quod per fidem fulget in mente. Per eúmdem Dóminum.

*A commemoration is made of S. Anastasia, Martyr:*

COLLECT. Grant, almighty God, that we who keep the feast of thy blessed martyr Anastasia may feel the power of her advocacy before thee: through our Lord.

ORATIO. Da nobis, quæsumus, omnipotens Deus: ut, qui beátæ Anastásiae Mártiris tuæ solémnia cólimus; ejus apud te patrocínia sentiámus. Per Dóminum.

Lesson from the Prophet Isaias. (*Isaias 61, 1-3; 62, 11-12*).

Léctio Isaíæ Prophétæ. (*Isai. 61, 1-3; 62, 11-12*).

A message from the Lord: The Lord has anointed me, on me his spirit has fallen; he has sent me to bring good news to men that are humbled, to heal broken hearts, promising the release of captives, the opening of prison doors, proclaiming the year of the Lord's pardon, the day when he, our God, will give us redress. Comfort for every mourner; Sion's mourners, what decree should I make for them, what gift offer them? Heads shall be garlanded, that once were strewn with ashes; bright with oil, the faces that were

Hæc dicit Dóminus: Spíritus Dómini super me, eo quod únixerit Dóminus me: ad annuntiándum mansuétis misit me, ut medérer contrítis corde, et prædicárem captívis indulgéntiam, et clausis apertiónem: ut prædicárem annum placábilem Dómino, et diem ultiónis Deo nostro: ut consolárer omnes lugéntes: ut pónerem lugéntibus Sion, et darem eis corónam pro cínere, óleum gáudii pro luctu, pállium laudis pro spíritu mæróris: et vocabúntur in ea fortes justítiæ, plantátio

Dómini ad gloriificándum.  
Ecce Dóminus audítum  
fecit in extrémis terræ.

Dícite fíliæ Sion: Ecce  
Salvátor tuus venit: ecce  
merces ejus cum eo, et  
opus ejus coram illo. Et  
vocábunt eos pópulus san-  
ctus, redémpti a Dómino.

Léctio Epístolæ beáti Pau-  
li Apóstoli ad Titum.  
(*Tit.* 3, 4-7).

Caríssime: Benígnitas et  
humánitas appáruit Sal-  
vatóris nostri Dei: non  
ex opéribus justítiæ, quæ  
fécimus nos, sed secún-  
dum suam misericórdiam  
salvos nos fecit per lavá-  
crum regeneratiónis et re-  
novatiónis Spíritus Sancti,  
quem effúdit in nos abún-  
de per Jesum Christum  
Salvátorem nostrum: ut  
justificáti grátia ipsíus, he-  
rédes simus secúndum  
spem vitæ æternæ.

GRADUALE. (*Ps.* 117,  
26, 27 et 23) Benedíctus  
qui venit in nómine Dó-  
mini: Deus Dóminus, et  
illúxit nobis. †. A Dómi-  
no factum est istud: et est  
mirábile in óculis nostris.

marred with grief; gaily they  
shall be clad, that went sor-  
rowing. Sturdy growths (men  
will say) that fulfill hope re-  
posed in them, pride of the  
Lord's planting! To the furth-  
est corners of the earth the  
Lord proclaims it, A message  
to queen Sion: Look, where  
thy deliverer comes, look how  
they come with him, the re-  
ward of his labour, the a-  
chievement of his task! A holy  
people they shall be called,  
of the Lord's ransoming.

Lesson from the Epistle of  
S. Paul the Apostle to Ti-  
tus. (*Titus* 3, 4-7).

Beloved: The kindness of  
God, our Saviour, dawned  
on us, his great love for man.  
He saved us; and it was not  
thanks to anything we had  
done for our own justifica-  
tion; in accordance with his  
own merciful design he saved  
us, with the cleansing  
power which gives us new  
birth, and restores our nature  
through the Holy Spirit, shed  
on us in abundant measure  
through our Saviour, Jesus  
Christ. So, justified by his  
grace, we were to become  
heirs, with the hope of eter-  
nal life set before us.

GRADUAL. (*Ps.* 117, 26,  
27, 23) Blessed is he who  
comes in the name of the  
Lord! The Lord is God; he  
has given us his light. †. This  
is the Lord's doing, and it  
is marvellous in our eyes.



Alleluia, alleluia. *ŷ. (Ps. 92, 1)* The Lord reigns as king, robed in majesty: the Lord has royalty for robe and girdle. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 2, 15-20*).

At this time: the shepherds said to one another: Come, let us make our way to Bethlehem and see for ourselves this happening which the Lord has made known to us. And so they went with all haste, and found Mary and Joseph there, with the child lying in the manger. On seeing him, they discovered the truth of what had been told them about this child. All those who heard it were full of amazement at the story which the shepherds told them; but Mary treasured up all these sayings, and reflected on them in her heart. And the shepherds went home giving praise and glory to God, at seeing and hearing that all was as it had been told them.

Creed.

OFFERTORY. (*Ps. 92, 1-2*) The Lord founded the solid earth, to abide immovable: firm stood thy throne, O God, ere ever the world began; from all eternity, thou art.

Allelúja, allelúja. *ŷ. (Ps. 92, 1)* Dóminus regnávít, decórem índuit: índuit Dóminus fortitúdinem, et præcínxit se virtúte. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 2, 15-20*).

In illo témpore: Pastóres loquebántur ad ínvicem: Transeámus usque Bétlehem, et videámus hoc verbum, quod factum est, quod Dóminus osténdit nobis. Et venérunt festinántes: et invenérunt Maríam et Joseph, et infántem pósitum in præsépio. Vidéntes autem cognovérunt de verbo, quod dictum erat illis de púero hoc. Et omnes, qui audiérunt, miráti sunt: et de his quæ dicta erant a pastóribus ad ipsos. María autem conservábat ómnia verba hæc, cónferens in corde suo. Et revérsi sunt pastóres glorificántes, et laudántes Deum in ómnibus, quæ audierant, et víderant, sicut dictum est ad illos.

Credo.

OFFERTORIUM. (*Ps. 92, 1-2*) Deus firmávit orbem terræ, qui non commovébitur: paráta sedes tua, Deus, ex tunc, a sæculo tu es.

SECRETA. Múnera nostra, quæsumus, Dómine, Nativitátis hodiárnæ mystériis apta provéniant, et pacem nobis semper infúndant: ut, sicut homo génitus idem refúlsit et Deus, sic nobis hæc terrena substántia cónferat, quod divínium est. Per eúmdem Dóminum.

SECRET. Lord, may our gifts prove apt for to-day's birthday rite, and evermore shed peace upon us. As this day's new-born human child shone with the brightness of the Godhead, so may the earthly substance of this offering bring the divine within our reach: through the same.

*Of S. Anastasia:*

SECRETA. Accipe, quæsumus, Dómine, múnera dignánter oblata: et beátæ Anastásiæ Mártýris tuæ suffragántibus méritis, ad nostræ salútis auxílium proveníre concéde. Per Dóminum.

SECRET. Lord, we entreat thy gracious acceptance of the gifts we offer. With the merits of thy blessed martyr Anastasia pleading for us, grant that those offerings may prove a help to our salvation: through our Lord.

*Preface of the Nativity, p. 519; Communicantes proper to the feast as given within the Canon.*

COMMUNIO. (Zach. 9, 9) Exsúlta, fília Sion, lauda, fília Jerúsalem: ecce rex tuus venit sanctus, et salvátor mundi.

COMMUNIO. (Zach. 9, 9) Great joy to thee, Sion, queen of cities; sing praise, thou lady of Jerusalem: see, thy King is coming, a holy king that brings salvation to the world.

POSTCOMMUNIO. - Hujus nos, Dómine, sacraménti semper nóvitas natális instáuret: cujus Nativitas singuláris humanam répulit vetustátem. Per eúmdem Dóminum.

POSTCOMMUNION. - May the birthday freshness of this sacrament revive us now and always, Lord; for in it we receive him whose miraculous birth has dispelled the ancient curse of mankind: through the same.

*Of S. Anastasia:*

POSTCOMMUNIO. - Satiásti, Dómine, famíliam tuam munéribus sacris: ejus, quæsumus, semper

POSTCOMMUNION. - Lord, thou hast feasted this household of thine with sacred gifts. We pray thee let

the intercession of her whose feast we are keeping ever bring us thy comfort: through our Lord.

interventióne nos réfove, cujus solémnia celebrá-mus. Per Dóminum.

## THIRD MASS, CHRISTMAS DAY

Station at S. Mary Major

### INTROIT

(*Isaias 9, 6*)

**F**OR our sakes a child is born, to our race a son is given, whose shoulder will bear the sceptre of princely power: and his name shall be Angel of Great Counsel. (*Ps. 97, 1*) Sing the Lord a new song, a song of wonder at his doings. *For our sakes.* *V. Glory. For our sakes.*

**COLLECT.** Grant, we pray thee, almighty God, that thy only-begotten Son's new birth as man may deliver us, whom the old slavery holds fast beneath the yoke of sin: through the same.

Lesson from the Prophet Isaias. (*Isaias 52, 6-10*).

A message from the Lord: The day comes when my own people my own name will recognize, nor doubt that I, who promised to be with them, am with them now. Welcome, welcome on the mountain heights the messenger that cries, All is well! Good news brings he, deliverance cries he, telling

### INTROITUS

(*Isai. 9, 6*)

**P**UER natus est nobis, et filius datus est nobis: cujus impérium super húmerum ejus: et vocábitur nomen ejus, magni consilii Angelus. (*Ps. 97, 1*) Cantáte Dómino canticum novum, quia mirabilia fecit. *Puer. V. Glória Patri. Puer.*

**ORATIO.** Concéde, quæsumus, omnipotens Deus: ut nos Unigéniti tui nova per carnem Nativitas liberet; quos sub peccáti jugo vetústa sérvitus tenet. Per eúmdem Dóminum.

Lectio Isaiæ Prophétæ. (*Isai. 52, 6-10*).

Hæc dicit Dóminus: Propter hoc sciet pópulus meus nomen meum in die illa: quia ego ipse qui loquébar, ecce adsum. Quam pulchri super montes pedes annuntiántis et prædicántis pacem: annuntiántis bonum, prædicántis salútem, dicéntis Sion; regnabit Deus

tuus! Vox speculatórum  
tuórum: levavérunt vo-  
cem, simul laudábunt:

quia óculo ad óculum vi-  
débunt, cum convérterit  
Dóminus Sion. Gaudéte,  
et laudáte simul desérta  
Jerúsalem; quia consolátus  
est Dóminus pópulum  
suum, redémit Jerúsalem.

Parávit Dóminus bráchium  
sanctum suum in óculis  
ómniū géntium: et vi-  
débunt omnes fines terræ  
salutáre Dei nostri.

Léctio Epístolæ beáti Pau-  
li Apóstoli ad Hebræos.  
(*Hebr. I, 1-12*).

Multifáriam, multisque  
modis olim Deus loquens  
pátribus in prophétis: no-  
vissime diébus istis locú-  
tus est nobis in Fílio,  
quem constituit herédem  
universórum, per quem  
fecit et sácula: qui cum  
sit splendor glóriæ, et fi-  
gúra substántiæ ejus, por-  
tánsque ómnia verbo vir-  
tútis suæ, purgatiónem  
peccatórum faciens, sedet  
ad dexteram majestátis in  
excélsis: tanto mélior An-  
gelis efféctus, quanto dif-  
feréntius præ illis nomen  
hereditávit. Cui enim di-  
xit aliquándo Angelórum:

Fílius meus es tu, ego hó-  
die génuí te? Et rursum:

Sion, Thy God has claimed  
his throne! A shout goes up  
from the watchmen; they  
are crying out all at once,  
all at once echoing their  
praise; their own eyes shall  
witness it, when the Lord  
brings Sion deliverance. Re-  
joice, echo all at once with  
rejoicing, ruined homes of  
Jerusalem; comfort from the  
Lord for the Lord's people,  
Jerusalem redeemed! The  
Lord bares his holy arm for  
all the nations to see it; to  
the remotest corners he, our  
God, makes known his sav-  
ing power.

Lesson from the Epistle of  
S. Paul the Apostle to the  
Hebrews. (*Heb. I, 1-12*).

In days of old, God spoke  
to our fathers in many ways  
and by many means, through  
the prophets; now, at last, in  
these times he has spoken to  
us, with a Son to speak  
for him; a Son, whom he  
has appointed to inherit all  
things, just as it was through  
him that he created this  
world of time; a Son, who  
is the radiance of his Fath-  
er's splendour, and the full  
expression of his being; all  
creation depends, for its sup-  
port, on his enabling word.  
Now, making atonement for  
our sins, he has taken his  
place on high, at the right  
hand of God's majesty, su-  
perior to the angels in that  
measure in which the name

he has inherited is more excellent than theirs. Did God ever say to one of the angels, Thou art my Son, I have begotten thee this day? And again, He shall find in me a Father, and I in him a Son? Why, when the time comes for bringing his first-born into the world anew, then, he says, Let all the Angels of God worship before him. What does he say of the angels? He will have his angels be like the winds, the servants that wait on him like a flame of fire. And what of the Son? Thy throne, O God, stands firm for ever and ever; the sceptre of thy kingship is a rod that rules true. Thou hast been a friend to right, an enemy to wrong; and God, thy own God, has given thee an unction to bring thee pride, as none else of thy fellows. And elsewhere: Lord, thou hast laid the foundations of the earth at its beginning, and the heavens are the work of thy hands. They will perish, but thou wilt remain; they will all be like a cloak that grows threadbare, and thou wilt lay them aside, like a garment, and exchange them for new; but thou art he who never changes, thy years will not come to an end.

GRADUAL. (*Ps. 97, 3-4, 2*) There is no corner of the world but has witnessed how our God can save: in God's

Ego ero illi in patrem, et ipse erit mihi in filium?

Et cum iterum introducit primogénitum in orbem terræ, dicit: Et adórent eum omnes Angeli Dei.

Et ad Angelos quidem dicit: Qui facit Angelos suos spíritus, et minístros suos flammam ignis. Ad Fílium autem: Thronus tuus, Deus, in sæculum sæculi: virga æquitátis, virga regni tui. Dilexísti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo exsultationis præ participibus tuis. Et: Tu in principio, Dómine, terram fundásti: et ópera mánuum tuárum sunt cæli. Ipsi peribunt, tu autem permanébis; et omnes ut vestiméntum veteráscent: et velut amíctum mutábis eos, et mutabúntur: tu autem idem ipse es, et anni tui non deficiunt.

GRADUALE. (*Ps. 97, 3-4 et 2*) Vidérunt omnes fines terræ salutáre Dei nostri: jubiláte Deo, om-

nis terra. V. Notum fecit  
Dóminus salutáre suum:  
ante conspéctum géntium  
revelávit justítiam suam.

Allelúja, allelúja. V. Dies  
sanctificátus illúxit nobis:  
veníte, gentes, et adoráte  
Dóminum: quia hódie de-  
scéndit lux magna super  
terram. Allelúja.

✠ Inítium sancti Evan-  
gélíi secúndum Joán-  
nem. (*Joann. I, 1-14*).

In princípío erat Ver-  
bum, et Verbum erat apud  
Deum, et Deus erat Ver-  
bum. Hoc erat in prin-  
cípío apud Deum. Omnia  
per ipsum facta sunt: et  
sine ipso factum est nihil,  
quod factum est: in ipso  
vita erat, et vita erat lux  
hóminum: et lux in té-  
nebris lucet, et ténebræ  
eam non comprehendé-  
runt. Fuit homo missus a  
Deo, cui nomen erat Joán-  
nes. Hic venit in testimó-  
nium, ut testimónium per-  
hiberet de lúmine, ut om-  
nes créderent per illum.  
Non erat ille lux, sed ut  
testimónium perhiberet de  
lúmine. Erat lux vera, quæ  
illúminat omnem hómi-  
nem veniéntem in hunc  
mundum. In mundo erat,  
et mundus per ipsum fa-  
ctus est, et mundus eum  
non cognóvit. In própria  
venit, et sui eum non re-  
cepérunt. Quotquot autem  
recepérunt eum, dedit eis

honour let all the earth keep  
holiday. V. The Lord has giv-  
en proof of his saving power,  
has vindicated his just deal-  
ings, for all the nations to see.

Alleluia, alleluia. V. A hal-  
lowed day has dawned upon  
us: come, you peoples, and  
adore the Lord: for this day  
a great light has descended  
upon earth. Alleluia.

✠ Continuation of the Holy  
Gospel according to S.  
John. (*John I, 1-14*).

At the beginning of time  
the Word already was; and  
God had the Word abiding  
with him, and the Word was  
God. He abode, at the be-  
ginning of time, with God.  
It was through him that all  
things came into being, and  
without him came nothing  
that has come to be. In him  
there was life, and that life  
was the light of men. And  
the light shines in darkness,  
a darkness which was not  
able to master it. A man ap-  
peared, sent from God, whose  
name was John. He came for  
a witness, to bear witness of  
the light, so that through  
him all men might learn to  
believe. He was not the light;  
he was sent to bear witness  
to the light. There is one  
who enlightens every soul  
born into the world; he was  
the true light. He, through  
whom the world was made,  
was in the world, and the  
world treated him as a stran-  
ger. He came to what was

his own, and they who were his own gave him no welcome. But all those who did welcome him he empowered to become the children of God, all those who believe in his name; their birth came, not from human stock, not from nature's will or man's, but from God. (*Here a genuflection is made*) And the Word was made flesh and came to dwell among us; and we had sight of his glory, glory such as belongs to the Father's only-begotten Son, full of grace and truth.

Credo.

OFFERTORY. (*Ps. 88, 12, 15*) Thine are the heavens, thine the earth: author, thou, of the world and all it holds: right and justice are the pillars of thy throne.

SECRET. Hallow the gifts we offer, Lord, by thy only-begotten Son's new birth; and cleanse us wholly from the defilement of our sins: through the same.

*Preface of the Nativity, proper to the feast, as given*

COMMUNION. (*Ps. 97, 3*) There is no corner of the world but has witnessed how our God can save.

POSTCOMMUNION. - Almighty God, we pray thee grant that the Saviour of the

potestatem filios Dei fieri, his, qui credunt in nómine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. (*Here a genuflection is made*) Et Verbum caro factum est, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

Credo.

OFFERTORIUM. (*Ps. 88, 12 et 15*) Tui sunt cæli, et tua est terra: orbem terrárum, et plenitudinem ejus tu fundásti: justítia et judícium præparátio sedis tuæ.

SECRETA. Obláta, Dómine, múnera, nova Unigéniti tui Nativitáte sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per eúmdem Dóminum.

p. 519; Communicátes within the Canon.

COMMUNIO. (*Ps. 97, 3*) Vidérunt omnes fines terræ salutáre Dei nostri.

POSTCOMMUNIO. - Præsta, quæsumus, omnipotens Deus: ut natus

hódie Salvátor mundi, sic-  
ut divínæ nobis genera-  
tiónis est auctor; ita et  
immortalitátis sit ipse lar-  
gitor: Qui tecum.

world, whose birth on this  
day has brought about our  
own rebirth in godliness,  
may also bestow on us im-  
mortal life: for he is God.

*At the end of this Mass the Gospel for the Feast of  
the Birthday of Our Lady, September 8, is said.*

December 26

## S. STEPHEN, THE FIRST MARTYR

Greater Double of the Second Class with Minor Octave

Station at S. Stephen's on the Coelian Hill

### INTROITUS

(Ps. 118, 23, 86 et 23)

**S**edérunt principes, et  
adversum me loque-  
bántur: et iníqui perse-  
cúti sunt me: ádjuva me,  
Dómine Deus meus, quia  
servus tuus exercebátur in  
tuis justificatióibus. (Ps.  
*ibid.*, 1) Beáti immaculáti  
in via, qui ámbulant in  
lege Dómini. *Sedérunt.*  
V. Glória Patri. *Sedérunt.*

**ORATIO.** Da nobis,  
quæsumus, Dómine, imi-  
tári quod cólimus: ut di-  
scámus et inimícos dilige-  
re; quia ejus natalítia ce-  
lebrámus, qui novit étiam  
pro persecutóribus exoráre  
Dóminum nostrum Jesum  
Christum Fílium tuum:  
Qui tecum.

### INTROIT

(Ps. 118, 23, 86, 23)

**C**loseted together, princes  
have plotted against me,  
knaves they are that wrong  
me: bring aid, Lord, my  
God, for I, thy servant, think  
only of thy decrees. (Ps. *ibid.*,  
1) Blessed are they that pass  
through life's journey un-  
stained, who follow the law of  
the Lord. *Closeted together.*  
V. Glory. *Closeted together.*

**COLLECT.** Lord, give us  
grace to imitate what we re-  
vere, so that we may learn  
to love even our enemies;  
for we are keeping the birth-  
day of one who could plead  
even for his persecutors with  
thy Son, our Lord Jesus  
Christ: who is God.

*Commemoration of the octave of Christmas, p. 48.*



Lesson from the Acts of the Apostles. (*Acts 6, 8-10; 7, 54-59*).

At this time: Stephen, full of grace and power, performed great miracles and signs among the people. There were those who came forward to debate with him, some of the synagogue of the Freedmen (as it is called), and of the Cyreneans and Alexandrians, and of those who came from Cilicia and Asia; but they were no match for Stephen's wisdom, and for the Spirit which then gave utterance. At hearing this, they were cut to the heart, and began to gnash their teeth at him. But he, full of the Holy Spirit, fastened his eyes on heaven, and saw there the glory of God, and Jesus standing at God's right hand; I see heaven opening, he said, and the Son of Man standing at the right hand of God. Then they cried aloud, and put their fingers into their ears; with one accord they fell upon him, thrust him out of the city, and stoned him. And the witnesses put down their clothes at the feet of a young man named Saul. Thus they stoned Stephen; he, meanwhile, was praying; Lord Jesus, he said, receive my spirit; and then, kneeling down, he cried aloud, Lord, do not count this sin against them.

Lectio Actuum Apostolorum. (*Act. 6, 8-10; 7, 54-59*).

In diébus illis: Stéphanus, plenus grátia et fortitúdine, faciébat prodígia et signa magna in pópulo. Surrexérunt autem quidam de synagóga, quæ appellátur Libertinórum, et Cyrenénsium, et Alexandrinórum, et eórum qui erant a Cilícia, et Asia, disputántes cum Stépiano: et non póterant resistere sapiéntiæ et Spíritui, qui loquebátur. Audiéntes autem hæc, dissecebántur córdibus suis, et stridébant déntibus in eum. Cum autem esset plenus Spíritu Sancto, inténdens in cælum, vidit glóriam Dei, et Jesum stantem a dextris Dei. Et ait: Ecce vídeo cælos apértos, et Fílium hóminis stantem a dextris Dei. Exclamántes autem voce magna continuérunt aures suas, et ímpetum fecérunt unánimiter in eum. Et ejiciéntes eum extra civitátem, lapidábant: et testes deposuérunt vestiménta sua secus pedes adolescéntis, qui vocabátur Saulus. Et lapidábant Stéphanum invocántem, et dicéntem: Dómine Jesu, súscipe spíritum meum. Pósis autem génibus clamávit voce magna, dicens: Dómine, ne státuas illis hoc peccá-

tum. Et cum hoc dixisset, obdormívit in Dómino.

GRADUALE. (*Ps. 118, 23 et 86; 6, 5*) Sedérunt príncipes, et advérsus me loquebántur: et iníqui persecúti sunt me. *V.* Adjuva me, Dómine Deus meus: salvum me fac propter misericórdiam tuam.

Allelúja, allelúja. *V.* (*Acts. 7, 55*) Vídeo cælos apértos, et Jesum stantem a dextris virtútis Dei. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 23, 34-39*).

In illo témpore: Jesus locútus est ad scribas et pharisæos, dicens: Ecce ego mitto ad vos prophétas, et sapiéntes, et scribas, et ex illis occidétis et crucifigétis, et ex eis flagellábitis in synagógis vestris, et persequémini de civitáte in civitátem: ut véniat super vos omnis sanguis justus, qui effúsus est super terram, a sanguine Abel justí usque ad sanguíne Zachariæ, filii Barachíæ, quem occidístis inter templum et altáre.

Amen dico vobis, vénient hæc ómnia super generatióem istam. Jerúsalem, Jerúsalem, quæ occidis prophétas, et lápidas eos, qui ad te missi sunt, quó-

And with that, he fell asleep in the Lord.

GRADUAL. (*Ps. 118, 23, 86; 6, 5*) Closeted together, princes have plotted against me, knaves they are that wrong me. *V.* Help me, Lord my God, as thou art ever merciful, save me.

Alleluia, alleluia. *V.* (*Acts. 7, 55*) I see heaven opening, and Jesus standing at the right hand of almighty God. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 23, 34-39*).

At this time: Jesus spoke thus to the scribes and Pharisees, I am sending prophets and wise men and men of learning to preach to you; some of them you will put to death and crucify, some you will scourge in your synagogues, and persecute them from city to city; so that you will make yourselves answerable for all the blood of just men that is shed on the earth, from the blood of the just Abel to the blood of Zacharias the son of Barachias, whom you slew between the temple and the altar. Believe me, this generation shall be held answerable for all of it. Jerusalem, Jerusalem, still murdering the prophets, and stoning the messengers that are sent to

thee, how often have I been ready to gather thy children together, as a hen gathers her chickens under her wings; and thou didst refuse it! Behold, your house is left to you, a house uninhabited. Believe me, you shall see nothing of me henceforward, until the time when you will be saying, Blessed is he that comes in the name of the Lord.

ties vólui congregáre filios tuos, quemádmódum gallína cóngregat pullos suos sub alas, et noluísti? Ecce relinquétur vobis domus vestra desérta. Dico enim vobis, non me vidébitis ámodo, donec dicátis: Benedíctus, qui venit in nómine Dómini.

*Creed, because of the octave.*

OFFERTORY. (*Acts 6, 5; 7, 59*) The Apostles chose Stephen, a Levite, a man who was full of faith and of the Holy Spirit, who, while the Jews stoned him, prayed, saying, Lord Jesus, receive my spirit, alleluia.

OFFERTORIUM. (*Act. 6, 5 et 7, 59*) Elegérunt Apóstoli Stéphanum Levítam, plenum fide et Spíritu Sancto: quem lapidavérunt Judæi orántem, et dicéntem: Dómine Jesu, súscipe spíritum meum, allelúja.

SECRET. Receive our offerings, Lord, in memory of thy saints; and as their sufferings made them glorious, so may this dedicated sacrifice rid us of guilt: through our Lord.

SECRETA. Súscipe, Dómine, múnera pro tuórum commemoratióne Sanctórum: ut, sicut illos pássio gloriósos effécit; ita nos devótio reddat innócuos. Per Dóminum.

*Commemoration of the octave of Christmas, p. 52.*

*Preface of the Nativity, p. 519; Communicantes proper.*

COMMUNION. (*Acts 7, 55, 58, 59*) I see heaven opening, and Jesus standing at the right hand of almighty God: Lord Jesus, receive my spirit, and do not count this sin against them.

COMMUNIO. (*Act. 7, 55, 58 et 59*) Vídeo cælos apértos, et Jesum stantem a dextris virtútis Dei: Dómine Jesu, súscipe spíritum meum, et ne státuas illis hoc peccátum.

POSTCOMMUNION. - May the sacrament we have taken help us, Lord, and, at

POSTCOMMUNIO. - Auxiliéntur nobis, Dómine, sumpta mystéria: et,

intercedente beato Stéphano Protomártire tuo, sempiterna protectione confirmet. Per Dóminum.

the intercession of thy blessed martyr Stephen, may it assure us of lasting protection: through our Lord.

*Commemoration of the octave of Christmas, p. 52.*

December 27

## S. JOHN, APOSTLE AND EVANGELIST

Greater Double of the Second Class with Minor Octave

Station at St. Mary Major

### INTROITUS

(*Eccli. 15, 5*)

**I**N médio ecclésiæ apéruit os ejus: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ induit eum. (*Ps. 91, 2*) Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *In médio. V. Glória Patri. In médio.*

**ORATIO.** Ecclésiám tuam, Dómine, benígnus illústra: ut beáti Joánnis Apóstoli tui et Evangelistæ illumináta doctrínis, ad dona pervéniat sempiterna. Per Dóminum.

### INTROIT

(*Ecclus. 15, 5*)

**T**HE Lord moved him to speech before the assembled people, filling him with the spirit of wisdom and discernment, clothing him in magnificent array. (*Ps. 91, 2*) Sweet it is to praise the Lord, to sing, most high God, in honour of thy name. *The Lord moved. V. Glory. The Lord moved.*

**COLLECT.** Lord, cast thy gracious beams of light upon thy Church, so that, enlightened by the teaching of thy Apostle and Evangelist, blessed John, she may win at last thy eternal gifts: through our Lord.

*Commemoration of the octave of Christmas, p. 48.*

**Lectio libri Sapiéntiæ.** (*Eccli. 15, 1-6*).

Qui timet Deum, faciet bona: et qui cóntinens est

Lesson from the Book of Wisdom. (*Ecclus. 15, 1-6*).

If a man fears the Lord, he will live an upright life.

If a man holds fast to innocence, he will find her in his embrace, welcoming him as a mother welcomes the son who cherishes her. Long life and good discernment are the bread this mother will provide for him, wisdom the reviving draught she will give him to drink. She will take firm hold of him, so that he never wavers, restrain him, so that he is never disgraced. She will raise him to high repute among his neighbours; she will move him to speak before the assembled people, filling him with the spirit of wisdom and discernment, clothing him in magnificent array. Joy and triumph she has in store for him, and will enrich him with a name that shall never be forgotten.

**GRADUAL.** (*John 21, 23.* 19) The story went round among the brethren that this disciple was not to die; but Jesus did not say, He is not to die. *Ÿ.* He said, What if it is my will that he should wait till I come: follow me.

Alleluia, alleluia. *Ÿ.* (*Ibid.*, 24) It is the same disciple that bears witness of all this and we know well that his witness is truthful. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John 21, 19-24*).

At this time: Jesus said to Peter: Follow me. Peter

justitiae, apprehender illum, et obviabit illi quasi mater honorificata. Cibabit illum pane vitae et intellectus, et aqua sapientiae salutaris potabit illum: et firmabitur in illo, et non flectetur: et continet illum, et non confundetur: et exaltabit illum apud proximos suos,

et in medio ecclesiae aperiet os ejus, et adimplebit illum spiritu sapientiae et intellectus, et stola gloriae vestiet illum. Jucunditatem et exultationem thesaurizabit super illum, et nomine aeterno hereditabit illum.

**GRADUALE.** (*Joann. 21, 23 et 19*) Exiit sermo inter fratres, quod discipulus ille non moritur: et non dixit Jesus: Non moritur. *Ÿ.* Sed: Sic eum volo manere, donec veniam: tu me sequere.

Allelúja, allelúja. *Ÿ.* (*Ib.*, 24) Hic est discipulus ille, qui testimonium perhibet de his: et scimus, quia verum est testimonium ejus. Allelúja.

✠ Sequéntia sancti Evangelii secundum Joannem (*Joann. 21, 19-24*).

In illo tempore: Dixit Jesus Petro: Sequere me.

Convérſus Petrus vidit illum diſcípulum, quem diligébat Jeſus, ſequéntem, qui et recúbuit in cœna ſuper pectus ejus, et dixit: Dómine, quis eſt qui tradet te? Hunc ergo cum vidíſſet Petrus, dixit Jeſu: Dómine, hic autem quid? Dicit ei Jeſus: Sic eum volo manére, donec véniam, quid ad te? tu me ſéquere. Exiit ergo ſermo iſte inter fratres, quia diſcípulus ille non móritur. Et non dixit ei Jeſus: Non móritur; ſed: Sic eum volo manére, donec véniam: quid ad te? Hic eſt diſcípulus ille, qui teſtimónium pérhibet de hiſ, et ſcripſit hæc: et ſci- mus, quia verum eſt teſtimónium ejus.

Credo.

OFFERTORIUM. (*Ps.* 91, 13) Juſtus ut palma florébit: ſicut cedrus, quæ in Líbano eſt, multiplí- cábitur.

SECRETA. Súſcipe, Dómine, múnera, quæ in ejus tibi ſolemnitáte de- férimus, cujus nos confi- dimus patrocínio liberári. Per Dóminum.

turned, and ſaw the diſciple whom Jeſus loved following him; the ſame who leaned back on his breſt at ſupper and asked, Who is it that is to betray thee? Seeing him, Peter asked Jeſus, And what of this man, Lord? Jeſus ſaid to him, If it is my will that he ſhould wait till I come, what is it to thee? Do thou follow me. That was why the ſtory went round among the brethren that this diſciple was not to die. But Jeſus did not ſay, He is not to die; he ſaid, If it is my will that he ſhould wait till I come, what is it to thee? It is the ſame diſciple that bears wit- neſs of all this and has writ- ten the ſtory of it; and we know well that his witneſs is truthful.

Creed.

OFFERTORY. (*Ps.* 91, 13) The innocent man will flour- iſh as the palm-tree flouriſh- es; he will grow to great- neſs as the cedars grow on Lebanon.

SECRET. Accept the gifts we bring thee, Lord, on the feaſt of one by whose advo- cacy we hope to be ſet free: through our Lord.

*Commemoration of the octave of Chriſtmas, p. 52.*

*Preface of the Apoſtles, p. 531; but Communicántes of the Nativity.*

COMMUNIO. (*Joann.* 21, 23) Exiit ſermo inter

COMMUNION. (*John* 21, 23) The ſtory went round

among the brethren that this disciple was not to die; but Jesus did not say, He is not to die; he said, What if it is my will that he should wait till I come?

**POSTCOMMUNION.** - Refreshed with food and drink from on high, we humbly beseech thee, our God, that we may be guarded by the prayers of the apostle in memory of whom we have received this sacrament: through our Lord.

fratres, quod discipulus ille non móritur: et non dixit Jesus: Non móritur; sed: Sic eum volo manére, donec véniam.

**POSTCOMMUNIO.** - Refécti cibo potúque cælésti, Deus noster, te súpplices deprecámur: ut, in cuius hæc commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

*Commemoration of the octave of Christmas, p. 52.*

December 28

## THE HOLY INNOCENTS, MARTYRS

Greater Double of the Second Class with Minor Octave

Station at S. Paul's

### INTROIT

(Ps. 8, 3)

**T**Hou hast made the lips of children, of infants at the breast, vocal with praise, to confound thy enemies. (Ps. *ibid.*, 2) O Lord, our Master, how the majesty of thy name fills all the earth. *Thou hast made.* †. Glory. *Thou hast made.*

### INTROITUS

(Ps. 8, 3)

**E**X ore infántium, Deus, et lacténtium perfectí laudem propter inimícos tuos. (Ps. *ibid.*, 2) Dómine Dóminus noster: quam admirábile est nomen tuum in univérſa terra! *Ex ore.* †. Glória Patri. *Ex ore.*

*The Glória in excélsis is not said, nor the Allelúja with its verse, nor Ite, Missa est, unless this feast falls on a Sunday. On the Octave-day they are always said.*

**COLLECT.** O God, to whose glory the martyred In-

**ORATIO.** Deus, cuius hodiérna die præcónium

Innocentes Mártýres non loquendo, sed moriendo confessi sunt: omnia in nobis vitiórum mala mortifica; ut fidem tuam, quam lingua nostra loquitur, étiam moribus vita fateatur: Qui vivis.

nocents this day bore witness, not by speaking but by dying, destroy in us all the wickedness of sin, so that our lives and characters may declare that faith in thee which our tongues profess: through our Lord.

*Commemoration of the octave of Christmas, p. 48.*

Lectio libri Apocalýpsis beáti Joánnis Apóstoli (Apoc. 14, 1-5).

In diébus illis: Vidi, et ecce Agnus stabat supra montem Sion, et cum eo centum quadraginta quatuor millia, habentes nomen ejus, et nomen Patris ejus scriptum in fróntibus suis. Et audívi vocem de cælo, tamquam vocem aquarum multarum, et tamquam vocem tonitruí magni: et vocem, quam audívi, sicut citharædórum citharizántium in citharis suis. Et cantábant quasi cánticum novum ante sedem, et ante quatuor animália, et senióres: et nemo póterat dicere cánticum, nisi illa centum quadraginta quatuor millia, qui empti sunt de terra. Hi sunt, qui cum mulieribus non sunt coinquináti: vírgines enim sunt. Hi sequúntur Agnum, quocúmque íerit. Hi empti sunt ex hominibus primitiæ Deo, et Agno: et in ore eórum

Lesson from the Book of the Apocalypse of S. John the Apostle. (Apoc. 14, 1-5).

In those days: I looked and saw where the Lamb stood on mount Sion, amidst a company of a hundred and forty-four thousand, with his name, and his Father's name, written on their foreheads. And I heard a sound from heaven, louder than water in full flood, or heavy thunder. This sound which I heard seemed to come from harpers, playing on their harps, as they sang a new song, there before the throne, and the living figures, and the elders. It was a song none else might learn to sing but the hundred and forty-four thousand that came ransomed from the earth. These have kept their virginity undefiled by the touch of woman; these are the Lamb's attendants, wherever he goes; these have been ransomed for God and the Lamb as the first-fruits of mankind. Falsehood was not found on their lips; they stand there



untainted before the throne of God.

GRADUAL. (*Ps. 123, 7-8*) Our lives were saved, like a bird that escapes from the fowler's snare. *V.* The snare is broken now, and we are safe. We found help in the name of the Lord, who has made heaven and earth.

non est inventum mendacium: sine macula enim sunt ante thronum Dei.

GRADUALE. (*Ps. 123, 7-8*) Anima nostra, sicut passer, erepta est de laqueo venantium. *V.* Laqueus contritus est, et nos liberati sumus. Adjutorium nostrum in nomine Domini, qui fecit caelum et terram.

*If the feast falls on a Sunday, the following is said:*

Alleluia, alleluia. *V.* (*Apoc. 6, 10*) At the foot of the throne of God all the Saints cry out: our God, avenge our blood. Alleluia.

Allelúja, allelúja. *V.* (*Apoc. 6, 10*) Sub throno Dei omnes Sancti clamant: Vindica sanguinem nostrum, Deus noster. Allelúja.

*If the feast falls on a Feria or weekday, the following replaces the Allelúja and its Verse:*

Praise to thee, O Christ. Praise to thee, O Christ. *V.* (*Apoc. 6, 10*) At the foot of the throne of God all the Saints cry out: our God, avenge our blood. Praise to thee, O Christ.

Laus tibi, Christe. Laus tibi, Christe. *V.* (*Ap. 6, 10*) Sub throno Dei omnes Sancti clamant: Vindica sanguinem nostrum, Deus noster. Laus tibi, Christe.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 2, 13-18*).

At this time: An angel of the Lord appeared to Joseph in a dream, and said, Rise up, take with thee the child and his mother, and flee to Egypt; there remain, until I give thee word. For Herod will soon be making search for the child, to destroy him. He rose up therefore, while

✠ Sequéntia sancti Evangelii secundum Matthæum. (*Matth. 2, 13-18*).

In illo tempore: Angelus Domini apparuit in somnis Joseph, dicens: Surge, et accipe puerum et matrem ejus, et fuge in Aegyptum, et esto ibi usque dum dicam tibi. Futurum est enim, ut Herodes quærat puerum ad perdendum eum. Qui con-

surgens accépit púerum et matrem ejus nocte, et scéssit in Ægyptum: et erat ibi usque ad óbítum Heródis: ut adimplerétur quod dictum est a Dómino per Prophétam dicéntem: Ex Ægypto vocávi Fílium meum. Tunc Heródes videns quóniam illúsus esset a Magis, irátus est valde, et mittens occídít omnes púeros, qui erant in Bétlehem, et in ómnibus finibus ejus, a bimátu et infra, secúndum tempus quod exquisierat a Magis. Tunc adimplétum est quod dictum est per Jeremíam prophétam dicéntem: Vox in Rama audíta est, plorátus et ululátus multus: Rachel plorans filios suos, et nóluit consolári, quia non sunt.

it was still night, and took the child and his mother with him, and withdrew into Egypt, where he remained until the death of Herod, in fulfilment of the word which the Lord spoke by his prophet, I called my son out of Egypt. Meanwhile, when he found that the wise men had played him false, Herod was angry beyond measure; he sent and made away with all the male children in Bethlehem and in all its neighbourhood, of two years old and less, reckoning the time by the careful enquiry which he had made of the wise men. It was then that the word spoken by the prophet Jeremy was fulfilled: A voice was heard in Rama, lamentation and great mourning; it was Rachel weeping for her children, and she would not be comforted, because none is left.

*Creed, because of the octave.*

OFFERTORIUM. (Ps. 123, 7) Anima nostra sicut passer erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

SECRETA. Sanctórum tuórum, Dómine, nobis pia non desit orátio: quæ et múnera nostra concíliet, et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

OFFERTORY. (Ps. 123, 7) Our lives were saved, like a bird that escapes from the fowler's snare: the snare is broken now, and we are safe.

SECRET. Lord, may the godly prayers of thy saints not fail to make our gifts acceptable to thee, and to obtain for us thy lasting mercy: through our Lord.

*Commemoration of the octave of Christmas, p. 52.*

*Preface of the Nativity, p. 519; Communicantes proper.*

COMMUNION. (*Matt. 2, 18*) A voice was heard in Rama, lamentation and great mourning; it was Rachel weeping for her children, and she would not be comforted, because none is left.

POSTCOMMUNION.

Grant, Lord, we pray thee, that the dedicated gifts of which we have partaken may procure us, by the intercession of thy saints, help both for this life and for the world to come: through our Lord.

COMMUNIO. (*Matth. 2, 18*) Vox in Rama audita est, ploratus et ululatus multus: Rachel plorans filios suos, et noluit consolari, quia non sunt.

POSTCOMMUNIO.

Votiva, Domine, dona percipimus: quæ sanctorum nobis precibus, et presentis, quæsumus, vitæ pariter et æternæ tribue conferre subsidium. Per Dominum.

*Commemoration of the octave of Christmas, p. 52.*

## SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

INTROIT

(*Wis. 18, 14-15*)

WHILE all around lay deep in sleep, and night had no more than passed the middle point of her journey, then, Lord, thy almighty Word came down, came from thy royal throne. (*Ps. 92, 1*) The Lord reigns as king, robed in majesty: the Lord has royalty for robe and girdle. *V. Glory.*

COLLECT. Almighty, ever-living God, direct our actions according to thy pleasure. In the name of thy beloved Son let us be count-

INTROITUS

(*Sap. 18, 14-15*)

DUM médium silentium tenérent omnia, et nox in suo cursu médium iter habéret, omnipotens sermo tuus, Domine, de cælis a regalibus sédibus venit. (*Ps. 92, 1*) Dominus regnavit, decorem indutus est: indutus est Dominus fortitudinem, et præcinxit se. *V. Glória Patri.*

ORATIO. Omnipotens sempiternè Deus, dirige actus nostros in beneplacito tuo: ut in nómine dilécti Filii tui mereámur

bonis opéribus abundáre: | ed worthy to abound in good  
Qui tecum. | works: for he is God.

*Commemoration of the octave of Christmas, p. 48.*

Léctio Epístolæ beáti Pau-  
li Apóstoli ad Gálatas.  
(*Gal. 4, 1-7*).

Fratres: Quanto témpore heres párvulus est, nihil differt a servo, cum sit dóminus ómnium: sed sub tutóribus et actóribus est usque ad præfínitum tempus a patre: ita et nos

cum essémus párvuli, sub eleméntis mundi erámus serviéntes. At ubi venit plenitúdo témporis, misit Deus Filium suum, factum sub lege, ut eos, qui sub lege erant, redímeret, ut adoptionem filiórum recipérémus. Quóniam autem

estis filii, misit Deus Spíritum Filii sui in corda vestra, clamántem: Abba, Pater. Itaque jam non est servus, sed filius: quod si filius, et heres per Deum.

GRADUALE. (*Ps. 44, 3 et 2*) Speciósus forma præ filiis hóminum: diffúsa est grátia in lábiis tuis. *V.* Eructávit cor meum verbum bonum, dico ego ópera mea Regi: lin-

Lesson from the Epistle of S. Paul the Apostle to the Galatians. (*Gal. 4, 1-7*).

Brethren: One who comes into his property while he is still a child has no more liberty than one of the servants, though all the estate is his; he is under the control of guardians and trustees, until he reaches the age prescribed by his father. So it was with us; in those childish days of ours we toiled away at the schoolroom tasks which the world gave us, till the appointed time came. Then God sent out his Son on a mission to us. He took birth from a woman, took birth as a subject of the law, so as to ransom those who were subject to the law, and make us sons by adoption. To prove that you are sons, God has sent out the Spirit of His Son into our hearts, crying out to us, Abba, Father. No longer, then, art thou a slave, thou art a son; and because thou art a son, thou hast through God the son's right of inheritance.

GRADUAL. (*Ps. 44, 3, 2*) Thine is more than mortal beauty, thy lips overflow with gracious utterance. *V.* Joyful the thoughts that well up from my heart, a King's honour for my theme: my

tongue flows readily as the pen of a swift writer.

Alleluia, alleluia. *ŷ.* (Ps. 92, 1) The Lord reigns as king, robed in majesty: the Lord has royalty for robe and girdle. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 2, 33-40*).

At this time, the father and mother of Jesus, were still wondering over all that was said of him, when Simeon blessed them, and said to his mother Mary: Behold, this child is destined to bring about the fall of many and the rise of many in Israel, to be a sign which men will refuse to acknowledge; and so the thoughts of many hearts shall be made manifest; as for thy own soul, it shall have a sword to pierce it. There was besides a prophetess named Anna, daughter of one Phanuel, of the tribe of Aser (a woman greatly advanced in age, since she had lived with a husband for seven years after her maidenhood, and had now been eighty-four years a widow), who abode continually in the temple night and day. She too, at that very hour, came near to give God thanks, and spoke of the child to all that patiently waited for the deliverance of Israel. And now, when all had been done that the law of the Lord requir-

gua mea cālamus scribare, velóclter scribéntis.

Allelúja, allelúja. *ŷ.* (Ps. 92, 1) Dóminus regnávít, decórem índuit: índuit Dóminus fortitúdinem, et præcínxit se virtúte. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 2, 33-40*).

In illo témpore: Erat pater Jesu—et mater, mirántes super his quæ dicebántur de illo. Et benedíxit illis Símeon, et dixit ad Mariám matrem ejus: Ecce pósitus est hic in ruínám, et in resurrecciónem multórum in Israel: et in signum cui contradicétur: et tuam ipsíus ánimam pertransíbit gládius, ut reveléntur ex multis córdibus cogitatíones. Et erat Anna prophetíssa, fíliá Phánuel, de tribu Aser: hæc procésserat in diébus multis, et víxerat cum viro suo annis septem a virginitáte sua. Et hæc vídua usque ad annos octogínta quátuor: quæ non discedébat de templo, jejúniis et obsecratíonibus sérvíens nocte ac die. Et hæc, ipsa hora supervéníens, confitebátur Dómino, et loquebátur de illo ómnibus, qui exspectábant redemptionem Israel. Et ut perfecérunt ómnia secúndum legem Dómini, revérsi sunt in Galiléam

in civitatem suam Nazareth. Puer autem crescebat, et confortabatur, plenus sapientia: et gratia Dei erat in illo.

Credo.

OFFERTORIUM. (Ps. 92, 1-2) Deus firmavit orbem terræ, qui non commovebitur: parata sedes tua, Deus, ex tunc, a sæculo tu es.

SECRETA. Concède, quæsumus, omnipotens Deus: ut oculis tuæ majestatis munus oblatum, et gratiam nobis piæ devotionis obtineat, et effectum beatæ perennitatis acquirat. Per Dñm.

*Commemoration of the octave of Christmas, p. 52.*

*Preface of the Nativity, p. 519; Communicantes proper.*

COMMUNIO. (Matth. 2, 20) Tolle puerum, et matrem ejus, et vade in terram Israel: defuncti sunt enim, qui quærebant animam pueri.

POSTCOMMUNIO. - Per hujus, Dñe, operationem mystèrii, et vitia nostra purgentur, et justa desideria compleantur. Per Dñm.

*Commemoration of the octave of Christmas, p. 52.*

## MASS WITHIN THE OCTAVE OF CHRISTMAS

*Mass as at the Third Mass on Christmas Day, p. 48, with the following exceptions:*

ed, they returned to Galilee, and to their own town of Nazareth. And so the child grew and came to his strength, full of wisdom; and the grace of God rested upon him.

Creed.

OFFERTORY. (Ps. 92, 1-2) God founded the solid earth, to remain immovable: firm stood thy throne, O God, ere the world began; from all eternity, thou art.

SECRET. Grant, we pray thee, almighty God, that the gift we set before thy majesty may obtain us the grace of godly devotion, and ensure us an eternity of bliss: through our Lord.

COMMUNION. (Matt. 2, 20) Take with thee the child and his mother, and return to the land of Israel; for those who sought the child's life are dead.

POSTCOMMUNION. - By the working of this sacrament, Lord, may our sins be purged away, and our just desires fulfilled: through our Lord.

*There is a second Collect, Secret, and Postcommunion of our Lady, and a third, for the Church, or for the Pope, p. 485.*

*The Epistle and Gospel are taken from the Second Mass on Christmas Day, p. 43.*

December 29

## S. THOMAS OF CANTERBURY

Bishop and Martyr  
Lesser Double

### INTROIT

**R** Ejoice we all in the Lord, holding high festival in honour of the blessed martyr Thomas; at whose martyrdom the angels exult and join in praising the Son of God. (*Ps. 32, 1*) Triumph, just souls, in the Lord; true hearts, it is yours to praise him. *V.* Glory.

**COLLECT.** O God, for whose Church bishop Thomas, now in glory, fell dead under the swords of wicked men, grant that all who beg his aid may obtain the salvation which they seek: through our Lord.

### INTROITUS

**G** Audeámus omnes in Dómino, diem festum celebrántes sub honóre beáti Thomæ Mártiris: de cujus passióne gaudent Angeli, et colláudant Fílium Dei. (*Ps. 32, 1*) Exsultáte, justi, in Dómino: rectos decet collaudátio. *V.* Glória Patri.

**ORATIO.** Deus, pro cujus Ecclésia gloriósus Póntifex Thomas gládiis impiórum occúbuit: præsta, quæsumus; ut omnes, qui ejus implórant auxiliúm, petitiónis suæ salutárem consequántur efféctum. Per Dóminum.

*Commemoration of the octave of Christmas, p. 48.*

Lesson from the Epistle of S. Paul the Apostle to the Hebrews. (*Heb. 5, 1-7*).

Brethren: The purpose for which any high priest is chosen from among his fellow-men, and made a representative of men in their dealings with God, is to offer gifts

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos. (*Hebr. 5, 1-7*).

Fratres: Omnis póntifex ex homínibus assúptus, pro homínibus constitúitur in iis, quæ sunt ad Deum: ut offerat dona, et sacrificia pro pec-

cátis: qui condolére possit iis, qui ignórant, et errant: quóniam et ipse circumdatus est infirmitáte: et proptérea debet quemádmódum pro pópulo, ita étiam et pro semetipso offérre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron. Sic et Christus non semetípsum clarificávit ut póntifex fieret: sed qui locútus est ad eum: Fílius meus es tu, ego hódie génui te. Quemádmódum et in álío loco dicit: Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Qui in diébus carnis suæ preces, supplicationésque ad eum, qui possit illum salvum fácere a morte, cum clamóre válido et lácrimis ófferens, exaudítus est pro sua reveréntia

GRADUALE. (*Ps. 20, 4-5*) Dómine, præveniisti eum in benedictiónibus dulcédinis: posuisti in cápite ejus coronam de lápide pretiósó. *ŷ.* Vitam petiit a te, et tribuisti ei longitúdinem diérum in sæculum sæculi.

Allelúja, allelúja. *ŷ.* (*Ps. 63, 11*) Lætábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde. Allelúja.

and sacrifices in expiation of their sins. He is qualified for this by being able to feel for them when they are ignorant and make mistakes, since he, too, is all beset with humiliations, and, for that reason, must needs present sin-offerings for himself, just as he does for the people. His vocation comes from God, as Aaron's did; nobody can take on himself such a privilege as this. So it is with Christ. He did not raise himself to the dignity of the high priesthood; it was God that raised him to it, when he said, Thou art my Son, I have begotten thee this day, and so, elsewhere, Thou art a priest for ever, in the line of Melchisedech. Who, during his earthly life, offered prayer and entreaty to the God, who could save him from death, not without a piercing cry, not without tears; yet with such piety as won him a hearing.

GRADUAL. (*Ps. 20, 4-5*) Lord, with abundant blessings thou hast met him on his way, hast set a jewelled crown upon his head. *ŷ.* He prayed for life, and thou hast granted him life unfailing till the end of time.

Alleluia, alleluia. *ŷ.* (*Ps. 63, 11*) The good man will rejoice and put his trust in the Lord; the upright heart will not boast in vain. Alleluia.



✠ Continuation of the Holy Gospel according to S. John. (*John* 10, 11-16).

At this time: Jesus said to the Pharisees: I am the good shepherd. The good shepherd lays down his life for his sheep, whereas the hireling, who is no shepherd, and does not claim the sheep as his own, abandons the sheep and takes to flight as soon as he sees the wolf coming, and so the wolf harries the sheep and scatters them. The hireling, then, takes to flight because he is only a hireling, because he has no concern over the sheep. I am the good shepherd; my sheep are known to me and know me; just as I am known to my Father, and know him. And for these sheep I am laying down my life. I have other sheep too, which do not belong to this fold; I must bring them in too; they will listen to my voice; so there will be one fold, and one shepherd.

*Creed, because of the octave.*

OFFERTORY. (*Ps.* 20, 4-5) Lord, thou hast set a jewelled crown upon his head. He prayed for life, and thou hast granted his petition, alleluia.

SECRET. Hallow the gifts we have dedicated to thee, Lord, and at the intercession of thy blessed martyr-bishop Thomas, let these gifts move

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann.* 10, 11-16).

In illo témpore: Dixit Jesus pharisæis: Ego sum pastor bonus. Bonus pastor ánimam suam dat pro óvibus suis. Mercenárius autem, et qui non est pastor, cujus non sunt oves própriæ, videt lupum veniéntem, et dimíttit oves, et fugit: et lupus rapit, et dispérgit oves: mercenárius autem fugit, quia mercenárius est, et non pértinet ad eum de óvibus. Ego sum pastor bonus: et cognósco meas, et cognóscunt me meæ. Sic-ut novit me Pater, et ego agnósco Patrem: et ánimam meam pono pro óvibus meis. Et álias oves hábeo, quæ non sunt ex hoc ovíli: et illas opórtet me addúcere, et vocem meam áudient, et fiet unum ovíle, et unus pastor.

OFFERTORIUM. (*Ps.* 20, 4-5) Posuísti, Dómine, in cápite ejus corónam de lápide pretiósó: vitam pétiiit a te, et tribuísti ei, allelúja.

SECRETA. Múnera tibi, Dómine, dicáta sanctífica: et, intercedénte beáto Thoma Mártire tuo atque Pontífice, per éadem

nos placátus inténde. Per thec to hear us and have  
Dóminum. mercy: through our Lord.

*Commemoration of the octave of Christmas, p. 52.*

*Preface of the Nativity, p. 519; Communicantes proper.*

COMMUNIO. (*Joann.*  
*10, 14*) Ego sum pastor  
bonus, allelúja: et cognó-  
sco oves meas, et cognó-  
scunt me meæ, allelúja,  
allelúja.

POSTCOMMUNIO. -  
Quæsumus, omnípotens  
Deus: ut, qui cæléstia ali-  
ménta percépimus; inter-  
cedénte beáto Thoma Már-  
tyre tuo atque Pontífice,  
per hæc contra ómnia ad-  
vérsa muniámur. Per Dó-  
minum.

COMMUNION. (*John 10,*  
*14*) I am the good shepherd;  
and my sheep are known to  
me and know me, alleluia,  
alleluia.

POSTCOMMUNION. -  
Almighty God, we pray that  
we who have received the  
bread of heaven, may at the  
intercession of thy martyr  
and bishop, blessed Thomas,  
be strengthened by it against  
all adversity: through our  
Lord.

*Commemoration of the octave of Christmas, p. 52.*

December 30

S. DIONYSIUS, Pope and Confessor

Carmelite

Lesser Double

*Mass Statuit, p. [37], from the Common of a Con-  
fessor-Bishop, except the following Collect. There is a  
Commemoration of the octave of Christmas, pp. 48-52;  
the Creed is said; the Preface and the Communicantes  
are of the Nativity.*

ORATIO. Mísericórdiæ  
tuæ remédiis, quæsumus,  
Dómine, vítia nostra cu-  
réntur: ut beáti Dionýsii  
Confessóris tui atque Pon-  
tíficis pia intercessióne,  
ad cæléstia desidéria trans-  
eámus. Per Dóminum.

COLLECT. May our vices,  
O Lord, we beseech thee,  
be healed by the remedies  
of thy mercy; that through  
the loving intercession of the  
blessed Dionysius, thy con-  
fessor and bishop, we may  
ascend to heavenly desires:  
through our Lord.

December 31

## S. SILVESTER I, Pope and Confessor

Lesser Double

## INTROIT

(Ps. 131, 16)

**I** will clothe her priests in the vesture of triumph: cries of rejoicing shall echo among her faithful people. (Ps. *ibid.*, 1) Lord, remember David, and all his patient endurance. *V.* Glory.

**COLLECT.** Grant, we pray thee, almighty God, that the worshipful festival of thy blessed confessor and bishop Silvester may increase our devotedness and further our salvation: through our Lord.

*Commemoration of the octave of Christmas, p. 48.*

Lesson from the Epistle of S. Paul the Apostle to Timothy. (2 *Tim.* 4, 1-8).

Beloved: I adjure thee in the sight of God, and of Jesus Christ, who is to be the judge of living and dead, in the name of his coming and of his kingdom, preach the word, dwelling on it continually, welcome or unwelcome; bring home wrong-doing, comfort the waverer, rebuke the sinner, with all the patience of a teacher. The time will surely come, when men will grow tired of sound doctrine, always itching to hear something fresh; and so they

## INTROITUS

(Ps. 131, 16)

**S**acerdotes ejus induam salutari: et sancti ejus exultatione exultabunt. (Ps. *ibid.*, 1) Memento, Domine, David: et omnis mansuetudinis ejus. *V.* Gloria Patri.

**ORATIO.** Da, quæsumus, omnipotens Deus: ut beati Silvestri Confessoris tui atque Pontificis veneranda sollemnitas, et devotionem nobis augeat, et salutem. Per Dominum.

Lectio Epistolæ beati Pauli Apostoli ad Timotheum (2 *Tim.* 4, 1-8).

Carissime: Testificor coram Deo, et Jesu Christo, qui judicaturus est vivos et mortuos, per adventum ipsius, et regnum ejus: prædica verbum, insta opportune, impertune: argue, obsecra, increpa in omni patientia, et doctrina. Erit enim tempus, cum sanam doctrinam non sustinebunt, sed ad sua desideria coercerabunt sibi magistros, pruriētes auribus, et a veritate quidem auditum

avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra,

opus fac Evangelístæ, ministérium tuum imple. Sóbrius esto. Ego enim jam delíbor, et tempus resolutionis meæ instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósita est mihi coróna justítiæ, quam reddet mihi Dóminus in illa die, justus judex: non solum autem mihi, sed et iis, qui díligunt advéntum ejus.

**GRADUALE.** (*Eccli.* 44, 16) Ecce sacérdos magnus, qui in diébus suis plácuít Deo. *V.* (*Ibid.*, 20) Non est invéntus similis illi, qui conserváret legem Excélsi.

Allelúja, allelúja. *V.* (*Ps.* 88, 21) Invéni David servum meum: óleo sancto meo unxi eum. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth.* 25, 14-23).

In illo témpore: Dixit Jesus discíplulis suis: Ho-

will provide themselves with a continuous succession of new teachers, as the whim takes them, turning a deaf ear to the truth, bestowing their attention on fables instead. It is for thee to be on the watch, to accept every hardship, to employ thyself in preaching the gospel, and perform every duty of thy office, keeping a sober mind. As for me, my blood already flows in sacrifice; the time has nearly come when I can go free. I have fought a good fight; I have finished the race; I have redeemed my pledge; I look forward to the prize that is waiting for me, the prize I have earned. The Lord, the judge whose award never goes amiss, will grant it to me when that day comes; to me, yes, and all those who have learned to welcome his appearing.

**GRADUAL.** (*Ecclus.* 44, 16) Here was a great priest whose life was acceptable to God. *V.* (*Ibid.*, 20) Where shall we find another to keep the law of the Most High as he kept it?

Alleluia, alleluia. *V.* (*Ps.* 88, 21) The man I have found is my servant David; on him my consecrating oil has been poured. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt.* 25, 14-23).

At this time: Jesus said to his disciples: A certain man

who was going on his travels called his trusted servants to him and committed his money to their charge. He gave five talents to one, two to another, and one to another, according to their several abilities, and with that he set out on his journey. The man who had received five talents went and traded with them, until he had made a profit of five talents more; and in the same way he who had received two made a profit of two. Whereas he who had received but one went off and made a hole in the ground, and there hid his master's money. Long afterwards, the master of those servants came back, and entered into a reckoning with them. And so the man who had received five talents came forward and brought five talents more; Lord, he said, it was five talents thou gavest me, see how I have made a profit of five talents besides. And his master said to him, Well done, my good and faithful servant; since thou hast been faithful over little things, I have great things to commit to thy charge; come and share the joy of thy Lord. Then came the man who had received the two talents; Lord, he said, it was two talents thou gavest me; see how I have made a profit of two talents besides. And his master said to him, Well done, my good

mo quidam peregri proficiscens, vocavit servos suos, et tradidit illis bona sua. Et uni dedit quinque talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim. Abiit autem qui quinque talenta accéperat, et operatus est in eis, et lucratus est alia quinque. Similiter et qui duo accéperat, lucratus est alia duo. Qui autem unum accéperat, ábiens fodit in terram, et abscondit pecuniam dómini sui. Post multum vero temporis venit dóminus servorum illórum, et pósuit rationem cum eis. Et accedens qui quinque talenta accéperat, óbtulit alia quinque talenta, dicens: Dómine, quinque talenta tradidísti mihi, ecce alia quinque superlucratus sum. Ait illi dóminus ejus: Euge serve bone, et fidélis, quia super pauca fuísti fidélis, super multa te constitúam: intra in gáudium dómini tui. Accéssit autem et qui duo talenta accéperat, et ait: Dómine, duo talenta tradidísti mihi, ecce alia duo lucratus sum. Ait illi dóminus ejus: Euge serve bone, et fidélis, quia su-

per pauca fuísti fidélis,  
super multa te consti-  
tuam: intra in gáudium  
dómini tui.

and faithful servant; since  
thou hast been faithful over  
little things, I have great  
things to commit to thy  
charge; come and share the  
joy of thy Lord.

*Creed, because of the octave.*

OFFERTORIUM. (Ps. 88, 21-22) Invéni David  
servum meum, óleo san-  
cto meo unxi eum: manus  
enim mea auxiliábitur ei,  
et bráchium meum con-  
fortábit eum.

SECRETA. Múnera ti-  
bi, Dómine, dicáta san-  
ctifica: et, intercedénte  
beáto Silvέstro Confessó-  
re tuo atque Pontífice, per  
éadem nos placátus intén-  
de. Per Dóminum.

OFFERTORY. (Ps. 88, 21-22) The man I have found  
is my servant David; on  
him my consecrating oil has  
been poured: my hand shall  
strengthen him, my arm shall  
give him courage.

SECRET. Hallow the gifts  
we have dedicated to thee,  
Lord, and, at the intercession  
of thy blessed confessor and  
bishop Silvester, let them  
move thee to hear us and  
have mercy; through our  
Lord.

*Commemoration of the octave of Christmas, p. 52.*

*Preface of the Nativity, p. 519; Communicantes  
proper.*

COMMUNIO. (Matt. 24, 46-47) Beátus servus,  
quem, cum vénerit dómi-  
nus, invénerit vigilántem:  
amen dico vobis, super  
ómnia bona sua constí-  
tuet eum.

POSTCOMMUNIO. -  
Præsta, quæsumus, omni-  
potens Deus: ut, de per-  
céptis munéribus grátias  
exhibéntes, intercedénte  
beáto Silvέstro Confessó-  
re tuo atque Pontífice,  
benefícia potióra sumá-  
mus. Per Dóminum.

COMMUNION. (Matt. 24, 46-47) Blessed is that servant  
who is found on the watch  
when his Lord comes: I  
promise you, he will give  
him charge of all his goods.

POSTCOMMUNION. -  
Grant, we pray thee, almighty  
God, that in giving thanks  
for the gifts we have received,  
we may obtain still greater  
blessings through the in-  
tercession of thy blessed con-  
fessor and bishop Silvester:  
through our Lord.

*Commemoration of the octave of Christmas, p. 52.*

January I

## THE CIRCUMCISION OF OUR LORD

Octave-day of Christmas

Greater Double of the Second Class

Station at S. Mary's in Trastevere

## INTROIT

*(Isaias 9, 6)*

**F**OR our sake a child is born, to our race a son is given, whose shoulder will bear the sceptre of princely power: and his name shall be Angel of Great Counsel. *(Ps. 97, 1)* Sing the Lord a new song, a song of wonder at his doings. *For our sake.* *¶. Glory. For our sake.*

**COLLECT.** God, who dost allow us to keep the octave-day of our saviour's birth, grant, we beseech thee, that we may be shielded by his eternal divinity, who redeemed us by taking unto himself our humanity: who is God.

Lesson from the Epistle of S. Paul the Apostle to the Hebrews. *(Hebr. 1, 1-12).*

In day of old, God spoke to our fathers in many ways and by many means, through the prophets; now, at last, in these times he has spoken to us, with a Son to speak for him; a Son, whom he has appointed to inherit all things, just as it was through him that he created this world of

## INTROITUS

*(Isai. 9, 6)*

**P**uer natus est nobis, et filius datus est nobis: cujus impérium super húmerum ejus: et vocábitur nomen ejus, magni consílii Angelus. *(Ps. 97, 1)* Cantáte Dómino cánticum novum: quia mirabilia fecit. *Puer. ¶. Gló-  
ria Patri. Puer.*

**ORATIO.** Deus, qui nobis nati Salvatóris diem celebráre concédis octávum: fac nos, quæsumus, ejus perpétua divinitáte muníri, cujus sumus carnáli commérchio reparáti: Qui tecum.

Lectio Epístolæ beati Pauli Apóstoli ad Hebræos. *(Hebr. 1, 1-12).*

Multifáram, multisque modis olim Deus loquens pátribus in prophétis: novíssime diébus istis locútus est nobis in Fílio, quem constituit herédem universórum, per quem fecit et sácula: qui cum sit splendor glóriæ, et figura substántiæ ejus, por-

tánsque ómnia verbo virtútis suæ, purgationem peccatorum faciens, sedet ad dexteram maiestatis in excelsis: tanto melior Angelis effectus, quanto differéntius præ illis nomen hereditavit. Cui enim dixit aliquándo Angelorum:

Filius meus es tu, ego hodie genui te? Et rursum: Ego ero illi in patrem, et ipse erit mihi in filium?

Et cum iterum introducit primogénitum in orbem terræ, dicit: Et adórent eum omnes Angeli Dei.

Et ad Angelos quidem dicit: Qui facit Angelos suos spíritus, et ministros suos flammam ignis. Ad Filium autem: Thronus tuus, Deus, in sæculum sæculi: virga æquitatis,

virga regni tui. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, óleo exultationis præ participibus tuis. Et: Tu in principio, Dómine, terram fundasti: et ópera manuum tuarum sunt cæli.

Ipsi peribunt, tu autem permanebis; et omnes ut vestimentum veterascent: et velut amictum mutabis eos, et mutabuntur: tu

time; a Son, who is the radiance of his Father's splendour, and the full expression of his being; all creation depends, for its support, on his enabling word. Now, making atonement for our sins, he has taken his place on high, at the right hand of God's majesty, superior to the angels in that measure in which the name he has inherited is more excellent than theirs. Did God ever say to one of the angels, Thou art my Son, I have begotten thee this day? And again, He shall find in me a Father, and I in him a Son? Why, when the time comes for bringing his first-born into the world anew, then, he says, Let all the Angels of God worship before him. What does he say of the angels? He will have his angels be like the winds, the servants that wait on him like a flame of fire. And what of the Son? Thy throne, O God, stands firm for ever and ever; the sceptre of thy kingship is a rod that rules true. Thou hast been a friend to right, an enemy to wrong: and God, thy own God, has given thee an unction to bring thee pride, as none else of thy fellows. And elsewhere: Lord, thou hast laid the foundations of the earth at its beginning, and the heavens are the work of thy hands. They will perish, but thou wilt remain; they will all be like



a cloak that grows threadbare, and thou wilt lay them aside, like a garment, and exchange them for new; but thou art he who never changes, thy years will not come to an end.

**GRADUAL.** (*Ps. 97, 3-4, 2*) No corner of the world but has witnessed how our God can save: in God's honour let all the world keep holiday. *V.* The Lord has given proof of his saving power, has vindicated his just dealings, for all the nations to see.

*Alleluia, alleluia. V. (Heb. 1, 1-2)* In days of old God spoke to our fathers in many ways through the prophets, now at last in these times he has spoken to us, with a Son to speak for him. *Alleluia.*

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 2, 21*).

At this time: When eight days had passed, and the boy must be circumcised, he was called Jesus, the name which the angel had given him before ever he was conceived in the womb.

*Credo.*

**OFFERTORY.** (*Ps. 88, 12, 15*) Thine are the heavens, thine the earth; author, thou, of the world and all it holds: right and justice are the pillars of thy throne.

*autem idem ipse es, et anni tui non deficient.*

**GRADUALE.** (*Ps. 97, 3-4 et 2*) *Vidérunt omnes fines terræ salutare Dei nostri: jubilate Deo, omnis terra. V.* Notum fecit Dóminus salutare suum: ante conspéctum géntium revelávit justítiam suam.

*Allelúja, allelúja. V. (Heb. 1, 1-2)* Multifáriam olim Deus loquens pátribus in prophétis, novíssime diébus istis locútus est nobis in Fílio. *Allelúja.*

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 2, 21*).

In illo témpore: Postquam consummáti sunt dies octo, ut circumciderétur puer: vocátum est nomen ejus Jesus, quod vocátum est ab Angelo priúsqvam in útero conciperétur.

*Credo.*

**OFFERTORIUM.** (*Ps. 88, 12 et 15*) Tui sunt cæli, et tua est terra: orbem terrárum, et plenitudinem ejus tu fundásti: justítia et judícium præparátio sedis tuæ.

**SECRETA.** Præsta, quæsumus, Dómine: ut per hæc múnera, quæ Dómini nostri Jesu Christi arcánæ Nativitátis mystério gérimus, purificátis méntibus, indulgéntiam consequámur. Per eúmdem Dóminum.

*Preface of the Nativity, p. 519; Communicántes proper.*

**COMMUNIO.** (Ps. 97, 3) Vidérunt omnes fines terræ salutáre Dei nostri.

**POSTCOMMUNIO.** - Præsta, quæsumus, Dómine: ut, quod Salvatóris nostri iteráta solemnitáte percépimus, perpétuæ nobis redemptiónis cónferat medicínam. Per eúmdem Dóminum.

**SECRET.** Grant, we beseech thee, O Lord, that through these gifts, whereby we celebrate the mystery of the hidden birth of Jesus Christ, our Lord, we may reach the clear vision of a mind that is purified: through the same.

**COMMUNION.** (Ps. 97, 3) No corner of the world but has witnessed how our God can save.

**POSTCOMMUNION.** - Grant, we beseech thee, O Lord, that what we have received on this renewed festival of our saviour, may be unto our healing and redemption forever: through the same.

Sunday Between The  
Circumcision and Epiphany

## THE MOST HOLY NAME OF JESUS

Greater Double of the Second Class

*If Sunday does not fall on Jan. 2, 3, 4, or 5, this feast is kept on Jan. 2.*

### INTROITUS

(Phil. 2, 10-11)

**I**N nómine Jesu omne genu flectátur, cælestium, terréstrium, et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris. (Ps. 8, 2) Dómine Dóminus noster, quam admirábile

### INTROIT

(Phil. 2, 10-11)

**B**Efore the name of Jesus everything in heaven and earth must bend the knee: and every tongue must confess Jesus Christ as the Lord, dwelling in the glory of God, the Father. (Ps. 8, 2) Our Lord, our Master, how the majesty of thy name

fills all the earth! *Before the name.* Ὡ. Glory. *Before the name.*

**COLLECT.** God, who didst appoint thy only-begotten Son to be the saviour of mankind, and didst command that he should be called Jesus, grant us this grace, that we may enjoy in heaven the vision of him whose holy name we venerate on earth: through the same.

Lesson from the Acts of the Apostles. (*Acts 4, 8-12*).

Then it was that Peter was filled with the Holy Spirit, and said to them, Rulers of the people, elders of Israel, listen to me. If it is over kindness done to a cripple, and the means by which he has been restored, that we are called in question, here is news for you and for the whole people of Israel. You crucified Jesus Christ, the Nazarene, and God raised him from the dead; it is through his name that this man stands before you restored. He is that stone, rejected by you, the builders, that has become the chief stone at the corner. Salvation is not to be found elsewhere; this alone of all the names under heaven has been appointed to men as the one by which we must needs be saved.

est nomen tuum in universa terra! *In nómine Jesu.* Ὡ. Glória Patri. *In nómine Jesu.*

**ORATIO.** Deus, qui unigénitum Fílium tuum constituísti humáni géneris Salvatórem, et Jesum vocári jussísti: concéde propítius; ut, cujus sanctum nomen venerámur in terris, ejus quoque aspéctu perfruámur in cælis. Per eúmdem Dóminum.

Léctio Actuum Apostolórum. (*Act. 4, 8-12*).

In diébus illis: Petrus replétus Spíritu Sancto, dixit: Príncipes pópuli et senióres, audíte: Si nos hódie dijudicámur in benefácto hómínis infírmi,

in quo iste salvus factus est, notum sit ómnibus vobis, et omni plebi Israel: quia in nómine Dómini nostri Jesu Christi Nazaréni, quem vos crucifixístis, quem Deus suscitávit a mórtuis, in hoc iste astat coram vobis sanus. Hic est lapis, qui reprobátus est a vobis ædificántibus: qui factus est in caput ánguli: et non est in álio áliquo salus.

Nec enim áliud nomen est sub cælo datum hómínibus, in quo opórteat nos salvos fíeri.

**GRADUALE.** (Ps. 105, 47) Salvos fac nos, Dómine Deus noster, et cóngrega nos de natióibus: ut confiteámur nómini sancto tuo, et gloriémur in glória tua. V. (Isai. 63, 16) Tu, Dómine, pater noster, et redemptor noster: a sæculo nomen tuum.

Allelúja, allelúja. V. (Ps. 144, 21) Laudem Dómini loquétur os meum, et benedícat omnis caro nomen sanctum ejus. Allelúja.

**GRADUAL.** (Ps. 105, 47) Deliver us, O Lord our God, and gather us again, scattered as we are among the heathen, to praise thy holy name, to triumph in thy renown. V. (Is. 63, 16) Thou, Lord, art our father, our deliverer, from of old.

Alleluia, alleluia. V. (Ps. 144, 21) While these lips tell of the Lord's praise, let all that lives bless his holy name. Alleluia.

*In votive Masses after Septuagesima instead of Allelúja and its verse the following is said:*

**TRACTUS.** (Ps. 79, 20 et Cant. 2, 14) Dómine Deus virtútum, convérte nos: et osténde fáciem tuam, et salvi érimus: sonet vox tua in áuribus meis. Vox enim tua dulcis, et fácies tua decóra nimis. V. (Cant. 1, 2) Oleum effúsum nomen tuum, Jesu: ideo adolescéntulæ dilexérunt te.

**TRACT.** (Ps. 79, 20; Cant. 2, 14) Lord God of hosts, restore us to our own; smile upon us, and we shall find deliverance: let me but hear thy voice, that voice as sweet as thy face is fair. V. (Cant. 1, 2) Thy name, Jesus, breathes balm that woos every maiden's heart to love thee.

*In Eastertide, instead of the Gradual and Tract is said:*

Allelúja. V. (Ps. 144, 21) Laudem Dómini loquétur os meum, et benedícat omnis caro nomen sanctum ejus. Allelúja, allelúja. V. (Ibid., 1) Exaltábo te, Deus meus Rex: et benedícam nómini sancto tuo, Jesu, in sæculum, et in sæculum sæculi. Allelúja.

Alleluia. V. (Ps. 144, 21) While these lips tell of the Lord's praise, let all that lives bless his holy name. Alleluia, alleluia. V. (Ibid., 1) Shall I not extol thee, my God, my king; shall I not bless thy name, Jesus, for ever and for evermore! Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 2, 21*).

At this time: When eight days had passed, and the boy must be circumcised, he was called Jesus, the name which the angel had given him before ever he was conceived in the womb.

Credo.

OFFERTORY. (*Ps. 85, 12, 5*) O Lord my God, with all my heart I will give thee thanks, eternally hold thy name in honour: for who is so kind and forgiving, Lord, as thou art, who so rich in mercy to all who invoke thee? alleluia.

SECRET. Merciful God, let thy blessing, on which all creation thrives, hallow the sacrifice we are offering thee in honour of the name of thy Son, our Lord Jesus Christ, so that as an act of praise it may be pleasing to thy majesty, and as a means of salvation be profitable to ourselves: through the same.

*Preface of the Nativity, p. 519.*

COMMUNION. (*Ps. 85, 9-10*) Lord, all the nations thou hast made must needs come and worship thee, honouring thy name, so great thou art, so marvellous in thy doings, thou who alone art God, alleluia.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 2, 21*).

In illo témpore: Postquam consummáti sunt dies octo, ut circumciderétur puer: vocátum est nomen ejus Jesus, quod vocátum est ab Angelo priúsqvam in útero conciperétur.

Credo.

OFFERTORIUM. (*Ps. 85, 12 et 5*) Confitébor tibi, Dómine Deus meus, in toto corde meo, et glori ficábo nomen tuum in ætérnum: quóniam tu, Dómine, suávis et mitis es: et multæ misericórdiæ ómnibus invocántibus te, allelúja.

SECRETA. Benedíctio tua, clementíssime Deus, qua omnis viget creatúra, sanctíficet, quæsumus, hoc sacrificium nostrum, quod ad glóriam nóminis Fílii tui, Dómini nostri Jesu Christi, offérimus tibi: ut majestáti tuæ placére possit ad laudem, et nobis profícere ad salútem. Per eúmdem Dóminum.

COMMUNIO. (*Ps. 85, 9-10*) Omnes gentes quas cúmque fecísti, vénient, et adorábunt coram te, Dómine, et glorificábunt nomen tuum: quóniam magnus es tu, et fáciens mirabília: tu es Deus solus, allelúja.

## POSTCOMMUNIO. -

Omnípotens ætérne Deus, qui creásti et redemísti nos, réspice propítius vota nostra: et sacrificium salutáris hóstiæ, quod in honórem nóminis Fílii tui, Dómini nostri Jesu Christi, majestáti tuæ ob-úlumus, plácido et benigno vultu suscípere dignéris; ut grátia tua nobis infúsa, suo glorióso nómine Jesu, ætérnæ prædestinátionis título gaudeámus nómina nostra scripta esse in cælis. Per eúmdem Dóminum.

## POSTCOMMUNION. -

Almighty, everlasting God, our creator and redeemer, graciously heed our petitions. Deign to accept with a serene and favourable countenance the lifegiving sacrificial gift we have offered to thy majesty in honour of the name of thy Son, our Lord Jesus Christ. Pour out thy grace upon us, and grant us the joy of seeing our names enrolled in heaven under that title of eternal predestination, the glorious name of Jesus: through the same.

January 2

## S. EUPHROSYNA, Virgin

Carmelite

Lesser Double

*Mass Dilexísti from the Common of a Virgin not a Martyr, p. [79], except the following:*

ORATIO. Deus, qui sanctam Euphrósynam Víginem ad sanctitátis stúdiu mirabíliter excitásti, et in eódem júgiter direxísti: fac nos, ejus méritis et intercessióne, perfécta caritáte fervéntes. Per Dóminum.

COLLECT. O God, who didst marvellously incite thy holy virgin Euphrosyna to the pursuit of holiness and didst always guide her in its path, do thou through her merits and intercession make us burn with perfect love: through our Lord.

*Commemoration of the Octave-day of S. Stephen:*

ORATIO. Omnípotens sempitérne Deus, qui primítias Mátyrum in beáti Levítæ Stéphaní ságuine dedicásti: tríbue, quæsumus; ut pro nobis inter-

COLLECT. Almighty, ever-living God, who didst consecrate the first-fruits of martyrdom in the blood of the blessed deacon Stephen; grant, we pray thee, that he

may become our advocate, who even for his own persecutors interceded with our Lord Jesus Christ, thy Son: who is God.

céssor exsistat, qui pro suis étiam persecutóribus exorávit Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

*The Gospel is that found in the Mass of S. Agatha, Feb. 5.*

**SECRET.** Let this offering of thy consecrated people be accepted by thee, Lord, in honour of thy saints, to whose merits we ascribe the help we have received in time of trouble: through our Lord.

**SECRETA.** Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatione percepisse cognóscit auxiliúm. Per Dóminum.

*Commemoration of the Octave-day of S. Stephen:*

**SECRET.** Receive our offerings, Lord, in memory of thy saints; and as their sufferings made them glorious, so may this dedicated sacrifice rid us of guilt: through our Lord.

**SECRETA.** Súscipe, Dómine, múnera pro tuórum commemoratióne Sanctórum: ut, sicut illos pássio gloriósos effécit; ita nos devótió reddat in-nócuos. Per Dóminum.

*Preface of the Nativity, p. 519.*

**POSTCOMMUNION.** - Lord, thou hast feasted this household of thine with sacred gifts. We pray thee let the intercession of her whose feast we are keeping ever bring us thy comfort: through our Lord.

**POSTCOMMUNIO.** - Satiásti, Dómine, familiam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solénnia celebrá-mus. Per Dóminum.

*Commemoration of the Octave-day of S. Stephen:*

**POSTCOMMUNION.** - May the sacrament we have taken help us, Lord, and at the intercession of thy first martyr blessed Stephen, may it assure us of lasting protection: through our Lord.

**POSTCOMMUNIO.** - Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáto Stéphanó Protomártire tuo, sempitérna protectióne confirment. Per Dóminum.

January 3

## OCTAVE-DAY OF S. JOHN

*Mass* In médio as on the feast, p. 57. *The Creed* is not said. *Preface of the Apostles*, p. 531.

January 4

## OCTAVE-DAY OF THE HOLY INNOCENTS

*Mass* Ex ore infántium as on the feast, p. 60; except that the Glória in excélsis, Allelúja, and Ite, missa est are said. *The Creed* is not said. *Preface of the Nativity*, p. 519.

January 5

## VIGIL OF THE EPIPHANY

## INTROITUS

(Isai. 9, 2 et 6)

**L**UX fulgébit hódie super nos: quia natus est nobis Dóminus: et vocabitur Admirábilis, Deus, Princeps pacis, Pater futúri sæculi: cujus regni non erit finis. (Ps. 92, 1) Dóminus regnávit, decórem indútus est: indútus est Dóminus fortitúdinem et præcínxit se. V. Glória Patri.

**ORATIO.** Corda nostra, quæsumus, Dómine, ventúræ festivitátis splendor illústret: quo mundi hujus ténebris carére valeámus, et perveniámus ad pátriam claritátis æternæ. Per Dóminum.

## INTROIT

(Isaias 9, 2, 6)

**T**His day shall a light shine upon us; for our sakes a child is born, and his name shall be Peerless, God, Prince of Peace, Father of Eternity, and of his kingdom there shall be no end. (Ps. 92, 1) The Lord reigns as king, robed in majesty: the Lord has royalty for robe and girdle. V. Glory.

**COLLECT.** May the splendour of the coming feast illumine our hearts, O Lord, we beseech thee, so that we may be enabled to abandon the shadows of this world and reach the home of everlasting light: through our Lord.



*Second Collect of our Lady, Deus qui salutis; third, For the Pope, p. 485.*

Lesson from the Epistle of S. Paul the Apostle to Titus. (*Titus* 3, 4-7).

Beloved: The kindness of God, our Saviour, dawned on us, his great love for man. He saved us; and it was not thanks to anything we had done for our own justification; in accordance with his own merciful design he saved us, with the cleansing power which gives us new birth, and restores our nature through the Holy Spirit, shed on us in abundant measure through our Saviour, Jesus Christ. So, justified by his grace, we were to become heirs, with the hope of eternal life set before us.

**GRADUAL.** (*Ps. 117, 26-27, 23*) Blessed is he who comes in the name of the Lord! The Lord is God; he has given us his light. *V.* This is the Lord's doing, and it is marvellous in our eyes.

Alleluia, alleluia. *V.* (*Ps. 92, 1*) The Lord reigns as king, robed in majesty: the Lord has royalty for robe and girdle. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 2, 19-23*).

At this time: Herod being dead, an angel of the Lord

Lectio Epistolæ beati Pauli Apostoli ad Titum. (*Tit. 3, 4-7*).

Carissime: Benignitas et humanitas apparuit Salvatoris nostri Dei: non ex operibus iustitiæ, quæ fecimus nos, sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis et renovationis Spiritus Sancti, quem effudit in nos abunde per Jesum Christum Salvatorem nostrum: ut justificati gratia ipsius, heredes simus secundum spem vitæ æternæ.

**GRADUALE.** (*Ps. 117, 26-27 et 23*) Benedictus qui venit in nomine Domini: Deus Dominus, et illuxit nobis. *V.* A Domino factum est istud: et est mirabile in oculis nostris.

Allelúja, allelúja. *V.* (*Ps. 92, 1*) Dominus regnavit, decorem induit: induit Dominus fortitudinem, et præcinxit se virtute. Allelúja.

✠ Sequéntia sancti Evangelii secundum Matthæum. (*Matth. 2, 19-23*).

In illo tempore: Defuncto Heróde, ecce An-

gelus Dómini apparuit in somnis Joseph in Ægypto, dicens: Surge, et accipe púerum, et matrem ejus, et vade in terram Israel: defúnci sunt enim, qui quærébant ánimam púeri. Qui consúrgens, accépit púerum, et matrem ejus, et venit in terram Israel. Audiens autem, quod Archeláus regnáret in Judæa pro Heróde patre suo, tí-muit illo ire: et admóni-tus in somnis, secéssit in partes Galiléæ. Et véniens habitávit in civitáte, quæ vocátur Názareth: ut adimplerétur quod dictum est per prophétas: Quóniam Nazaræus vocábitur.

**OFFERTORIUM.** (*Ps* 92, 1-2) Deus firmávit orbem terræ, qui non com-movébitur: paráta sedes tua, Deus, ex tunc, a sæ-culo tu es.

**SECRETA.** Tríbue no-bis, quæsumus, Dómine, ut eum præsentibus im-molémus sacrificiis et su-mámus, quem ventúræ solemnitátis pia múnera præloquúntur, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

appeared to Joseph in Egypt in a dream, and said: Rise up, take with thee the child and his mother, and return to the land of Israel; for those who sought the child's life are dead. So he arose, and took the child and his mother with him, and came into the land of Israel. But, when he heard that Arche-laus was king in Judæa in the place of his father Her-od, he was afraid to return there; and so, receiving a warning in a dream, he with-drew into the region of Gali-lee; where he came and set-tled down in a city called Nazareth, in fulfilment of what was said by the pro-phets, He shall be called a Nazarene.

**OFFERTORY.** (*Ps* 92, 1-2) The Lord founded the solid earth, to abide immov-able: firm stood thy throne, O God, ere ever the world began; from all eternity, thou art.

**SECRET.** Grant us, we beseech thee, O Lord, in these our sacrifices to im-molate and receive him whom the godly gifts of the com-ing feast foretell: even Je-sus Christ thy Son, our Lord: who is God.

*Second Secret of our Lady; third, For the Pope, p. 485.  
Preface of the Nativity, p. 519.*

**COMMUNIO.** (*Matth.* 2, 20) Tolle púerum, et

**COMMUNION.** (*Matt.* 2, 20) Take the child and his

mother, and return to the land of Israel; for those who sought the child's life are dead.

**POSTCOMMUNION.** - Enlighten thy people, we beseech thee, O Lord, and ever enkindle their hearts with the splendour of thy glory; that they may profess without ceasing and know without doubting their saviour our Lord Jesus Christ thy Son: who is God.

matrem ejus, et vade in terram Israel: defuncti sunt enim, qui quærebant animam pueri.

**POSTCOMMUNIO.** - Illúmina, quæsumus, Dómine, pópulum tuum, et splendóre glóriæ tuæ cor ejus semper accénde: ut Salvatórem suum et incessanter agnóscat, et verácter apprehéndat, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

*Second Postcommunion of our Lady; third, For the Pope, p. 485.*



January 6

## THE EPIPHANY OF OUR LORD

Greater Double of the First Class  
with privileged Octave of the Second Order.

Station at S. Peter's

### INTROITUS

(*Malach. 3, 1;*  
*1 Par. 29, 12*)

**E**Cce advénit dominátor Dóminus: et regnum in manu ejus, et potestas, et impérium. (*Ps. 71, 1*) Deus, judícium tuum Regi da: et justitiam tuam Fílio Regis. *Ecce advénit. V. Glória Patri. Ecce advénit.*

**ORATIO.** Deus, qui hodiérna die Unigénitum tuum géntibus stella duce revelásti: concéde propitiús; ut, qui jam te ex fide cognóvimus, usque ad contemplándam spéciem tuæ celsitúdinis perducámur. Per eúmdem Dóminum.

### INTROIT

(*Mal. 3, 1;*  
*1 Par. 29, 12*)

**S**EE he comes, our Lord and Ruler, armed with royal power and domination. (*Ps. 71 1*) Grant to the king, O God, thy own skill in judgement; the inheritor of a throne, may he be just, as thou art just. *See he comes. V. Glory. See he comes.*

**COLLECT.** O God, who by the leading of a star didst manifest thy only-begotten Son to the nations; grant us this grace, that we who know thee now by faith may after this life attain to the glorious vision of thy Godhead: through the same.

Lesson from the Prophet  
Isaias. (*Isaias* 60, 1-6).

Rise up, Jerusalem, and shine forth; thy dawn has come, and the glory of the Lord has broken upon thee. Darkness may envelop the earth, and all the nations lie in gloom; but upon thee the Lord shall dawn, over thee his splendour shall be revealed. Those rays of thine shall light the Gentiles on their path; kings shall walk in the splendour of thy sunrise. Lift up thy eyes and look about thee; who are all these that come flocking to thee? Sons of thine, daughters of thine, these that come from far away, or rising up close at hand. How thy heart will overflow with wonder and gratitude at the sight, this multitude from over the sea, the wealth of the Gentiles pouring into thee! A stream of camels thronging about thee, dromedaries from Madian and Ephraim, bringing all the men of Saba with their gifts of gold and incense, their cry of praise to the Lord.

GRADUAL. (*Isaias* 60, 6, 1) All the men of Saba are coming with their gifts of gold and incense, their cry of praise to the Lord. *V.* Rise up, Jerusalem, and shine forth, for the glory of the Lord has broken upon thee.

Alleluia, alleluia. *V.* (*Matt.* 2, 2) We have seen his star

Lectio Isaiaë Prophetae.  
(*Isai.* 60, 1-6).

Surge, illuminare, Jerusalem: quia venit lumen tuum, et gloria Domini super te orta est. Quia ecce tenebrae operient terram, et caligo populos: super te autem oriatur Dominus, et gloria ejus in te videbitur. Et ambulabunt gentes in lumine tuo, et reges in splendore ortus tui. Leva in circuitu oculos tuos, et vide: omnes isti congregati sunt, venerunt tibi: filii tui de longe venient, et filiae tuae de latere surgent. Tunc videbis, et afflues, et mirabitur et dilatabitur cor tuum, quando conversa fuerit ad te multitudo maris, fortitudo gentium venerit tibi. Inundatio camelorum operiet te, dromedarii Madian et Ephraim: omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes.

GRADUALE. (*Ibid.*, 6 et 1) Omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes. *V.* Surge, et illuminare, Jerusalem: quia gloria Domini super te orta est.

Allelúja, allelúja. *V.* (*Matth.* 2, 2) Vidimus

stellam ejus in Oriēte, et  
vénimus cum munéribus  
adoráre Dóminum. Alle-  
lúja.

✠ Sequéntia sancti Evan-  
gélíi secúndum Matthæ-  
um. (*Matth. 2, 1-12*).

Cum natus esset Jesus  
in Bétlehem Juda in dié-  
bus Heródis regis, ecce  
Magi ab Oriēte venérunt  
Jerosólymam, dicétes:  
Ubi est qui natus est rex  
Judæórum? Vidimus enim  
stellam ejus in Oriēte, et  
vénimus adoráre eum.  
Audiens autem Heródes  
rex, turbátus est, et om-  
nis Jerosólyma cum illo.

Et cóngregans omnes  
príncipes sacerdótum, et  
scribas pópuli, sciscitabá-  
tur ab eis, ubi Christus  
nascerétur. At illi dixerunt  
ei: In Bétlehem Judæ:  
sic enim scriptum est per  
Prophétam: Et tu, Bét-  
lehem terra Juda, nequá-  
quam mínima es in prin-  
cípibus Juda: ex te enim  
éxiet dux, qui regat póp-  
ulum meum Israel. Tunc  
Heródes, clam vocátis Ma-  
gis, diligénter dídicit ab  
eis tempus stellæ, quæ  
appáruit eis: et mittens  
illos in Bétlehem, dixit:

Ite, et interrogáte diligen-  
ter de púero: et cum in-  
venérítis, renuntiáte mihi,  
ut et ego véniens adórem  
eum. Qui cum audíssent

out in the East, and we are  
coming with gifts to worship  
the Lord. Alleluia.

✠ Continuation of the Holy  
Gospel according to S.  
Matthew. (*Matt. 2, 1-12*).

Jesus was born at Bethle-  
hem, in Juda, in the days  
of king Herod. And thereup-  
on certain wise men came out  
of the East to Jerusalem, who  
asked, Where is he that has  
been born, the king of the  
Jews? We have seen his star  
out in the East, and we have  
come to worship him. King  
Herod was troubled when he  
heard it, and all Jerusalem  
with him; so he assembled  
all the chief priests and learn-  
ed men among the people,  
and enquired of them where  
it was the Christ would be  
born. And they told him, At  
Bethlehem in Juda; so it has  
been written by the prophet:  
And thou, Bethlehem, of the  
land of Juda, art far from  
the least among the princes  
of Juda, for out of thee will  
arise a leader, who is to be  
the shepherd of my people  
Israel. Then, summoning the  
wise men in secret, Herod  
questioned them closely upon  
the time of the star's appear-  
ing. And he sent them on  
their way to Bethlehem, say-  
ing to them, Go and enquire  
carefully for the child, and  
when you have found him,  
bring me back word, so that  
I too may come and worship

him. They obeyed the king and went on their journey; and all at once the star which they had seen in the East was there going before them, till at last it stood still over the place where the child was. They, when they saw the star, were glad beyond measure; and so, going into the dwelling, they found the child there, with his mother Mary, (*Here all genuflect*) and fell down to worship him; and, opening their store of treasures, they offered him gifts, of gold and frankincense and myrrh. Afterwards, because they had received a warning in a dream forbidding them to go back to Herod, they returned to their own country by a different way.

Creed.

OFFERTORY. (*Ps. 71, 10-11*) Gifts shall flow in from the lords of Tharsis and the islanders, tribute from the kings of Arabia and of Saba; all the kings of the earth must needs bring their homage, all the nations serve him.

SECRET. Look favourably, Lord, upon thy Church's gifts. It is not gold that we offer now, nor frankincense and myrrh, but he who is proclaimed thereby, our sacrifice and our food, Jesus Christ our Lord, who is God.

regem, abiérunt. Et ecce stella, quam viderant in Oriénte, antecédébat eos, usque dum véniens, staret supra, ubi erat puer. Vidéntes autem stellam, gavísi sunt gáudio magno valde. Et intrántes domum, invenérunt púerum cum María matre ejus, (*All genuflect*) et procidéntes adoravérunt eum.

Et apértis thesáuris suis, obtulérunt ei múnera, aurum, thus, et myrrham.

Et respónso accépto in somnis, ne redírent ad Heródem, per áliam viam revérsi sunt in regiónem suam.

Credo.

OFFERTORIUM. (*Ps. 71, 10-11*) Reges Tharsis, et insulæ múnera ófferent: reges Arabum et Saba dona addúcent: et adorábunt eum omnes reges terræ, omnes gentes sérvient ei.

SECRETA. Ecclésiæ tuæ, quæsumus, Dómine, dona propítius intuére: quibus non jam aurum, thus, et myrrha profértur; sed quod eisdem munéribus declarátur, immolátur, et súmitur, Jesus Christus Fílius tuus Dóminus noster: Qui tecum.

*Preface of the Epiphany, p. 520; Communicantes proper.*

COMMUNIO. (*Matth.* 2, 2) Vidimus stellam ejus in Oriēte, et vénimus cum munéribus adorāre Dóminum.

POSTCOMMUNIO. - Præsta, quæsumus, omnipotens Deus: ut quæ solémni celebrāmus officio, purificatæ mentis intelligentia consequāmur. Per Dóminum.

COMMUNION. (*Matt.* 2, 2) We have seen his star out in the East, and have come with gifts to worship the Lord.

POSTCOMMUNION. - Grant, we pray thee, almighty God, that we may grasp with the understanding of a mind made pure the revelation we commemorate with solemn ceremony: through our Lord.

*The same Mass is said during the octave of the Epiphany as on the feast, but the Introit is said twice only. The second Collect is of our Lady, Deus, qui salutis; the third, For the Pope, p. 485. On Sunday within the octave, the Mass of the Holy Family is said.*

Sunday within the Octave of the Epiphany

## THE HOLY FAMILY OF JESUS, MARY, AND JOSEPH

Lesser Double, First Class

### INTROITUS

(*Prov.* 23, 24 et 25)

**E**Xsúltet gáudio pater Justi, gáudeat Pater tuus et Mater tua, et exsúltet quæ genuit te. (*Ps.* 83, 2-3) Quam dilécta tabernácula tua, Dómine virtútum! Concupiscit, et déficit ánima mea in átria Dómini. V. Glória Patri.

ORATIO. Dómine Jesu Christe, qui Mariæ et Joseph súbditus, domesti-

### INTROIT

(*Prov.* 23, 24-25)

**W**ell may he rejoice, who is the father of a noble son, his parents' joy, the pride of her that bore him. (*Ps.* 83, 2-3) Lord of hosts, how I love thy dwelling-place! For the courts of the Lord's house my soul faints with longing. V. Glory.

COLLECT. Lord Jesus Christ, who in the days of thy subjection to Mary and



Joseph didst hallow the life of the home with virtues beyond all telling, cause us, by the help of them both, to learn from the example of thy holy family and to share its everlasting bliss: thou who art God.

cam vitam ineffabílibus virtútibus consecrásti: fac nos, utriúsque auxílio, Familiæ sanctæ tuæ exémp-  
lis ínstrui; et consórtium cónsequi sempitérnum: Qui vivis.

*Commemoration of the Sunday within the octave of the Epiphany and of the octave itself, as given in the following Mass.*

Lesson from the Epistle of S. Paul the Apostle to the Colossians. (*Col. 3, 12-17*).

Brethren: You are God's chosen people, holy and well-beloved; the livery you wear must be tender compassion, kindness, humility, gentleness, and patience; you must bear with one another's faults, be generous to each other, where somebody has given grounds for complaint; the Lord's generosity to you must be the model of yours. And, to crown all this, charity; that is the bond which makes us perfect. So may the peace of Christ, the very condition of your calling as members of a single body, reign in your hearts. Learn, too, to be grateful. May all the wealth of Christ's inspiration have its shrine among you; now you will have instruction and advice for one another, full of wisdom, now there will be psalms, and hymns, and spiritual music, as you sing with gratitude in your hearts to God. What-

Lectio Epístolæ beáti Pauli Apóstoli ad Colossén-  
ses. (*Col. 3, 12-17*).

Fratres: Indúite vos sicut elécti Dei, sancti et dilécti, víscera misericórdiæ, benignitátem, humilitátem, modéstiam, paciéntiam: supportántes invicem, et donántes vobismetípsis, si quis advérsus áliquem habet querélam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem hæc, caritátem habéte, quod est vín-culum perfectiónis: et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno cór-pore: et grati estóte. Verbum Christi hábitet in vobis abundánter, in omni sapiéntia, docétes, et commonétes vosmetípsos psalmis, hymnis, et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne quod-cúmque fáctis in verbo aut in ópere, ómnia in nómine Dómini Jesu Chri-

sti, grátias ágéntes Deo et Patri per ipsum.

GRADUALE. (*Ps. 26, 4*) Unam pétii a Dómino, hanc requíram, ut inhábitem in domo Dómini ómnibus diébus vitæ meæ. V. (*Ps. 83, 5*) Beáti, qui hábitant in domo tua, Dómine: in sæcula sæculórum laudábunt te.

Allelúja, allelúja. V. (*Isai. 45, 15*) Vere tu es Rex absconditus, Deus Israel Salvátor. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 2, 42-52*).

Cum factus esset Jesus annórum duódecim, ascendentibus illis Jerosólymam secúndum consuetúdinem diéi festi, consummatisque diébus, cum redírent, remánsit puer Jesus in Jerúsalem, et non cognovérunt paréntes ejus. Existimántes autem illum esse in comitátu, venérunt iter diéi, et requirébant eum inter cognátos, et notos. Et non inveniéntes, regréssi sunt in Jerúsalem, requiréntes eum. Et factum est, post tríduum invenérunt illum in templo sedéntem in médio doctórum, audiéntem illos, et interrogántem eos. Stupébant autem om-

ever you are about, in word and action alike, invoke always the name of the Lord Jesus Christ, offering your thanks to God the Father through him.

GRADUAL. (*Ps. 26, 4*) One request I have ever made of the Lord, let me claim it still, to dwell in the Lord's house my whole life long. V. (*Ps. 83, 5*) How blessed, Lord, are those who dwell in thy house! They will be ever praising thee.

Alleluia, alleluia. V. (*Is. 45, 15*) Truly thou art a hidden king, O God of Israel, Saviour. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 2, 42-52*).

When Jesus was twelve years old, after going up to Jerusalem, as the custom was at the time of the feast, and completing the days of its observance, his parents set about their return home. But the boy Jesus, unknown to them, continued his stay in Jerusalem. And they, thinking that he was among their travelling companions, had gone a whole day's journey before they made enquiry for him among their kinsfolk and acquaintances. When they could not find him, they made their way back to Jerusalem in search of him, and it was only after three days that they found him. He

was sitting in the temple, in the midst of those who taught there, listening to them and asking them questions; and all those who heard him were in amazement at his quick understanding and at the answers he gave. Seeing him there, they were full of wonder, and his mother said to him, My Son, why hast thou treated us so? Think, what anguish of mind thy father and I have endured, searching for thee. But he asked them, What reason had you to search for me? Could you not tell that I must needs be in the place which belongs to my Father? These words which he spoke to them were beyond their understanding; but he went down with them on their journey to Nazareth, and lived there in subjection to them, while his mother kept in her heart the memory of all this. And so Jesus advanced in wisdom with the years, and in favour both with God and with men.

Creed.

OFFERTORY. (*Luke 2, 22*) His parents brought Jesus to Jerusalem to present him before the Lord there.

SECRET. We offer thee sacrificial gifts, Lord, for atonement, humbly beseeching thee by the intercession of God's Virgin-Mother and of blessed Joseph to establish

nes, qui eum audiébant, super prudentia et responsis ejus. Et vidéntes admiráti sunt. Et dixit mater ejus ad illum: Fili, quid fecísti nobis sic? ecce pater tuus, et ego doléntes quærebámus te. Et ait ad illos: Quid est quod me quærebátis? Nesciebátis quia in his, quæ Patris mei sunt, opórtet me esse? Et ipsi non intellexérunt verbum, quod locútus est ad eos. Et descéndit cum eis, et venit Nazareth: et erat súbditus illis. Et mater ejus conservábat ómnia verba hæc in corde suo. Et Jesus proficiébat sapiéntia, et ætáte, et grátia apud Deum et hómines.

Crede.

OFFERTORIUM. (*Luce 2, 22*) Tulérunt Jesum paréntes ejus in Jerusalem, ut sístèrent eum Dómino.

SECRETA. Placatiónis hóstiam offérimus tibi Dómine, suppliciter deprecántes: ut, per intercessiόnem Deíparæ Virginis cum beáto Joseph

famílias nostras in pace et grátia tua firmiter constituas. Per eúndem Dóminum.

our families in thy grace and peace: through the same.

*Second Secret of the Sunday, and third of the octave, as in the following Mass.*

*Preface of the Epiphany, p. 520; Communicantes proper.*

COMMUNIO. (*Luc. 2, 51*) Descéndit Jesus cum eis, et venit Názareth, et erat súbditus illis.

COMMUNION. (*Luke 2, 51*) Jesus went down with them on their journey to Nazareth, and lived there in subjection to them.

POSTCOMMUNIO. - Quos cæléstibus réfcis sacraméntis, fac, Dómine Jesu, sanctæ Famíliæ tuæ exémpa júgiter imitári: ut, in hora mortis nostræ, occurrénte gloriósa Vírgine Matre tua cum beáto Joseph; per te in æténa tabernácula récipi mereámur: Qui vivis.

POSTCOMMUNION. - Lord Jesus, help us whom thou renewest with the heavenly sacrament always to follow the example of thy holy family, so that, at the hour of our death, welcomed by thy glorious Virgin-Mother and blessed Joseph, we may be found worthy to be received into thy everlasting dwellings: who art God.

*Second Postcommunion of the Sunday, and third of the octave, as in the following Mass.*

## THE SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY

### INTROITUS

**I**N excélso throno vidi sedére virum, quem adórat multitúdo Angelórum, psalléntes in unum: ecce cujus impérii nomen est in ætérnum. (*Ps. 99, 1*) Jubiláte Deo, omnis terra: servíte Dómino in lætítia.

Ÿ. Glória Patri.

### INTROIT

**I** saw one sitting on a high throne, worshipped by a throng of angels singing in unison: This is he whose kingdom shall be eternally renowned. (*Ps. 99, 1*) Let the whole earth keep holiday in God's honour: pay to the Lord the homage of your rejoicing. Ÿ. Glory.

**COLLECT.** We beseech thy heavenly goodness, Lord, to further the desires of thy people, so that they may see their duty and find strength to accomplish it, through our Lord.

**ORATIO.** Vota, quæsumus, Dómine, supplicántis pópuli cælésti pietáte proséquere: ut et quæ agénda sunt vídeant, et ad implénda quæ viderint, convaléscant. Per Dóminum.

*Commemoration of the octave of the Epiphany:*

**COLLECT.** O God, who by the leading of a star didst manifest thy only-begotten Son to the nations; grant us this grace, that we who know thee now by faith may after this life attain to the glorious vision of thy Godhead: through the same.

**ORATIO.** Deus, qui hodiérna die Unigénitum tuum géntibus stella duce revelásti: concéde propítius; ut, qui jam te ex fide cognóvimus, usque ad contemplándam spéciem tuæ celsitúdinis perducámur. Per eúmdem Dóminum.

Lesson from the Epistle of S. Paul the Apostle to the Romans. (*Rom. 12, 1-5*).

Léctio Epístolæ beáti Pauli Apóstoli ad Romános. (*Rom. 12, 1-5*).

Brethren: I appeal to you by God's mercies to offer up your bodies as a living sacrifice, consecrated to God and worthy of his acceptance; this is the worship due from you as rational creatures. And you must not fall in with the manners of this world; there must be an inward change, a remaking of your minds, so that you can satisfy yourselves what is God's will, the good thing, the desirable thing, the perfect thing. Thus, in virtue of the grace that is given me, I warn every man who is of your company not to think highly of himself, beyond his just estimation, but to have

Obsecro vos, fratres, per misericórdiam Dei, ut exhibeátis corpóra vestra hóstiám vivéntem, sanctam, Deo placéntem, rationábile obséquium vestrum. Et nolíte conformári huic sáculo, sed reformámini in novitáte sensus vestri: ut probétis, quæ sit volúntas Dei bona, et benéplacens, et perfectá. Dico enim per grátiam, quæ data est mihi, ómnibus qui sunt inter vos: Non plus sápere, quam opórtet sápere, sed sápere ad sobrietátem: et unicuique sicut Deus divísit mensúram fidei. Sic-ut enim in uno corpore

multa membra habémus, ómnia autem membra non eúmdem actum habent: ita multi unum corpus sumus in Christo, singuli autem alter altérius membra.

**GRADUALE.** (*Ps. 71, 18 et 3*) *Benedíctus Dóminus Deus Israel, qui facit mirabilia magna solus a sæculo. V. Suscípiant montes pacem pópulo tuo, et colles justítiam.*

*Allelúja, allelúja. V. (Ps. 99, 1) Jubilate Deo, omnis terra: servíte Dómino in lætítia Allelúja.*

*Gospel as on the feast of the Holy Family, p. 95.*

*Credo.*

**OFFERTORIUM.** (*Ps. 99, 1 et 2*) *Jubiláte Deo, omnis terra, servíte Dómino in lætítia: intráte in conspéctu ejus in exultatióne: quia Dóminus ipse est Deus.*

**SECRETA.** *Oblátum tibi, Dómine, sacrificium vivíficet nos semper, et múniat. Per Dóminum.*

*Commemoration of the octave of the Epiphany:*

**SECRETA.** *Ecclésiæ tuæ, quæsumus, Dómine,*

a sober esteem of himself, according to the measure of faith which God has apportioned to each. Each of us has one body, with many different parts, and not all these parts have the same function; just so we, though many in number, form one body in Christ, and each acts as the counterpart of another.

**GRADUAL.** (*Ps. 71, 18, 3*) *Blessed be the Lord God of Israel, who from the beginning of time does wonderful deeds as none else. V. Such be the harvest thy subjects shall reap, peace on every mountain, justice on every hill-side.*

*Alleluia, alleluia. V. (Ps. 99, 1) Let the whole earth keep holiday in God's honour; pay to the Lord the homage of your rejoicing. Alleluia.*

*Creed.*

**OFFERTORY.** (*Ps. 99, 1, 2*) *Let the whole earth keep holiday in God's honour; pay to the Lord the homage of your rejoicing: appear in his presence with glad hearts: it is the Lord, no other, who is God.*

**SECRET.** *May the sacrifice we offer thee, Lord, give us ever new life and keep us safe: through our Lord.*

**SECRET.** *Look favourably, Lord, upon thy Church's*

gifts. It is not gold that we offer now, nor frankincense and myrrh, but he who is proclaimed thereby, our sacrifice and our food, Jesus Christ our Lord, who is God.

dona propítius intuére: quibus non jam aurum, thus, et myrrha profértur; sed quod eisdem munéribus declarátur, immolátur, et súmitur, Jesus Christus Fílius tuus Dóminus noster: Qui tecum.

*Preface of the Epiphany, proper.* p. 520; Communicantes

COMMUNION. (*Luke 2, 48, 49*) My Son, why hast thou treated us so? with what anguish of mind were thy father and I seeking thee. And what reason had you to search for me? Could you not tell that I must needs be in the place which belongs to my Father?

POSTCOMMUNION. - Humbly we beseech thy gracious goodness, almighty God, to grant that we whom thou renewest with thy sacrament may lead acceptable lives in thy service: through our Lord.

COMMUNIO. (*Luc. 2, 48 et 49*) Fili, quid fecísti nobis sic? ego, et pater tuus doléntes quærebámus te. Et quid est, quod me quærebátis? nesciebátis quia in his, quæ Patris mei sunt, opórtet me esse?

POSTCOMMUNIO. - Súpplices te rogámus, omnípotens Deus: ut quos tuis réficis sacraméntis, tibi étiam plácitis móribus dignánter deservíre concédas. Per Dóminum.

*Commemoration of the octave of the Epiphany:*

POSTCOMMUNION. - Grant, we pray thee, almighty God, that we may grasp with the understanding of a mind made pure the revelation we commemorate with solemn ceremony: through our Lord.

POSTCOMMUNIO. - Præsta, quæsumus, omnípotens Deus: ut quæ solémni celebrámus officio, purificátæ mentis intelligéntia consequámur. Per Dóminum.

January 11

## OF THE OCTAVE OF THE EPIPHANY

*Commemoration of S. Hyginus, Pope and Martyr. Collect, Secret, and Postcommunion from the Mass Státuit, p. [4].*

January 13

## THE OCTAVE-DAY OF THE EPIPHANY

*Mass as on the feast, p. 89, except:*

ORATIO. Deus, cujus Unigénitus in substántia nostræ carnis appáruit: præsta, quæsumus; ut per eum, quem símilem nobis foris agnóvimus, intus reformári mereámur: Qui tecum.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 3, 13-17*).

In illo témpore: Venit Jesus a Galilæa in Jordánem ad Joánnem, ut baptizárétur ab eo. Joánes autem prohibébat eum, dicens: Ego a te debeo baptizári, et tu venis ad me? Respóndens autem Jesus, dixit ei: Sine modo: sic enim decet nos implére omnem justítiam.

Tunc dimísit eum. Baptizátus autem Jesus, conféstim ascéndit de aqua.

Et ecce apérti sunt ei cæli: et vidit Spíritum Dei descendéntem sicut colúmbam, et veniéntem super se. Et ecce vox de cælis, dicens: Hic est Fílius meus diléctus, in quo mihi compláui.

Credo.

COLLECT. O God, whose only-begotten Son appeared in the substance of our flesh, grant us the grace to be inwardly refashioned by him who shared our outward likeness: who is God.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 3, 13-17*).

At this time: Jesus came from Galilee and stood before John at the Jordan, to be baptized by him. John would have restrained him; It is I, he said, that ought to be baptized by thee, and dost thou come to me instead? But Jesus answered, Let it be so for the present; it is well that we should thus fulfil all due observance. Then John gave way to him. So Jesus was baptized, and as he came straight up out of the water, suddenly heaven was opened, and he saw the spirit of God coming down like a dove and resting upon him. And with that, a voice came from heaven, which said, This is my beloved Son, in whom I am well pleased.

Creed.



SECRET. Lord, we bring thee sacrificial offerings in remembrance of thy newborn Son's manifestation, humbly making our petition that he, Jesus Christ our Lord, the creator of our gifts, may accept them and have mercy: who is God.

POSTCOMMUNION. - Let thy heavenly light shine always and everywhere before us, Lord, so that we may have clear vision to discern, and fitting dispositions to receive, the sacrament of which thou hast willed us to partake: through our Lord.

SECRETA. Hóstias tibi, Dómine, pro nati Fílii tui apparitíone deférimus, suppliciter exorántes: ut, sicut ipse nostrórum auctor est múnus, ita sit ipse miséricors et suscéptor, Jesus Christus Dóminus noster: Qui tecum.

POSTCOMMUNIO. - Cælésti lúmine, quæsumus, Dómine, semper et ubique nos præveni: ut mystérium, cujus nos partícipes esse voluísti, et puro cernámus intúitu, et digno percipiámus afféctu. Per Dóminum.

## THE FIRST SUNDAY AFTER THE OCTAVE OF THE EPIPHANY

*If this Sunday, or any succeeding Sunday after the octave of the Epiphany, is impeded by Septuagesima, and cannot be observed in its place after Trinity, its Mass is anticipated on the preceding Saturday, with all the privileges of a Sunday Mass, the Glória in excélsis, Credo, Sunday Preface, and Ite, missa est being said.*

### INTROIT

(Ps. 65, 4)

LET the whole earth worship thee, sing of thee, sing praises to thy name, Most High. (Ps *ibid.*, 1-2) Let the whole world keep holiday in God's presence, sing praise to his name, pay homage to his glory.

Ÿ. Glory.

### INTROITUS

(Ps. 65, 4)

OMnis terra adóret te Deus, et psallat tibi: psalmum dicat nómini tuo, Altíssime. (Ps. *ibid.*, 1-2) Jubiláte Deo, omnis terra, psalmum dicite nómini ejus: date glóriam laudi ejus. Ÿ. Glória Patri.

*The Glória in excélsis is said every Sunday until Septuagesima; it is omitted, however, when the Mass of the preceding Sunday is said on a feria.*

**ORATIO.** Omnípotens sempitérne Deus, qui cæléstia simul et terréna moderáris: supplicatiónes pópuli tui cleménter exáudi; et pacem tuam nostris concéde temporibus. Per Dóminum.

**COLLECT.** Almighty, everlasting God, who dost govern all things both in heaven and earth, mercifully heed the supplications of thy people, and grant us thy peace in our time: through our Lord.

*Additional Collects from the Prayers for the Seasons, p. 485.*

Léctio Epístolæ beáti Pauli Apóstoli ad Romános. (*Rom. 12, 6-16*).

Fratres: Habéntes donatiónes secúndum grátiam, quæ data est nobis, differéntes: sive prophétiam secúndum ratiónem fidei, sive ministérium in ministrándo, sive qui docet in doctrína, qui exhortátur in exhortándo, qui tríbuit in simplicitáte, qui præest in sollicitúdine, qui miserétur in hilaritáte.

Diléctio sine simulatióne. Odiéntes malum, adhæréntes bono: caritáte fraternitátis ínvicem diligéntes: honóre ínvicem præveniéntes: sollicitúdine non pígrí: spírítu fervéntes: Dómino serviéntes:

spe gaudéntes: in tribulatióne patiéntes: oratióni instántes: necessitatibus sanctórum comunicántes: hospitalitátem sectán-

Lesson from the Epistle of S. Paul the Apostle to the Romans. (*Rom. 12, 6-16*).

Brethren: The spiritual gifts we have differ, according to the special grace which has been assigned to each. If a man is a prophet, let him prophesy as far as the measure of his faith will let him. The administrator must be content with his administration, the teacher with his work of teaching, the preacher with his preaching. Each must perform his own task well: giving alms with generosity, exercising authority with anxious care, or doing works of mercy smilingly. Your love must be sincere love; you must hold what is evil in abomination, fix all your desire upon what is good. Be affectionate towards each other, as the love of brothers demands, eager to give one another precedence. I would see you unwearied in activity, aglow with the

Spirit, waiting like slaves upon the Lord; buoyed up by hope, patient in affliction, persevering in prayer, providing generously for the needs of the saints, giving the stranger a loving welcome. Bestow a blessing on those who persecute you; a blessing, not a curse. Rejoice with those who rejoice, mourn with the mourner. Live in harmony of mind, falling in with the opinions of common folk, instead of following conceited thoughts.

GRADUAL. (*Ps. 106, 20-21*) The Lord gave the command that they should be healed, and saved them from their peril. *V.* Praised be the Lord in his mercies, in his wondrous dealings with mortal men.

Alleluia, alleluia. *V.* (*Ps. 96, 1*) The Lord reigns as king; let earth be glad of it, let the furthest isles rejoice. Alleluia.

*The Allelúja with its verse is said thus after the Gradual from the octave of the Epiphany until Septuagesima, and from Trinity Sunday until Advent, even when the Mass of the preceding Sunday is repeated on a feria.*

✠ Continuation of the Holy Gospel according to S. John. (*John 2, 1-11*).

At this time: There was a wedding-feast at Cana, in Galilee; and Jesus' mother was there. Jesus himself, and his disciples, had also been invited to the wedding. Here

tes. Benedicite persecutibus vos: benedicite, et nolite maledicere. Gaudere cum gaudentibus, flere cum flentibus: idípsum invicem sentientes: non alta sapiéntes, sed humilibus consentientes.

GRADUALE. (*Ps. 106, 20-21*) Misit Dóminus verbum suum, et sanávit eos: et erípuit eos de interitiónibus eórum. *V.* Confiteántur Dómino misericórdiæ ejus: et mirabília ejus filiis hóminum.

Allelúja, allelúja. *V.* (*Ps. 96, 1*) Dóminus regnávít, exsúltet terra: læténtur insulæ multæ. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann. 2, 1-11*).

In illo témpore: Nuptiæ factæ sunt in Cana Galilææ: et erat mater Jesu ibi. Vocátus est autem et Jesus, et discípuli ejus ad nuptias. Et defi-

ciénte vino, dicit mater Jesu ad eum: Vinum non habent. Et dicit ei Jesus: Quid mihi et tibi est, múlier? nondum venit hora mea. Dicit mater ejus ministris: Quodcúmque dixerit vobis, fácite. Erant autem ibi lapidéæ hýdriæ sex pósitoæ secúndum purificationem Judæórum, capiéntes singulæ metrétas binas vel ternas. Dicit eis Jesus: Impléte hýdrias aqua. Et implevérunt eas usque ad summum. Et dicit eis Jesus: Haurite nunc, et ferte architriclino. Et tulérunt. Ut autem gustávit architriclinus aquam vinum factam, et non sciébat unde esset, ministri autem sciébant, qui háuserant aquam: vocat sponsum architriclinus, et dicit ei: Omnis homo primum bonum vinum ponit: et cum inebriáti fúerint, tunc id, quod detérius est. Tu autem servásti bonum vinum usque adhuc. Hoc fecit iníitium signórum Jesus in Cana Galilææ: et manifestávit glóriam suam, et credidérunt in eum discipuli ejus.

Credo.

OFFERTORIUM. (*Ps.* 65, 1-2 et 16) Jubilate Deo, univérſa terra: psallimus dícite nómini ejus:

the supply of wine failed; whereupon Jesus' mother said to him, They have no wine left. Jesus answered her, Nay, woman, why dost thou trouble me with that? My time has not come yet. And his mother said to the servants, Do whatever he tells you. There were six water-pots, standing there, as the Jewish custom of ceremonial washing demanded; they were of stone, and held two or three firkins apiece. And when Jesus said, Fill the water-pots with water, they filled these up to the brim. Then he said to them, Now draw, and give a draught to the master of the feast. So they gave it to him, and the master of the feast tasted this water, which had now been turned into wine. He did not know whence it came; only the servants who had drawn the water knew that. The master of the feast, then, called to the bridegroom and said to him, It is ever the good wine that men set out first, and the worse kind only when all have drunk deep; thou hast kept the good wine till now. So, in Cana of Galilee, Jesus began his miracles, and made known the glory that was his, so that his disciples learned to believe in him.

Creed.

OFFERTORY. (*Ps.* 65, 1-2, 16) Let the whole world keep holiday in God's presence, sing praise to his name:

come and listen, all you who worship God, while I tell of the great mercies he has shown me, alleluia.

**SECRET.** Hallow the gifts we offer, Lord; and cleanse us wholly from the defilement of our sins: through our Lord.

*Additional Secrets, p. 485; Preface of the Holy Trinity, p. 527.*

**COMMUNION.** (*John 2, 7, 8, 9, 10-11*) The Lord said: Fill the waterpots with water and take some to the master of the feast. When the master of the feast had tasted the water which had now been turned into wine, he said to the bridegroom, Thou hast kept the good wine till now. This, his first miracle, Jesus did before his disciples.

**POSTCOMMUNION.** - May the working of thy power, Lord, be intensified within us, so that we may be quickened by the divine sacrament and prepared by thy grace to lay hold upon the bliss it promises: through our Lord.

*Additional Postcommunions, p. 485.*

## THE SECOND SUNDAY AFTER THE OCTAVE OF THE EPIPHANY

**INTROIT**  
(*Ps. 96, 7-8*)

**W**orship God, all you his angels: gladly  
Sion listens to him, gladly

veníte, et audíte, et narrábo vobis, omnes qui timétis Deum, quanta fecit Dóminus ánimæ meæ, allelúja.

**SECRETA.** Obláta, Dómine, múnera sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per Dóminum.

**COMMUNIO.** (*Joann. 2, 7, 8, 9, et 10-11*) Dicit Dóminus: Impléte hýdrías aqua, et ferte architriclínó. Cum gustásset architriclínus aquam vinum factam, dicit sponso: Servásti bonum vinum usque adhuc. Hoc signum fecit Jesus primum coram discípulis suis.

**POSTCOMMUNIO.** - Augeátur in nobis, quæsumus, Dómine, tuæ virtútis operátio: ut divínis vegetátí sacraméntis, ad eórum promíssa capiéndá, tuo múnere præparémur. Per Dóminum.

**INTROITUS**  
(*Ps. 96, 7-8*)

**A**doráte Deum, omnes Angeli ejus: audívit, et lætáta est Sion:

et exsultavérunt filiae Judæ. (*Ps. ibid., 1*) Dóminus regnávít, exsúltet terra: læténtur ínsulæ multæ. V. Glória Patri.

ORATIO. Omnípotens sempitérne Deus infirmitátem nostram propítius réspice: atque ad protegéndum nos, dexteram tuæ majestátis exténde. Per Dóminum.

the maidens of Juda acclaim him. (*Ps. ibid., 1*) The Lord reigns as king; let earth be glad of it, let the furthest isles rejoice. V. Glory.

COLLECT. Almighty, everliving God, look mercifully upon our weakness, and stretch forth the right hand of thy majesty to protect us: through our Lord.

*Additional Collects, p. 485.*

Léctio Epístolæ beáti Pauli Apóstoli ad Romános. (*Rom. 12, 16-21*).

Fratres: Nolíte esse prudéntes apud vosmetipsos: nulli malum pro malo reddéntes: providéntes bona non tantum coram Deo, sed étiam coram ómnibus homínibus. Si fieri potest, quod ex vobis est, cum ómnibus homínibus pacem habéntes: Non vosmetipsos defendéntes, caríssimi, sed date locum iræ. Scriptum est enim: Mihi vindícta: ego retribuam, dicit Dóminus. Sed si esuríerit inimícus tuus, ciba illum: si sitit, potum da illi: hoc enim fáciens, carbónes ignis cóngeret super caput ejus. Noli vinci a malo, sed vince in bono malum.

GRADUALE. (*Ps. 101, 16-17*) Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. V. Quóniam ædifi-

Lesson from the Epistle of S. Paul the Apostle to the Romans. (*Rom. 12, 16-21*).

Brethren: Never give yourselves airs of wisdom. Do not repay injury with injury; study your behaviour in the world's sight as well as in God's. Keep peace with all men, where it is possible, for your part. Do not avenge yourselves, beloved; allow retribution to run its course; so we read in scripture, Vengeance is for me, I will repay, says the Lord. Rather, feed thy enemy if he is hungry, give him drink if he is thirsty; by doing this, thou wilt heap coals of fire upon his head. Do not be disarmed by malice; disarm malice with kindness.

GRADUAL. (*Ps. 101, 16-17*) Will not the heathen learn reverence, O Lord, for thy glorious name, all those monarchs of the earth? V. When

they hear that the Lord has built Sion anew, ready to be revealed there in glory?

Alleluia, alleluia. *V. (Ps. 148, 2) Praise the Lord, all you angels of his: praise him, all his armies. Alleluia.*

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 8, 1-13*).

At this time: A great multitude followed Jesus when he had come down from the mountain; and now a leper came and knelt before him, and said, Lord, if it be thy will, thou hast power to make me clean. Jesus stretched out his hand, and touched him, and said, It is my will; be thou made clean. Whereupon his leprosy was immediately cleansed. Then Jesus said, Be sure thou dost not tell any man of it; rather go and show thyself to the priest, and offer the gift which Moses ordained, to make the truth known to them. As he entered Capharnaum, a centurion came to him, asking for his aid; Lord, he said, I have a servant lying sick at my house, cruelly tormented with the palsy. Jesus said to him, I will come and heal him. But the centurion answered, Lord, I am not worthy to receive thee under my roof; my servant will be healed if thou wilt only speak a word of command. I too know what it is to obey au-

cavit Dóminus Sion, et vidébitur in majestáte sua.

Allelúja, allelúja. *V. (Ps. 148, 2) Laudáte Dóminum, omnes Angeli ejus: laudáte eum, omnes virtútes ejus. Allelúja.*

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 8, 1-13*).

In illo témpore: Cum descendísset Jesus de monte, secútæ sunt eum turbæ multæ: et ecce leprósus véniens adorábat eum, dicens: Dómine, si vis, potes me mundáre. Et exténdens Jesus manum, tétigit eum, dicens: Volo. Mundáre. Et conféstim mundáta est lepra ejus.

Et ait illi Jesus: Vide, némini díxeris: sed vade, osténde te sacerdoti, et offer munus, quod præcépit Móyses, in testimónium illis. Cum autem introísset Caphárnaum, accéssit ad eum centúrio, rogans eum, et dicens: Dómine, puer meus jacet in domo paralýticus, et male torquéitur. Et ait illi Jesus: Ego véniam, et curábo eum. Et respóndens centúrio, ait: Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens

sub me milites, et dico huic: Vade, et vadit; et alii: Veni, et venit; et servo meo: Fac hoc, et facit.

Audiens autem Jesus, miratus est, et sequentibus se dixit: Amen dico vobis, non inveni tantam fidem in Israel. Dico autem vobis, quod multi ab Oriente et Occidente venient, et recumbent cum Abraham, et Isaac, et Jacob in regno caelorum:

filiis autem regni ejicientur in tenebras exteriores: ibi erit fletus, et stridor dentium. Et dixit Jesus centurioni: Vade, et sicut credidisti, fiat tibi. Et sanatus est puer in illa hora.

Credo.

OFFERTORIUM. (Ps. 117, 16 et 17) Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

SECRETA. Hæc hostia, quæsumus, Domine, emundet nostra delicta: et ad sacrificium celebrandum, subditorum tibi corpora, mentesque sanctificet. Per Dominum.

*Additional Secrets, p. 485; Preface of the Holy Trinity, p. 527.*

thority; I have soldiers under me, and I say, Go, to one man, and he goes, or, Come, to another, and he comes, or, Do this, to my servant, and he does it. When he heard that, Jesus said to his followers in amazement, Believe me, I have not found faith like this, even in Israel. And this I tell you, that there are many who will come from the east and from the west, and will take their places in the kingdom of God with Abraham and Isaac and Jacob, while that kingdom's own sons will be cast into the darkness without, where there will be weeping, and gnashing of teeth. And to the centurion Jesus said, Go then; let it be done to thee as thy faith foretold. And at that hour his servant was healed.

Creed.

OFFERTORY. (Ps. 117, 16, 17) The power of the Lord has triumphed, the power of the Lord has brought me to great honour: I am reprieved from death, to live on and proclaim what the Lord has done for me.

SECRET. Lord, may this offering wash away our sins; may it sanctify thy servants, body and soul, making them fit to offer sacrifice: through our Lord.



COMMUNION. (*Luke 4, 22*) They all marvelled at the words that came from the mouth of God.

POSTCOMMUNION. - Deign, we beg thee, Lord, to make us truly fit to reap the fruits of the great sacrament thy bounty has provided for us: through our Lord.

COMMUNIO. (*Luc. 4, 22*) Mirabántur omnes de his, quæ procedébant de ore Dei.

POSTCOMMUNIO. - Quos tantis, Dómine, largíris uti mystériis: quæsumus; ut effectibus nos eórum veráciter aptáre dignéris. Per Dóminum.

*Additional Postcommunions, p. 485.*

## THE THIRD SUNDAY AFTER THE OCTAVE OF THE EPIPHANY

INTROIT  
(*Ps. 96, 7-8*)

**W**orship God, all you his angels: gladly Sion listens to him, gladly the maidens of Juda acclaim him. (*Ps. ibid., 1*) The Lord reigns as king; let earth be glad of it, let the furthest isles rejoice. *℟.* Glory.

COLLECT. God, who knowest that, set as we are amid such perils, our human weakness cannot stand fast, grant us health of mind and body, so that with thy help we may overcome the afflictions that our sins have brought upon us: through our Lord.

*Additional Collects, p. 485; or, if after Feb. 2, p. 487.*

Lesson from the Epistle of S. Paul the Apostle to the Romans. (*Rom. 13, 8-10*).

Brethren: do not let anybody have a claim on you,

INTROITUS  
(*Ps. 96, 7-8*)

**A**doráte Deum, omnes Angeli ejus: audívit, et lætáta est Sion: et exsultavérunt filiæ Judæ. (*Ps. ibid., 1*) Dóminus regnávít, exsúltet terra: læténtur insulæ multæ. *℟.* Glória Patri.

ORATIO. Deus, qui nos in tantis periculis constitútos, pro humána scis fragilitáte non posse subsistere: da nobis salutem mentis et córporis; ut ea, quæ pro peccátis nostris pátimur, te adjuvánte vincámus. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Romános. (*Rom. 13, 8-10*).

Fratres: Némini quidquam debeátis, nisi ut ín-

vicem diligátis: qui enim diligit próximum, legem implévit. Nam: Non adulterábis: Non occídes: Non furáberis: Non falsum testimónium dices: Non concupísces: et si quod est áliud mandátum, in hoc verbo instaurátur: Dígiges próximum tuum sicut teípsum. Diléctio próximi malum non operátur. Plenitúdo ergo legis est diléctio.

GRADUALE. (*Ps. 101, 16-17*) Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. *V.* Quóniam ædificávit Dóminus Sion, et vidébitur in majestáte sua.

Allelúja, allelúja. *V.* (*Ps. 148, 2*) Laudáte Dóminum, omnes Angeli ejus: laudáte eum, omnes virtútes ejus. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 8, 23-27*).

In illo témpore: Ascendéte Jesu in navículam, secúti sunt eum discípuli ejus: et ecce motus magnus factus est in mari, ita ut navícula operirétur flúctibus, ipse vero dormiébat. Et accessérunt ad

except the claim which binds us to love one another. The man who loves his neighbour has done all that the law demands. (All the commandments, Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and the rest, are resumed in this one saying, Thou shalt love thy neighbour as thyself.) Love of our neighbour refrains from doing harm of any kind; that is why it fulfils all the demands of the law.

GRADUAL. (*Ps. 101, 16-17*) Will not the heathen learn reverence, O Lord, for thy glorious name, all those monarchs of the earth? *V.* When they hear that the Lord has built Sion anew, ready to be revealed there in glory?

Alleluia, alleluia. *V.* (*Ps. 148, 2*) Praise the Lord, all you angels of his: praise him, all his armies. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 8, 23-27*).

At this time: Jesus took ship, and his disciples followed him. And suddenly a great storm arose on the sea, so that the waves rose high over the ship; but he lay asleep. And his disciples came and roused him, crying, Lord,

save us, we are sinking. But Jesus said to them, Why are you fainthearted, men of little faith? Then he rose up, and checked the winds and the sea, and there was deep calm. So that all asked in amazement, What kind of man is this, who is obeyed even by the winds and the sea?

Creed.

OFFERTORY. (Ps. 117, 16, 17) The power of the Lord has triumphed, the power of the Lord has brought me to great honour: I am reprieved from death, to live on and proclaim what the Lord has done for me.

SECRET. Grant, we pray thee, almighty God, that the sacrificial gift we offer may cleanse and protect our frailty from all ill: through our Lord.

*Additional Secrets, p. 485 or 487; Preface of the Holy Trinity, p. 527.*

COMMUNION. (Luke 4, 22) They all marvelled at the words that came from the mouth of God.

POSTCOMMUNION. - God, may thy sacramental gifts detach us from earthly delights, and by nourishing us with the bread of heaven continually give us new strength: through our Lord.

*Additional Postcommunions, p. 485 or 488.*

eum discipuli ejus, et suscitaverunt eum, dicentes: Dómine, salva nos, perimus. Et dicit eis Jesus: Quid tímidi estis, módicæ fidei? Tunc surgens, imperávit ventis et mari, et facta est tranquillitas magna. Porro hómines miráti sunt, dicentes: Qualis est hic, quia venti et mare obédiunt ei?

Credo.

OFFERTORIUM. (Ps. 117, 16 et 17) Dóxtera Dómini fecit virtútem, dóxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

SECRETA. Concéde, quæsumus, omnipotens Deus: ut hujus sacrificii munus oblátum, fragilitátem nostram ab omni malo purget semper, et múniat. Per Dóminum.

COMMUNIO. (Luc. 4, 22) Mirabántur omnes de his, quæ procedébant de ore Dei.

POSTCOMMUNIO. - Múnera tua nos Deus, a delectatióibus terrénis expédiant: et cælestibus semper instáurent aliméntis. Per Dóminum.

## THE FOURTH SUNDAY AFTER THE OCTAVE OF THE EPIPHANY

### INTROITUS

(Ps. 96, 7-8)

**A** Doráte Deum, omnes Angeli ejus: audívit, et lætáta est Sion: et exsultavérunt filiæ Judæ. (Ps. *ibid.*, 1) Dóminus regnávít, exsúltet terra: læténtur ínsulæ multæ. V. Glória Patri.

**ORATIO.** Famíliam tuam, quæsumus, Dómine, continúa pietáte custódi: ut quæ in sola spe grátia cæléstis innítitur, tua semper protectióne muniátur. Per Dóminum.

### INTROIT

(Ps. 96, 7-8)

**W** Orship God, all you his angels: gladly Sion listens to him, gladly the maidens of Juda acclaim him. (Ps. *ibid.*, 1) The Lord reigns as king; let the earth be glad of it, let the furthest isles rejoice. V. Glory.

**COLLECT.** Lord, keep thy household with constant lovingkindness, so that they who rely solely upon the hope of thy heavenly grace may be defended evermore by thy protection: through our Lord.

*Additional Collects, p. 487.*

**Léctio Epístolæ beáti Pauli Apóstoli ad Colessenses.** (Col. 3, 12-17).

**Fratres:** Indúite vos sicut elécti Dei, sancti et dilécti, víscera misericórdiæ, benignitátem, humilitátem, modéstiam, patiéntiam: supportántes ínvicem, et donántes vobismetípsis, si quis advérsus áliquem habet querélam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem hæc, caritátem habéte, quod est vínculum perfectiónis: et pax Christi exsúltet in córdi-

**Lesson from the Epistle of S. Paul the Apostle to the Colossians.** (Col. 3, 12-17).

**Brethren:** You are God's chosen people, holy and well-beloved; the livery you wear must be tender compassion, kindness, humility, gentleness, and patience; you must bear with one another's faults, be generous to each other, where somebody has given grounds for complaint; the Lord's generosity to you must be the model of yours. And, to crown all this, charity; that is the bond which makes us perfect. So may the peace

of Christ, the very condition of your calling as members of a single body, reign in your hearts. Learn, too, to be grateful. May all the wealth of Christ's inspiration have its shrine among you; now you will have instruction and advice for one another, full of wisdom, now there will be psalms, and hymns, and spiritual music, as you sing with gratitude in your hearts to God. Whatever you are about, in word and action alike, invoke always the name of the Lord Jesus Christ, offering your thanks to God the Father through him.

**GRADUAL.** (*Ps. 101, 16-17*) Will not the heathen learn reverence, O Lord, for thy glorious name, all those monarchs of the earth? *℣.* When they hear that the Lord has built Sion anew, ready to be revealed there in glory?

*Alleluia, alleluia. ℣. (Ps. 148, 2)* Praise the Lord, all you angels of his: praise him, all his armies. *Alleluia.*

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 13, 24-30*).

At this time: Jesus put before the people this parable: Here is an image of the kingdom of heaven. A man sowed his field with clean seed; but, while all the world

bus vestris, in qua et vocati estis in uno corpore: et grati estote. Verbum Christi habitet in vobis abundanter, in omni sapientia, docentes, et commonentes vosmetipsos, psalmis, hymnis, et canticis spirituálibus, in grátia cantantes in córdibus vestris Deo. Omne quodcúmque facitis in verbo aut in ópere, ómnia in nómine Dómini Jesu Christi, grátias agentes Deo et Patri per ipsum.

**GRADUALE.** (*Ps. 101, 16-17*) *Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. ℣. Quóniam ædificávit Dóminus Sion, et vidébitur in majestáte sua.*

*Allelúja, allelúja. ℣. (Ps. 148, 2)* *Laudáte Dóminum, omnes Angeli ejus: laudáte eum, omnes virtútes ejus. Allelúja.*

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 13, 24-30*).

In illo témpore: Proposuit Jesus turbis parabólam, dicens: Símile factum est regnum cælórum hómini, qui seminávit bonum semen in agro suo.

Cum autem dormirent homines, venit inimicus ejus, et supereminavit zizania in medio tritici, et abiit. Cum autem crevisset herba, et fructum fecisset, tunc apparuerunt et zizania. Accedentes autem servi patrisfamilias, dixerunt ei: Domine, nonne bonum semen seminasti in agro tuo? Unde ergo habet zizania? Et ait illis: Inimicus homo hoc fecit. Servi autem dixerunt ei: Vis, imus, et colligimus ea? Et ait: Non: ne forte colligentes zizania, eradicetis simul cum eis et triticum. Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus: Colligite primum zizania, et alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum.

Credo.

OFFERTORIUM. (Ps. 117, 16 et 17) Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

SECRETA. Hostias tibi, Domine, placationis offerimus: ut et delicta nostra miseratus absolvas, et nutantia corda tu dirigas. Per Dominum.

was asleep, an enemy of his came and scattered tares among the wheat, and was gone. So, when the blade had sprung up and come into ear, the tares, too, came to light; and the farmer's men went to him and said, Sir, was it not clean seed thou didst sow in thy field? How comes it, then, that there are tares in it? He said, An enemy has done it. And his men asked him, Wouldst thou then have us go and gather them up? But he said, No; or perhaps while you are gathering the tares you will root up the wheat with them. Leave them to grow side by side till harvest, and when harvest-time comes I will give the word to the reapers, Gather up the tares first, and tie them in bundles to be burned, and store the wheat in my barn.

Creed.

OFFERTORY. (Ps. 117, 16, 17) The power of the Lord has triumphed, the power of the Lord has brought me to great honour: I am reprieved from death, to live on and proclaim what the Lord has done for me.

SECRET. We offer thee sacrificial gifts, Lord, for atonement, praying that in thy mercy thou wilt absolve us of our sins and thyself control our wavering hearts: through our Lord.

*Additional Secrets*, p. 487; *Preface of the Holy Trinity*, p. 527.

COMMUNION. (*Luke 4, 22*) They all marvelled at the words that came from the mouth of God.

POSTCOMMUNION. - Almighty God, we pray that the salvation pledged us through this sacrament may be fulfilled: through our Lord.

COMMUNIO. (*Luc. 4, 22*) Mirabántur omnes de his, quæ procedébant de ore Dei.

POSTCOMMUNIO. - Quæsumus, omnípotens Deus: ut illius salutáris capíamus efféctum, cujus per hæc mystéria pignus accépimus. Per Dóminum.

*Additional Postcommunions*, p. 488.

## THE FIFTH SUNDAY AFTER THE OCTAVE OF THE EPIPHANY

### INTROIT

(*Ps. 96, 7-8*)

**W**orship God, all you his angels: gladly Sion listens to him, gladly the maidens of Juda acclaim him. (*Ps. ibid., 1*) The Lord reigns as king; let earth be glad of it, let the furthest isles rejoice. *V.* Glory.

COLLECT. Grant, we pray thee, almighty God, that with our thoughts ever fixed on spiritual things, we may accomplish thy pleasure both in word and in deed: through our Lord.

### INTROITUS

(*Ps. 96, 7-8*)

**A**doráte Deum, omnes Angeli ejus: audívit, et lætáta est Sion: et exsultavérunt filiæ Judæ. (*Ps. ibid., 1*) Dóminus regnávit, exsúltet terra: læténtur ínsulæ multæ. *V.* Glória Patri.

ORATIO. Præsta, quæsumus, omnípotens Deus: ut semper rationabília meditántes, quæ tibi sunt plácita, et dictis exsequámur, et factis. Per Dóminum.

*Additional Collects*, p. 487.

Lesson from the Epistle of S. Paul the Apostle to the Thessalonians. (*1 Thess. 1, 2-10*).

Brethren: We give thanks to God always for all of you,

Lectio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses. (*1 Thess. 1, 2-10*).

Fratres: Grátias ágimus Deo semper pro ómnibus

vobis, memóriam vestri faciéntes in oratióibus nostris sine intermissióne,

mémores óperis fidei vestræ, et labóris, et caritátis, et sustinéntiæ spei Dómini nostri Jesu Christi, ante Deum et Patrem nostrum: sciéntes, fratres, dilécti a Deo, electiõem vestram: quia Evangélium nostrum non fuit ad vos in sermóne tantum, sed et

in virtúte, et in Spíritu Sancto, et in plenitúdine multa, sicut scitis quales fuérimus in vobis propter vos. Et vos imitatóres nostri facti estis, et Dómini, excipiéntes verbum in tribulatióne multa, cum gáudio Spíritus Sancti: ita

ut facti sitis forma ómnibus credéntibus in Macedónia, et in Achája. A vobis enim diffamátus est sermo Dómini, non solum in Macedónia, et in Achája, sed et in omni loco fides vestra, quæ est ad Deum, profécta est, ita

ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annúntiant qualem intróitum habuérimus ad vos: et quómodo convérsi estis ad Deum a simulácris, servíre Deo vivo et vero, et exspectáre Fílium ejus de cælis (quem suscitávit ex mórtuis) Je-

making mention of you continually in our prayers; such memories we have of your active faith, your unwearied love, and that hope in our Lord Jesus Christ which gives you endurance, in the sight of him who is our God and Father. Brethren, God loves you, and we are sure that he has made choice of you. Our preaching to you did not depend upon force of words; power was there, and the influence of the Holy Spirit, and an effect of full conviction; you can testify what we were to you and what we did for you. And on your side, you followed our example, the Lord's example. There was great persecution, and yet you welcomed our message, rejoicing in the Holy Spirit, and now you have become a model to all the believers throughout Macedonia and Achaia. Yes, the Lord's message has echoed out from you, and not only in Macedonia and Achaia; your faith in God has overflowed everywhere, so that we do not need to speak a word; our friends themselves tell the story of our journey, and how we first came among you. They describe how you have turned away from idolatry to the worship of God, so as to serve a living God, a God who really exists, and to wait for the appearing of his Son from heaven, Jesus, whom he rais-



ed from the dead, our Saviour from the vengeance that is to come.

GRADUAL. (*Ps. 101, 16-17*) Will not the heathen learn reverence, Lord, for thy glorious name, all those monarchs of the earth? *V.* When they hear that the Lord has built Sion anew, ready to be revealed there in glory?

Alleluia, alleluia. *V.* (*Ps. 148, 2*) Praise the Lord, all you angels of his: praise him, all his armies. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 13, 31-35*).

At this time: Jesus spoke this parable to the crowds: The kingdom of heaven is like a grain of mustard seed, that a man has taken and sowed in his ground; of all seeds, none is so little, but when it grows up it is greater than any garden herb; it grows into a tree, so that all the birds come and settle in its branches. And he told them still another parable, The kingdom of heaven is like leaven, that a woman has taken and buried away in three measures of meal, enough to leaven the whole batch. All this Jesus said to the multitude in parables, and would say it in parables only, so fulfilling the words which were spoken by the prophet, I will speak my mind in parables, I will give

sum, qui eripuit nos ab ira ventúra.

GRADUALE. (*Ps. 101, 16-17*) *Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. V. Quóniam ædificávit Dóminus Sion, et vidébitur in majestáte sua.*

Allelúja, allelúja. *V.* (*Ps. 148, 2*) *Laudáte Dóminum, omnes Angeli ejus: laudáte eum, omnes virtútes ejus. Allelúja.*

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 13, 31-35*).

In illo témpore: Propósuit Jesus turbis parabolam, dicens: Símile est regnum cælórum grano sinápis, quod accípiens homo seminávit in agro suo: quod mínimum quidem est ómnibus semínibus: cum autem créverit, majus est ómnibus oléribus, et fit arbor, ita ut volúcrés cæli véniant, et hábitent in ramis ejus. Aliam parabolam locútus est eis: Símile est regnum cælórum fermento, quod accéptum múlíer abscondit in farináe satis tribus, donec fermentátum est totum. Hæc ómnia locútus est Jesus in parábolis ad turbas: et sine parábolis non loquebátur eis: ut implerétur quod dictum erat per Prophétam di-

céntem: Apériam in parábolis os meum, eructábo abscondita a constitutióne mundi. Credo.

**OFFERTORIUM.** (Ps. 117, 16 et 17) Dextera Dómini fecit virtútem, dextera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

**SECRETA.** Hæc nos oblátio, Deus, mundet, quæsumus, et rénovet, gubernet, et protégat. Per Dóminum.

*Additional Secrets, p. 487; Preface of the Holy Trinity, p. 527.*

**COMMUNIO.** (Luc. 4, 22) Mirabántur omnes de his, quæ procedébant de ore Dei.

**POSTCOMMUNIO.** - Cæléstibus, Dómine, pasti delíciis: quæsumus; ut semper éadem, per quæ veráciter vivimus, appetámus. Per Dóminum.

*Additional Postcommunions, p. 488.*

utterance to things which have been kept secret from the beginning of the world. Creed.

**OFFERTORY.** (Ps. 117, 16, 17) The power of the Lord has triumphed, the power of the Lord has brought me to great honour: I am reprieved from death, to live on and proclaim what the Lord has done for me.

**SECRET.** O God, we pray thee let this offering cleanse and renew us, guide and protect us: through our Lord.

**COMMUNION.** (Luke 4, 22) They all marvelled at the words that came from the mouth of God.

**POSTCOMMUNION.** - Grant, Lord, that we who have feasted at thy heavenly banquet may ever hunger after the true bread of life: through our Lord.

## SEPTUAGESIMA SUNDAY

Sunday of the Second Class

Station at St. Laurence's outside the Walls

*From this Sunday until Palm Sunday inclusive, at the sprinkling with holy water before the principal Mass, the Antiphon Sancte Deus, p. 502, is sung.*

**INTROITUS**

(Ps. 17, 5, 6 et 7)

**C**ircumdedérunt me gémitus mortis, dolóres inférni circumdedérunt

**INTROIT**

(Ps. 17, 5, 6, 7)

**D**eath's terrors were near at hand, the terror of the grave was all about me:

one cry to the Lord, in my affliction, and he, from his sanctuary, listened to my voice. (*Ps. ibid.*, 2-3) Shall I not love thee, Lord, my only defender? The Lord is my rock-fastness, my stronghold, my rescuer. *℟.* Glory.

me: et in tribulatióne mea invocávi Dóminum, et exaudívit de templo sancto suo vocem meam. (*Ps. ibid.*, 2-3) DÍligam te, Dómine, fortitúdo mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. *℟.* Gló-  
ria Patri.

*The Glória in excélsis is not said from this Sunday until Wednesday of Holy Week inclusive.*

**COLLECT.** In pity heed thy people's prayers, we beg thee, Lord, so that we who are justly punished for our sins may, for the honour of thy name, be mercifully delivered: through our Lord.

**ORATIO.** Preces pó-  
puli tui, quæsumus, Dó-  
mine, cleménter exáudi:  
ut, qui juste pro peccátis  
nostris affligimur, pro tui  
nóminis glória misericór-  
diter liberémur. Per Dó-  
minum.

*Additional Collects, p. 485; or if after Feb. 2, p. 487.*

**Lesson from the Epistle of S. Paul the Apostle to the Corinthians.** (*1 Cor. 9, 24-27; 10, 1-5*).

Brethren: You know well enough that when men run in a race, the race is for all, but the prize for one; run, then, for victory. Every athlete must keep all his appetites under control; and he does it to win a crown that fades, whereas ours is imperishable. So I do not run my course like a man in doubt of his goal; I do not fight my battle like a man who wastes his blows on the air. I buffet my own body, and make it my slave; or I, who have preached to others,

**Lectio Epistolæ beati Pau-  
li Apóstoli ad Corín-  
thios.** (*1 Cor. 9, 24-27  
et 10, 1-5*).

Fratres: Nescitis quod ii qui in stádio currunt, omnes quidem currunt, sed unus accipit bravium? Sic cúrrite, ut comprehendátis. Omnis autem qui in agóne conténdit, ab ómnibus se ábstinet: et illi quidem ut corruptibilem coronam accípiant; nos autem incorruptam. Ego ígitur sic curro, non quasi in incértum: sic pugno, non quasi áerem vérberans: sed castígo corpus meum, et in servitútem rédigo; ne forte cum áliis

prædicáverim, ipse réprobus effíciar. Nolo enim vos ignoráre, fratres, quóniam patres nostri omnes sub nube fuérunt, et omnes mare transiérunt, et omnes in Móyse baptizáti sunt in nube, et in mari: et omnes eámdem escam spiritálem manducavérunt, et omnes eúmdem potum spiritálem bibérunt: (bibébant autem de spiritáli, consequénte eos, petra: petra autem erat Christus): sed non in plúribus eórum beneplácitum est Deo.

GRADUALE. (*Ps. 9, 10-11 et 19-20*) Adjútor in opportunitátibus, in tribulatióne: sperent in te, qui novérunt te: quóniam non derelínquis quæréntes te, Dómine. *V.* Quóniam non in finem oblívio erit páuperis: patiéntia páuperum non peribit in ætérnum: exsúrge, Dómine, non præváleat homo.

TRACTUS. (*Ps. 129, 1-4*) De profúndis clamávi ad te, Dómine: Dómine, exáudi vocem meam. *V.* Fiant aures tuæ intendéntes in oratióem servi tui. *V.* Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit? *V.* Quia apud te propitiátio est, et propter legem tuam sustinui te, Dómine.

may myself be rejected as worthless.

Let me remind you, brethren, of this. Our fathers were hidden, all of them, under the cloud, and found a path, all of them, through the sea; all alike, in the cloud and in the sea, were baptized into Moses' fellowship. They all ate the same prophetic food, and all drank the same prophetic drink, watered by the same prophetic rock which bore them company, the rock that was Christ. And for all that, God was ill pleased with most of them.

GRADUAL. (*Ps. 9, 10-11, 19-20*) Thou art a stronghold to the oppressed in time of affliction: those who know how to call on thy name, Lord, can trust in thee: never was man forsaken that had recourse to thee. *V.* He does not forget the helpless, their time will come; the patience of the afflicted will not go for nothing. Bestir thyself, Lord, let not human strength prevail.

TRACT. (*Ps. 129, 1-4*) Out of the depths I cry to thee, O Lord; Master, listen to my voice. *V.* Let but thy ears be attentive to the prayer of thy servant. *V.* If thou, Lord, take heed of our iniquities, Master, who has strength to bear it? *V.* Ah, but with thee there is forgiveness; I will wait for thee, Lord, as thou commandest.

*From Septuagesima until Ash Wednesday, when the Mass of the preceding Sunday is repeated on a feria, the Tract is not said, but the Gradual is repeated as far as its verse.*

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 20, 1-16*).

At this time: Jesus told his disciples the following parable: Here is an image of the kingdom of heaven; a rich man went out at day-break to hire labourers for work in his vineyard; and when he sent them out into his vineyard he agreed with the labourers on a silver piece for the day's wages. About the third hour he came out again, and found others standing idle in the market-place; and to these also he said, Away with you to the vineyard like the others; you shall have whatever payment is fair. Away they went; and at noon, and once more at the ninth hour, he came out and did the like. Yet he found others standing there when he came out at the eleventh hour; How is it, he said to them, that you are standing here, and have done nothing all the day? They told him, It is because nobody has hired us; and he said, Away with you to the vineyard like the rest. And now it was evening, and the owner of the vineyard said to his bailiff, Send for the workmen and pay

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 20, 1-16*).

In illo témpore: Dixit Jesus discipulis suis: Sí-mile est regnum cælórum hómini patrifámílias, qui éxiit primo mane condúcere operários in víneam suam. Conventióne autem facta cum operáriis ex denário diúrno, misit eos in víneam suam. Et egréssus circa horam tértiam, vidit álios stantes in foro otíósos, et dixit illis: Ite et vos in víneam meam, et quod justum fúerit, dabo vobis. Illi autem abiérunt.

Iterum autem éxiit circa sextam et nonam horam: et fecit simíliter. Circa undécimam vero éxiit, et invénit álios stantes, et dicit illis: Quid hic statis tota die otíosi? Dicunt ei: Quia nemo nos condúxit. Dicit illis: Ite et vos in víneam meam. Cum sero autem factum esset, dicit dóminus víneæ procuratóri suo:

Voca operários, et redde illis mercédem, incípiens a novíssimis usque ad primos. Cum veníssent ergo qui circa undécimam horam vénerant, accepérunt síngulos denários. Venién-

tes autem et primi, arbitrati sunt quod plus essent accepturi: acceperunt autem et ipsi singulos denarios. Et accipientes murmurabant adversus patrem familias, dicentes: Hi novissimi una hora fecerunt, et pares illos nobis fecisti, qui portavimus pondus diei, et æstus. At ille respondens uni eorum, dixit: Amice, non facio tibi injuriam: nonne ex denario convenisti mecum? Tolle quod tuum est, et vade: volo autem et huic novissimo dare sicut et tibi. Aut non licet mihi, quod volo, facere? an oculus tuus nequam est, quia ego bonus sum?

Sic erunt novissimi primi, et primi novissimi. Multi enim sunt vocati, pauci vero electi.

Credo.

OFFERTORIUM. (*Ps.* 91, 2) Bonum est confiteri Domino, et psallere nomini tuo, Altissime.

SECRETA. Muneribus nostris, quaesumus, Domine, precibusque suscep-

them their wages, beginning with the last comers and going back to the first. And so the men who were hired about the eleventh hour came forward, and each was paid a silver piece. So that when the others came, who were hired first, they hoped to receive more. But they were paid a silver piece each, like their fellows. And they were indignant with the rich man over their pay. Here are these late-comers, they said, who have worked but one hour, and thou hast made no difference between them and us, who have borne the day's burden and the heat. But he answered one of them thus: My friend, I am not doing thee a wrong; did we not agree on a silver piece for thy wages? Take what is thy due, and away with thee; it is my pleasure to give as much to this late-comer as thee. Am I not free to use my money as I will? Must thou give me sour looks, because I am generous? So it is that they shall be first who were last, and they shall be last who were first. Many are called, but few are chosen.

Creed.

OFFERTORY. (*Ps.* 91, 2) Sweet it is to praise the Lord, to sing, most high God, in honour of thy name.

SECRET. Lord, we entreat thee to accept our offerings and prayers. Cleanse us

by this heavenly rite, and mercifully heed us: through our Lord.

ptis: et cælestibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

*Additional Secrets, p. 485 or 487: up to Feb. 2 inclusive, however, the Secret of Our Lady will be the following:*

**SECRET.** By thy gracious mercy, Lord, and at the intercession of blessed Mary, the ever-virgin, let this offering bring us prosperity and peace, now and for evermore: (through our Lord).

**SECRETA.** Tua, Dómine, propitiatióne, et beátæ Mariæ semper Virginis intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitátem et pacem. (Per Dóminum).

*Preface of the Holy Trinity, p. 527.*

**COMMUNION.** (Ps. 30, 17-18) Smile on thy servant once more, and deliver me in thy mercy: Lord, do not let me plead in vain.

**COMMUNIO.** (Ps. 30, 17-18) Illúmina fáciem tuam super servum tuum, et salvum me fac in tua misericórdia: Dómine, non confúndar, quóniam invocávi te.

**POSTCOMMUNION.** - May thy faithful draw strength from thy gifts, O God. In receiving them may they still seek, and in seeking evermore receive them: through our Lord.

**POSTCOMMUNIO.** - Fidèles tui, Deus, per tua dona firméntur: ut éadem et percipiéndó requírant, et quæréndó sine fine percípiant. Per Dóminum.

*Additional Postcommunions, p. 485 or 488.*

*Benedicámus Dómino is said instead of Ite, missa est, as the Glória in excélsis has been omitted.*

## SEXAGESIMA SUNDAY

Sunday of the Second Class

Station at S. Paul's

**INTROIT**

(Ps. 43, 23-26)

**B**Estir thyself, Lord, why dost thou sleep on? Awake, do not banish us

**INTROITUS**

(Ps. 43, 23-26)

**E**Xsúrge, quare obdormis, Dómine? exsúrge, et ne repéllas in fi-

nem: quare faciē tuam avértis, oblivísceris tribulatióem nostram? adhæsit in terra venter noster: exsúrge, Dómine, ádjuva nos, et líbera nos. (*Ps. ibid.*, 2) Deus, áuribus nostris audívimus: patres nostri annuntiavérunt nobis. *ŷ. Glória Patri.*

ORATIO. Deus, qui cónspicis, quia ex nulla nostra actiōe confidimus: concéde propítius; ut contra advérsa ómnia, Doctóris géntium protectiōe muniámur. Per Dóminum.

from thy presence for ever: how canst thou turn thy face away without a thought for our affliction? Prostrate, we cannot lift ourselves from the ground: arise, Lord, help us and deliver us. (*Ps. ibid.*, 2) O God, the tale has come to our ears; have not our fathers told it? *ŷ. Glory.*

COLLECT. God, who seest that we put no trust in any action of our own, grant us this boon, that we may be strengthened against all adversity by the protection of him who taught the nations: through our Lord.

*Additional Collects, p. 485 or 487.*

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios. (2 *Cor. 11, 19-33; 12, 1-9*).

Fratres: Libénter suffértis insipiéntes: cum sitis ipsi sapiéntes. Sustinétis enim si quis vos in servitútem rédigat, si quis dévorat, si quis áccipit, si quis extóllitur, si quis in faciē vos cædit. Secúndum ignobilitátem dico, quasi nos infirmi fuérimus in hac parte. In quo quis audet (in insipiéntia dico), áudeo et ego: Hebræi sunt, et ego: Israelítæ sunt, et ego: Semen Abrahæ sunt, et ego: Ministri Christi sunt (ut minus sápiens dico) plus

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (2 *Cor. 11, 19-33; 12, 1-9*).

Brethren: You find it easy to be patient with the vanity of others, you who are so full of good sense. Why, you let other people tyrannize over you, prey upon you, take advantage of you, vaunt their power over you, browbeat you! I say this without taking credit to myself, I say it as if we had had no power to play such a part; yet in fact—here my vanity speaks—I can claim all that others claim. Are they Hebrews? So am I. Are they Israelites? So am I. Are they descended from Abraham? So am I. Are they Christ's servants? These are



wild words; I am something more. I have toiled harder, spent longer days in prison, been beaten so cruelly, so often looked death in the face. Five times the Jews scourged me, and spared me but one lash in the forty: three times I was beaten with rods, once I was stoned; I have been shipwrecked three times, I have spent a night and a day as a castaway at sea. What journeys I have undertaken, in danger from rivers, in danger from robbers, in danger from my own people, in danger from the Gentiles; danger in cities, danger in the wilderness, danger in the sea, danger among false brethren! I have met with toil and weariness, so often been sleepless, hungry and thirsty; so often denied myself food, gone cold and naked. And all this, over and above something else which I do not count; I mean the burden I carry every day, my anxious care for all the churches; does anyone feel a scruple? I share it; is anyone's conscience hurt? I am ablaze with indignation. If I must needs boast, I will boast of the things which humiliate me; the God who is Father of our Lord Jesus Christ, blessed be his name for ever, knows that I am telling the truth. When I was at Damascus, the agent of king Aretas was keeping guard over the city of the Damas-

ego: in labóribus plúrimis, in carcéribus abundántius, in plagis supra modum, in mórtibus fréquenter. A Judæis quínquies quadragénas, una minus, accépi. Ter virgis cæsus sum, semel lapidátus sum, ter naufrágium feci, nocte et die in profúndo maris fui: in itinéribus sæpe, perículis flúminum, perículis latrónum, perículis ex génere, perículis ex géntibus, perículis in civitáte, perículis in solitúdine, perículis in mari, perículis in falsis frátribus: in labóre et ærúmna, in vigíliis multis, in fame et siti, in jejúniis multis, in frígore et nuditáte: præter illa quæ extrínsecus sunt, instántia mea quotidíana, sollicitúdo ómnium Ecclesiárum. Quis infirmátur, et ego non infirmor? quis scandalizátur, et ego non uror? Si gloriári ópórtet: quæ infirmitátis meæ sunt, gloriábor. Deus et Pater Dómini nostri Jesu Christi, qui est benedíctus in sæcula, scit quod non méntior. Damásci præpósitus gentis Arétæ regis, custodiébat civitátem Damascenórum, ut me comprehénderet: et per fené-

stram in porta dimissus sum per murum, et sic effugi manus ejus. Si gloriari oportet (non expedit quidem), veniam autem ad visiones, et revelationes Domini. Scio hominem in Christo ante annos quatuordecim, (sive in corpore nescio, sive extra corpus nescio, Deus scit), raptum hujusmodi usque ad tertium cælum. Et scio hujusmodi hominem, (sive in corpore, sive extra corpus nescio, Deus scit:) quoniam raptus est in paradysum: et audivit arcana verba, quæ non licet homini loqui. Pro hujusmodi gloriabor: pro me autem nihil gloriabor, nisi in infirmitatibus meis. Nam, et si volúero gloriari, non ero insipiens: veritatem enim dicam: parco autem, ne quis me existimet supra id quod videt in me, aut aliquid audit ex me. Et ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meæ, angelus satanæ, qui me colaphizet. Propter quod ter Dominum rogavi, ut discederet a me: et dixit mihi: Sufficit tibi grátia mea: nam virtus in infir-

cenes, intent on seizing me, and to escape from his hands I had to be let down through a window along the wall, in a hamper. If we are to boast (although boasting is out of place), I will go on to the visions and revelations the Lord has granted me. There is a man I know who was carried out of himself in Christ, fourteen years since; was his spirit in his body? I cannot tell. Was it apart from his body? I cannot tell; God knows. This man, at least, was carried up into the third heaven. I can only tell you that this man, with his spirit in his body, or with his spirit apart from his body, God knows which, not I, was carried up into Paradise, and heard mysteries which man is not allowed to utter. That is the man about whom I will boast; I will not boast about myself, except to tell you of my humiliations. It would not be vanity, if I had a mind to boast about such a man as that; I should only be telling the truth. But I will spare you the telling of it; I have no mind that anybody should think of me except as he sees me, as he hears me talking to him. And indeed, for fear that these surpassing revelations should make me proud, I was given a sting to distress my outward nature, an angel of Satan sent to rebuff me. Three

times it made me entreat the Lord to rid me of it; but he told me, My grace is enough for thee; my strength finds its full scope in thy weakness. More than ever, then, I delight to boast of the weaknesses that humiliate me, so that the strength of Christ may enshrine itself in me.

GRADUAL. (*Ps. 82, 19, 14*) Let the heathen know the meaning of God's name: acknowledge thee as the Most High, the Overlord of the earth. *V.* My God, send them whirling this way and that, like straw before the wind.

TRACT. (*Ps. 59, 4, 6*) Thou hast shaken the land, O Lord, and torn it asunder. *V.* Heal its wounds, for it trembles still. *V.* Protect thy faithful servants from the archers' onset; bring aid to the men thou lovest.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 8, 4-15*).

At that time: When a great multitude had gathered, and more came flocking to Jesus out of the cities, he spoke to them in a parable. Here is the sower gone out to sow his seed. And as he sowed, there were some grains that fell beside the path, so that they were trodden under foot, and the birds flew down and ate them.

mitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.

GRADUALE. (*Ps. 82, 19 et 14*) Sciant gentes, quoniam nomen tibi Deus: tu solus Altissimus super omnem terram. *V.* Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti.

TRACTUS. (*Ps. 59, 4 et 6*) Commovisti, Domine, terram, et conturbasti eam. *V.* Sana contritiones ejus, quia mota est. *V.* Ut fugiant a facie arcus: ut liberentur dilecti tui.

✠ Sequentia sancti Evangelii secundum Lucam. (*Luc. 8, 4-15*).

In illo tempore: Cum turba plurima convenirent, et de civitatibus properarent ad Jesum, dixit per similitudinem: Exiit, qui seminat, seminare semen suum: et dum seminat, aliud cecidit secus viam, et conculcatum est, et volucres celi comederunt illud. Et aliud cecidit supra petram: et natum aruit,

quia non habébat humórem. Et áliud cécidit inter spinas, et simul exórtæ spinæ suffocavérunt illud. Et áliud cécidit in terram bonam: et ortum fecit fructum céntuplum. Hæc dicens, clamábat: Qui habet aures audiéndi, áudiat. Interrogábant autem eum discípli ejus, quæ esset hæc parábola. Quibus ipse dixit: Vobis datum est nosse mystérium regni Dei, céteris autem in parábolis: ut vidéntes non vídeant, et audiéntes non intélligant. Est autem hæc parábola: Semen est verbum Dei. Qui autem secus viam, hi sunt qui áudiunt: deínde venit diábolus, et tollit verbum de corde eórum, ne credéntes salvi fiant. Nam qui supra petram: qui cum audierint, cum gáudio suscípíunt verbum: et hi radices non habent: qui ad tempus credunt, et in témpore tentatiónis recédunt. Quod autem in spinas cécidit: hi sunt, qui audiérunt, et a sollicitudinibus, et divítiis, et voluptátibus vitæ eúntes, suffocántur, et non réferunt fructum. Quod autem in bonam terram: hi sunt, qui in corde bono et óptimo audiéntes verbum ré-

And others fell on the rocks, where they withered as soon as they were up, because they had no moisture. And some fell among briers, and the briers grew up with them and smothered them. But others fell where the soil was good, and when these grew up they yielded a hundred-fold. So saying, he cried aloud, Listen, you that have ears to hear with.

Then his disciples asked him what this parable meant. And he told them, It is granted to you to understand the secret of God's kingdom; the rest must learn of it by parables, so that they can watch without seeing, and listen without understanding. The parable means this; the seed is God's word. Those by the wayside hear the word, and then the devil comes and takes it away from their hearts, so that they cannot find faith and be saved. Those on the rock, are those who entertain the word with joy as soon as they hear it, and yet have no roots; they last for a while, but in time of temptation they fall away. And the grain that fell among the briers stands for those who hear it, and then, going on their way, are stifled by the cares, the riches, and the pleasures of life, and never reach maturity. And the grain that fell in good soil stands for those who hear the word, and hold by

it with a noble and generous heart, and endure, and yield a harvest. Creed.

**OFFERTORY.** (Ps. 16, 5, 6-7) Do thou maintain my steps firm in thy own ways, never allowing my feet to stumble: turn thy ear towards me, and listen to my plea; show me, O Lord, the signal mercy that delivers thy suppliants who trust in thee.

**SECRET.** May the sacrifice we offer thee, Lord, give us ever new life and keep us safe: through our Lord.

*Additional Secrets, p. 485 or 487; Preface of the Holy Trinity, p. 527.*

**COMMUNION.** (Ps. 42, 4) I will go up to the altar of God, the giver of youth and happiness.

**POSTCOMMUNION.** - Humbly we beseech thy gracious goodness, almighty God, to grant that we whom thou renewest with thy sacrament may lead acceptable lives in thy service: through our Lord.

*Additional Postcommunions, p. 485 or 488.*

## QUINQUAGESIMA SUNDAY

Sunday of the Second Class

Station at S. Peter's

**INTROIT**  
(Ps. 30, 3-4)

**B**E thou my divine protector, my stronghold of defence, to keep me from

peril, et fructum afferunt in patientia.  
Credo.

**OFFERTORIUM.** (Ps. 16, 5, 6-7) Pérfice gressus meos in sémitis tuis, ut non moveántur vestigia mea: inclína aurem tuam, et exáudi verba mea: mirífica misericórdias tuas, qui salvos facis sperántes in te, Dómine.

**SECRETA.** Oblátum tibi, Dómine, sacrificium, vivíficet nos semper, et múniat. Per Dóminum.

*or 487; Preface of the*

**COMMUNIO.** (Ps. 42, 4) Introíbo ad altáre Dei, ad Deum qui lætíficat juventútem meam.

**POSTCOMMUNIO.** - Súpplíces te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, tibi étiam plácitis móribus dignánte deservíre concédas. Per Dóminum.

**INTROITUS**  
(Ps. 30, 3-4)

**E**Sto mihi in Deum protectórem, et in locum refúgii, ut salvum me

fácias: quóniam firma-  
méntum meum, et refú-  
gium meum es tu: et pro-  
pter nomen tuum dux mi-  
hi eris, et enútries me.  
(*Ps. ibid.*, 2) In te, Dó-  
mine, sperávi, non con-  
fúndar in ætérnum: in  
justítia tua líbera me, et  
éripe me. V. Glória Patri.

ORATIO. Preces no-  
stras, quæsumus, Dómi-  
ne, cleménter exáudi: at-  
que a peccatórum nostró-  
rum vínculis absolútos,  
ab omni nos adversitáte  
custódi. Per Dóminum.

harm. Thine to strengthen  
and defend me; thine, for  
thy own honour, to guide  
and nurture me. (*Ps. ibid.*,  
2) To thee, O Lord, I look  
for refuge, never let me be  
ashamed of my trust; in thy  
faithful care, deliver me, and  
set me free. V. Glory.

COLLECT. In pity heed  
thy people's prayers, we beg  
thee, Lord. Release us from  
the bonds of sin, and guard  
us against all adversity:  
through our Lord.

*Additional Collects, p. 485 or 487.*

Léctio Epístolæ beáti Pau-  
li Apóstoli ad Corín-  
thios. (*1 Cor. 13, 1-13*).

Fratres: Si linguis hó-  
minum loquar, et Ange-  
lórum, caritátem autem  
non hábeam, factus sum  
velut æs sonans, aut cým-  
balum tínniens. Et si ha-  
búero prophetíam, et nó-  
verim mystéria ómnia, et  
omnem sciéntiam: et si  
habúero omnem fidem, ita  
ut montes transférám, ca-  
ritátem autem non habúe-  
ro, nihil sum. Et si distri-  
búero in cibos páuperum  
omnes facultátes meas, et  
si tradídero corpus meum,  
ita ut árdeam, caritátem  
autem non habúero, nihil  
mihi prodest. Cáritas pá-  
tiens est, benígna est: Cá-  
ritas non æmulátur, non

Lesson from the Epistle of  
S. Paul the Apostle to the  
Corinthians. (*1 Cor. 13,*  
*1-13*).

Brethren: I may speak  
with every tongue that men  
and angels use; yet, if I  
lack charity, I am no better  
than echoing bronze, or the  
clash of cymbals. I may have  
powers of prophecy, no se-  
cret hidden from me, no  
knowledge too deep for me;  
I may have utter faith, so  
that I can move mountains;  
yet if I lack charity, I count  
for nothing. I may give away  
all that I have, to feed the  
poor; I may give myself up  
to be burnt at the stake; if  
I lack charity, it goes for  
nothing. Charity is patient,  
is kind; charity feels no en-  
vy; charity is never perverse  
or proud, never insolent; does

not claim its rights, cannot be provoked, does not brood over an injury; takes no pleasure in wrongdoing, but rejoices at the victory of truth; sustains, believes, hopes, endures, to the last. The time will come when we shall outgrow prophecy, when speaking with tongues will come to an end, when knowledge will be swept away; we shall never have finished with charity. Our knowledge, our prophecy, are only glimpses of the truth; and these glimpses will be swept away when the time of fulfilment comes. (Just so, when I was a child, I talked like a child, I had the intelligence, the thoughts of a child; since I became a man, I have outgrown childish ways.) At present, we are looking at a confused reflection in a mirror; then, we shall see face to face; now, I have only glimpses of knowledge; then, I shall recognize God as he has recognized me. Meanwhile, faith, hope and charity persist, all three; but the greatest of them all is charity.

**GRADUAL.** (*Ps. 76, 15, 16*) Thou art the God that alone doth work wonders: even to the Gentiles hast thou made thy power known. *V.* Thou hast forced them to set free thy people, the sons of Israel and of Joseph.

**TRACT.** (*Ps. 99, 1-2*) Let the whole earth keep holi-

agit pérperam, non inflátur, non est ambióiosa, non quærit quæ sua sunt, non irritátur, non cógitat malum, non gaudet super iniquitáte, congáudet autem veritáti: ómnia suffert, ómnia credit, ómnia sperat, ómnia sústinet. Cáritas numquam éxcidit: sive prophetiæ evacuábuntur, sive linguæ cessábunt, sive sciéntia destruétur. Ex parte enim cognóscimus, et ex parte prophetámus. Cum autem vénerit quod perféctum est, evacuábitur quod ex parte est. Cum essem párvulus, loquébar ut párvulus, sapiébam ut párvulus, cogitábam ut párvulus. Quando autem factus sum vir, evacuávi quæ erant párvuli. Vidémus nunc per spéculum in ænigmaté: tunc autem fácie ad fáciem. Nunc cognóscó ex parte: tunc autem cognóscam sicut et cógnitus sum. Nunc autem manent, fides, spes, cáritas, tria hæc: major autem horum est cáritas.

**GRADUALE.** (*Ps. 76, 15 et 16*) Tu es Deus qui facis mirabilia solus: notam fecísti in géntibus virtútem tuam. *V.* Libérásti in bráchio tuo pópulum tuum, filios Israel, et Joseph.

**TRACTUS.** (*Ps. 99, 1-2*) Jubiláte Deo, omnis

terra: servíte Dómino in lætítia. ʒ. Intráte in conspéctu ejus in exsultatióne: scitóte, quod Dóminus ipse est Deus. ʒ. Ipse fecit nos, et non ipsi nos: nos autem pópulus ejus, et oves páscluæ ejus.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 18, 31-43*).

In illo témpore: Assúmpsit Jesus duódecim discípulos suos, et ait illis: Ecce ascéndimus Jerosólymam, et consummabúntur ómnia, quæ scripta sunt per prophétas de Fílio hóminis. Tradétur enim Géntibus, et illudétur, et flagellábitur, et conspuétur: et postquam flagelláverint, occident eum, et tértia die resúrget. Et ipsi nihil horum intellexerunt, et erat verbum istud abscónditum ab eis, et non intelligébant quæ dicebántur. Factum est autem, cum appropinquáret Jéricho, cæcus quidam sedébat secus viam, mendicans. Et cum audíret turbam præteréuntem, interrogábat quid hoc esset. Dixérunt autem ei, quod Jesus Nazarénus transíret. Et clamávit, dicens: Jesu, fili David, miserére mei. Et qui præibant, increpábant eum ut tacéret. Ipse vero multo magis clamá-

day in God's honour: pay to the Lord the homage of your rejoicing. ʒ. Appear in his presence with glad hearts: learn that it is the Lord, no other, who is God. ʒ. We did not make ourselves, it was he that made us: we are his people, sheep of his own pasturing.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 18, 31-43*).

At this time: Jesus took the twelve apostles aside, and warned them, Now we are going up to Jerusalem, and all that has been written by the prophets about the Son of Man is to be accomplished. He will be given up to the Gentiles, and mocked, and beaten, and spat upon; they will scourge him, and then they will kill him; but on the third day he will rise again. They could make nothing of all this; his meaning was hidden from them, so that they could not understand what he said.

When he came near Jericho, there was a blind man sitting there by the wayside begging. And he, hearing a multitude passing by, asked what it meant; so they told him, that Jesus of Nazareth was going past. Whereupon he cried out, Jesus, son of David, have pity on me. Those who were in front rebuked him, and told him to be silent, but he cried out



all the more, Son of David, have pity on me. Then Jesus stopped, and gave orders that the man should be brought to him; and when he came close, he asked him, What wouldst thou have me do for thee? Lord, he said, give me back my sight. Jesus said to him, Receive thy sight; thy faith has brought thee recovery. And at once the man recovered his sight, and followed him, glorifying God; all the people, too, gave praise to God at seeing it.

Creed.

OFFERTORY. (Ps. 118, 12-13) Blessed art thou, O Lord; teach me to know thy will. By these lips let the awards thou makest ever be recorded.

SECRET. Lord, may this offering wash away our sins; may it sanctify thy servants, body and soul, making them fit to offer sacrifice: through our Lord.

*Additional Secrets, p. 485 or 487; Preface of the Holy Trinity, p. 527.*

COMMUNION. (Ps. 77, 29-30) They ate and took their fill; all they asked the Lord granted them: he would not disappoint them of their longing.

POSTCOMMUNION. - Almighty God, we pray that we who have received the

bat: Fili David, miserere mei. Stans autem Jesus, jussit illum adduci ad se. Et cum appropinquasset, interrogavit illum, dicens: Quid tibi vis faciam? At ille dixit: Domine, ut videam. Et Jesus dixit illi: Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum. Et omnis plebs ut vidit, dedit laudem Deo.

Credo.

OFFERTORIUM. (Ps. 118, 12-13) Benedictus es, Domine, doce me justificationes tuas: in labiis meis pronuntiavi omnia iudicia oris tui.

SECRETA. Hæc hostia, quæsumus, Domine, emundet nostra delicta: et ad sacrificium celebrandum, subditorum tibi corpora, mentesque sanctificet. Per Dominum.

COMMUNIO. (Ps. 77, 29-30) Manducaverunt, et saturati sunt nimis et desiderium eorum attulit eis Dominus: non sunt fraudati a desiderio suo.

POSTCOMMUNIO. - Quæsumus, omnipotens Deus: ut, qui cælestia ali-

ménta percépimus, per | bread of heaven may be  
hæc contra ómnia advérsa | strengthened by it against all  
muniámur. Per Dóminum. | adversity: through our Lord.

*Additional Postcommunions, p. 485 or 488.*

## ASH WEDNESDAY

Privileged Feria

### BLESSING OF THE ASHES

*Before the principal Mass the celebrant, in purple cope, goes to the altar. The Antiphon Veni Sancte Spíritus, p. 501, is sung.*

*The celebrant then goes to the Epistle corner of the altar, on which is placed a vessel containing ashes made from olive, palm, or other branches blessed on the preceding Palm Sunday. The celebrant says:*

Ÿ. Adjutórium nostrum  
in nómine Dómini. R. Qui  
fecit cælum et terram.

Ÿ. Sit nomen Dómini  
benedíctum. R. Ex hoc  
nunc, et usque in sæcu-  
lum.

Ÿ. Dómine, exáudi ora-  
tiónem meam. R. Et cla-  
mor meus ad te véniat.

Ÿ. Dóminus vobíscum.  
R. Et cum spíritu tuo.

Orémus. *Oratio*

Omnípotens sempitérne  
Deus, qui miseréris óm-  
nium, et nihil odísti eó-  
rum quæ fecísti, dissímu-  
lans peccáta hóminum  
propter poeniténtiam, qui  
étiam súbvenis in neces-  
sitáte laborántibus: be-  
ne ☩ dícere et sanctifi ☩  
cáre hos cíneres dignáre,  
quos causa sanctæ humi-

Ÿ. Our help is in the name  
of the Lord. R. Who made  
heaven and earth.

Ÿ. Blessed be the name of  
the Lord. R. From henceforth  
now and for ever.

Ÿ. Lord, heed my prayer.  
R. And let my cry be heard  
by thee.

Ÿ. The Lord be with you.  
R. And with thy spirit.

Let us pray. *Prayer*

Almighty everlasting God,  
who hast mercy on all and  
hatest nothing that thou hast  
made, who overlookest the  
sins of such as do penance  
and helpst such as are bur-  
dened with troubles; deign to  
☩ bless and to ☩ hallow  
these ashes, which, as a sign  
of humility and holy religion,  
thou hast ordained, after the

example of the men of Niniveh, that we should bear upon our foreheads unto the cleansing of our sins; and grant that by the invocation of thy name, all they who shall bear them upon their heads as an appeal to thy mercy may deserve to receive of thee the pardon of their sins, and today, so begin this holy fast that on the day of resurrection they may be worthy to draw nigh with purified hearts to the holy feast of Easter, and to receive never-ending glory in the life to come: through Christ our Lord. *℟.* Amen.

Let us pray. *Prayer*

Almighty, everlasting God, show mercy to those who repent, forgiveness to those who implore it. Deign to send thy holy angel down from heaven to *✠* bless and hallow *✠* these ashes, so that they may be a wholesome remedy for all who in humility invoke thy holy name and with guilty consciences accuse themselves, lamenting their crimes before thy divine clemency, or humbly and earnestly beseeching thy gracious lovingkindness. Grant to us who call upon thy holy name that all who are sprinkled with them, for the remission of their sins, may

litatis et sanctæ religionis, ad emundanda delicta nostra, super capita nostra ferre constituisti, more Ninivitarum; et da, per invocationem tui nominis, ut omnes, qui eos, ad deprecandam misericordiam tuam, super capita sua tulerint, a te mereantur omnium delictorum suorum veniam accipere, et hodie sic eorum jejunia sancta inchoare, ut in die Resurrectionis, purificatis mentibus, ad sanctum mereantur accedere Pascha, et in futuro perpetuam accipere gloriam. Per Christum Dominum nostrum. *℟.* Amen.

Orémus. *Oratio*

Omnípotens sempitérne Deus, parce pœnitentibus, propitiare supplicántibus: et mittere dignéris sanctum Angelum tuum de cælis, qui bene *✠* dicat, et sancti *✠* ficet hos cínères, ut sint remédium salúbre ómnibus nomen sanctum tuum humíliter implorántibus, ac semetípsos pro consciéntia delictórum suórum accusántibus, atque ante conspéctum divínæ cleméntiæ tuæ facínora sua deplorántibus, vel sereníssimam pietátem tuam suppliciter obnixéque flagitántibus: et præsta per invocationem sanctíssimi nóminis tui; ut, quicúmque eos super se aspérserint, pro redemptione pec-

catórum suórum, córporis sanitátem, et ánimæ tuté-  
lam percípiant. Per Chri-  
stum Dóminum nostrum.  
℟. Amen.

be safe and sound in body  
and soul: through Christ our  
Lord. ℟. Amen.

*Then, when the celebrant has put incense into the  
thurible, he sprinkles the ashes thrice with holy water,  
saying:*

In nómine Patris, et Fi-  
lii, et Spíritus Sancti.  
℟. Amen.

In the name of the Fa-  
ther, and of the Son, and of  
the Holy Ghost. ℟. Amen.

*He then incenses the ashes thrice.*

*When the blessing of the ashes has been completed,  
the choir sings the following antiphons, which may be  
repeated, if necessary:*

ANTIPHONA. (Ps. 68,  
17) Exáudi nos, Dómine,  
quóniam benigna est mi-  
sericórdia tua: secúndum  
multitúdinem miseriatió-  
num tuárum réspice in  
nos, Dómine. (Ps. *ibid.*,  
2) Salvum me fac, Deus:  
quóniam intravérunt aquæ  
usque ad ánimam meam.  
℣. Glória Patri.

*Exáudi nos is repeated.*

ALIA ANTIPH. (Joel.  
2, 17 et Esth. 13, 17) In-  
ter vestibulum et altáre  
plorábunt sacerdótes mi-  
nistri Dómini, et dicent:  
Parce, Dómine, parce pó-  
pulo tuo: et ne claudas  
ora canéntium te, Dómi-  
ne.

ALIA ANTIPH. (Joel.  
2, 13) Immutémur hábitu,  
in cínere et cilício: jeju-  
némus, et plorémus ante  
Dóminum: quia multum

ANTIPHON. (Ps. 68, 17)  
Listen to us, Lord, of thy  
gracious mercy, look down  
upon us in the abundance of  
thy pity, Lord. (Ps. *ibid.*, 2)

O God, save me; see how  
the waters close about me,  
threatening my very life.

℣. Glory.

*Listen to us is repeated.*

ANOTHER ANTIPHON.  
(Joel 2, 17; Es. 13, 17) Let  
the priests that wait upon  
the Lord make their lament  
between porch and altar, cry-  
ing, Spare thy people, Lord,  
spare them: do not silence,  
Lord, the lips that sing thy  
praise.

ANOTHER ANTIPHON.  
(Joel 2, 13) Changed be our  
vesture, ashes and sackcloth  
be all our wear: fasting and  
weeping let us come into the

Lord's presence, our God, so full of mercy and pardon for our sins. | *miséricors est dimittere peccáta nostra Deus noster.*

*While the Antiphons are being sung, the senior of the priests goes up to the altar and puts ashes on the celebrant who kneels before him. If no other priest is present, the celebrant kneels and puts ashes on his own head in silence. He then puts ashes on the clergy in order of rank, and afterwards on the laity, saying:*

(*Gen. 3, 19*) Remember, man, that you are dust, and into dust you will return. | (*Genes. 3, 19*) Memén-to, homo, quia pulvis es, et in púlverem revertéris.

*After the imposition of the ashes, the celebrant says the following prayer:*

¶. The Lord be with you. | ¶. Dóminus vobíscum.  
℟. And with thy spirit. | ℟. Et cum spírítu tuo.

Let us pray. *Prayer*

Lord, give us grace to inaugurate with holy fasting the defences of Christian warfare, so that we who are to fight against spiritual wickedness may be helped and strengthened by self-denial: through Christ our Lord. | *Orémus. Oratio*  
Concéde nobis, Dómine, præsidia militæ cristiánæ sanctis inchoáre jejúniis: ut contra spirítáles nequítias pugnáturi, continéntiæ muniámur auxiliis. Per Christum Dóminum nostrum. ℟. Amen.

## THE MASS

Station at S. Sabina's

### INTROIT

(*Wis. 11, 24, 25, 27*)

**T**Here is nothing, Lord, but claims thy pity; thou hatest nothing that thou hast made. When men repent thou dost overlook their sins and pardon them; art thou not the Lord, our own God? (*Ps. 56, 2*) Have mercy

### INTROITUS

(*Sap. 11, 24, 25 et 27*)

**M**iseréris ómnium, Dómine, et nihil odísti eórum quæ fecísti, dissimulans peccáta hóminum propter pæniténtiam et parcens illis: quia tu es Dóminus Deus noster. (*Ps. 56, 2*) Mise-

rere mei, Deus, miserere mei: quoniam in te confidit anima mea. V. Gloria Patri.

on me, O God, have mercy on me: here is a soul that puts its trust in thee. V. Glory.

*At High Mass, the celebrant having sung Dominus vobiscum and Orémus, the deacon, genuflecting, sings:*

Flectámus génua.

| Let us kneel.

*All present, except the celebrant, also genuflect, and the subdeacon immediately sings:*

Leváte.

| Arise.

*All rise and the celebrant sings the Collect.*

*In a Low Mass, the priest says, Flectámus génua, genuflects and rises immediately, as the server says, Leváte.*

ORATIO. Præsta, Dómine, fidélibus tuis: ut jejniórum veneránda solémnia, et cóngrua pietáte suscípiant, et secúra devotióne percúrrant. Per Dóminum.

COLLECT. Grant to thy faithful, Lord, that they may enter upon the solemn observance of the fast with fitting piety, and pass through it with untroubled devotion: through our Lord.

*Additional Collects from the Prayers for the Seasons, p. 489.*

Léctio Joélis Prophætæ.  
(Joel. 2, 12-19).

Lesson from the Prophet Joel. (Joel 2, 12-19).

Hæc dicit Dóminus: Convertímini ad me in toto corde vestro, in jejúnio, et in fletu, et in planctu. Et scíndite corda vestra, et non vestiménta vestra, et convertímini ad Dóminum Deum vestrum: quia benígnus, et miséricors est, pátiens, et multæ misericórdiæ, et præstábilis super malítia. Quis scit, si convertátur, et ignóscat, et relínquat post se benedictiónem, sacrificium,

This is the Lord's message to you: Turn the whole bent of your hearts back to me, with fasting and with mourners' tears. It is your hearts, not the garments you wear, that must be torn asunder. Come back to the Lord your God; he is ever gracious and merciful, ever patient and rich in pardon, and when he threatens punishment, he is ready to forgive. Who knows but he will relent, and be appeased, and leave you

after all with a blessing; leave you joyfully offering sacrifices and libations to the Lord your God? Blow the trumpet in the streets of Sion, proclaim a fast, give a call to prayer. The whole people must be summoned to this sacred meeting; bid the old men come, gather even the children, even babes at the breast; man and wife, newly married, must leave the bed and bower. Let the priests that wait upon the Lord make their lament between porch and altar, crying, Spare thy people, Lord, spare them; thy chosen servants, do not put them to the shame of obeying heathen masters. Wilt thou let the Gentiles ask, What has become of their God? The Lord loves his land too well for that; he is sparing his people. His answer comes to them, Behold, I will send you corn and wine and oil, to your hearts' content; no more will I let the nations mock you.

GRADUAL. (*Ps. 56, 2, 4*) Have mercy on me, O God, have mercy on me, here is a soul that puts its trust in thee. *v.* He sent aid from heaven to deliver me, and threw my oppressors into confusion.

TRACT. (*Ps. 102, 10*) Lord, do not treat us as our sins deserve; do not exact the penalty of our wrong-doing. *v.* (*Ps. 78, 8-9*) Lord, forget

et libámen Dómino Deo vestro? Cánite tuba in Sion, sanctificáte jejúnium, vocáte cœtum, congregáte pópulum, sanctificáte ecclésiám, coadunáte senes, congregáte párvulos, et sugéntes úbera: egrediá-tur sponsus de cubíli suo, et sponsa de thálamo suo. Inter vestibulum et altáre plorábunt sacerdótes minístri Dómini, et dicent: Parce, Dómine, parce pópulo tuo: et ne des hereditátem tuam in oppróbrium, ut dominéntur eis nátiónes. Quare dicunt in pópulis: Ubi est Deus eórum? Zelátus est Dóminus terram suam, et pépercit pópulo suo. Et respóndit Dóminus, et dixit pópulo suo: Ecce ego mittam vobis fruméntum, et vinum, et óleum, et replebímmini eis: et non dabo vos ultra oppróbrium in géntibus.

GRADUALE. (*Ps. 56, 2 et 4*) Miserére mei, Deus, miserére mei: quóniam in te confídít ánima mea. *v.* Misit de cælo, et liberávit me, dedit in oppróbrium conculcántes me.

TRACTUS. (*Ps. 102, 10*). Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras

retribuas nobis. V. (Ps. 78, 8-9) Dómine, ne memínēris iniquitátum nostrárum antiquárum: cito anticipē nos misericórdiæ tuæ, quia páuperes facti sumus nímis. (*Here all genuflect.*) V. Adjuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 6, 16-21*).

In illo témpore: Docébat Jesus discipulos suos, dicens: Cum jejunátis, nolíte fieri sicut hypócritæ, tristes. Extérminant enim fácies suas, ut appáreant homínibus jejúnantes. Amen dico vobis, quia recepérunt mercédem suam. Tu autem, cum jejúnas, unge caput tuum, et faciē tuam lava, ne videáris homínibus jejúnans, sed Patri tuo, qui est in abscóndito: et Pater tuus, qui videt in abscóndito, reddet tibi. Nolíte thesaurizáre vobis thesauros in terra: ubi ærúgo, et tinea demolítur: et ubi fures effódiunt, et furántur. Thesaurizáte autem vobis thesauros in cælo: ubi neque ærúgo, neque tinea demolítur; et ubi fures non effódiunt, nec furántur. Ubi enim

the long record of our sins, and haste in mercy to our side; never was need so sore as this. (*Here all genuflect.*)

V. O God, our Saviour, help us: deliver us, Lord, for the glory of thy name, and pardon our sins for the sake of thy own renown.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 6, 16-21*).

At this time: Jesus said to his disciples: When you fast, do not shew it by gloomy looks, as the hypocrites do. They make their faces unsightly, so that men can see they are fasting; believe me, they have their reward already. But do thou, at thy times of fasting, anoint thy head and wash thy face, so that thy fast may not be known to men, but to thy Father who dwells in secret; and then thy Father, who sees what is done in secret, will reward thee.

Do not lay up treasure for yourselves on earth, where there is moth and rust to consume it, where there are thieves to break in and steal it; lay up treasure for yourselves in heaven, where there is no moth or rust to consume it, no thieves to break in and steal. Where your



treasure-house is, there your heart is too.

**OFFERTORY.** (Ps. 29, 2-3) Praise to thee, Lord, thou hast taken me under thy protection, and baulked my enemies of their will: I cried out to thee O Lord, and thou didst grant me recovery.

**SECRET.** Lord, make us truly fit to offer up these gifts, with which we celebrate the beginning of this sacred observance: through our Lord.

*Additional Secrets, p. 489; Preface for Lent, p. 521, which is said every day till the eve of Passion Sunday inclusive, except on feasts which have a Preface of their own.*

**COMMUNION.** (Ps. 1, 2, 3) He whose heart is set on the law of the Lord, day and night, shall yield his fruit when the season comes.

**POSTCOMMUNION.** - May the sacrament of which we have partaken, Lord, bring us help; may our fasts please thee, and prove a remedy for us: through our Lord.

*Additional Postcommunions, p. 490.*

*The celebrant continues:*

Let us pray.

*Then at High Mass, the deacon turns to the people and sings:*

Bow down your heads before God.

*Otherwise this is said by the priest, who then recites the following Prayer over the people:*

est thesaurus tuus, ibi est et cor tuum.

**OFFERTORIUM.** (Ps. 29, 2-3) Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimicos meos super me: Dómine Deus meus, clamávi ad te, et sanásti me.

**SECRETA.** Fac nos, quæsumus, Dómine, his munéribus offeréndis conveniénter aptári: quibus ipsíus venerábilis sacraménti celebrámus exórdium. Per Dóminum.

**COMMUNIO.** (Ps. 1, 2 et 3) Qui meditábitur in lege Dómini die ac nocte, dabit fructum suum in témpore suo.

**POSTCOMMUNIO.** - Percépta nobis, Dómine, præbeant sacraménta subsidium: ut tibi grata sint nostra jejúnia, et nobis proficiant ad medélam. Per Dóminum.

| Orémus.

| Humiliáte cápita vestra Deo.

**ORATIO.** Inclínantes se, Dómine, majestáti tuæ, propitiátus inténde: ut, qui divíno múnere sunt refécti, cæléstibus semper nutriántur auxiliis. Per Dóminum.

**PRAYER.** Look graciously, Lord, upon those who bow themselves before thy majesty, so that they who have been refreshed by the divine gift may be nourished evermore by heavenly aids: through our Lord.

## THURSDAY AFTER ASH WEDNESDAY

Station at S. George's

### INTROITUS

(Ps. 54, 17, 19, 20 et 23)

**D**UM clamárem ad Dóminum, exáudivit vocem meam ab his, qui appropínquant mihi, et humiliávit eos, qui est ante sæcula, et manet in ætérnum: jacta cogitátum tuum in Dómino, et ipse te enútriet. (Ps. *ibid.*, 2-3) Exáudi, Deus, oratióne meam, et ne despéxeris deprecationem meam: inténde mihi, et exáudi me. *V.* Glória Patri.

Orémus. Flectámus genua. *R.* Leváte.

**ORATIO.** Deus, qui culpa offénderis, pœniténtia placáris: preces pópuli tui supplicántis propitiús respice; et flagélla tuæ iracúndiæ, quæ pro peccátis nostris merémur, avérte. Per Dóminum.

### INTROIT

(Ps. 54, 17, 19, 20, 23)

**S**Till I will call upon the Lord; he, who reigned before time was, and ever shall reign, will listen to me, will bring my enemies low: cast the burden of thy cares upon the Lord, and he will sustain thee. (Ps. *ibid.*, 2-3) Give audience to my prayer, O God; do not spurn this plea of mine, but listen and give answer. *V.* Glory.

Let us pray. Let us kneel. *R.* Arise.

**COLLECT.** God, who art offended by sin and appeased by penitence, look favourably upon the prayers of thy suppliant people, and though for our sins we deserve it, turn away the scourge of thy wrath: through our Lord.

*Additional Collects, p. 489.*

Léctio Isaíæ Prophétæ. (Isai. 38, 1-6).

In diébus illis: Ægro-távit Ezechías usque ad

Lesson from the Prophet Isaias. (Isaias 38, 1-6).

At this time: Ezechias fell sick, and was at death's door;

indeed the prophet Isaias, son of Amos, visited him with this message from the Lord, Put thy affairs in order; it is death that awaits thee, not recovery. At this Ezechias turned his face towards the wall, and prayed to the Lord thus: Remember, Lord, I entreat thee, a life that has kept true to thee, an innocent heart; how I did ever what was thy will. And Ezechias wept bitterly. And thereupon the word of the Lord came to Isaias, Go and tell Ezechias, Here is a message to thee from the Lord, the God of thy father David. I have listened to thy prayer, and marked thy tears: be it so, I will add fifteen years to thy life. And I will save thee and thy city from the power of the Assyrian king; I will be its protector.

GRADUAL. (*Ps. 54, 23, 17, 18, 19*) Cast the burden of thy cares upon the Lord, and he will sustain thee. *V.* Still I will call upon the Lord; he will listen to me, he will rescue me from my enemies. *Cast the burden.*

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 8, 5-13*).

At this time, when Jesus had entered Capharnaum, a centurion came to him, asking for his aid; Lord, he said, I

mortem: et introivit ad eum Isaias filius Amos propheta, et dixit ei: Hæc dicit Dominus: Dispone domui tuæ, quia morieris tu, et non vives. Et convertit Ezechias faciem suam ad parietem, et oravit ad Dominum, et dixit: Obsecro, Domine, memento, quæso, quomodo ambulaverim coram te in veritate, et in corde perfecto, et quod bonum est in oculis tuis fecerim. Et flevit Ezechias fletu magno. Et factum est verbum Domini ad Isaiam, dicens: Vade, et dic Ezechiae: Hæc dicit Dominus Deus David patris tui: Audivi orationem tuam, et vidi lachrimas tuas: ecce ego adjiciam super dies tuos quindecim annos: et de manu regis Assyriorum eruum te, et civitatem istam, et protegam eam.

GRADUALE. (*Ps. 54, 23, 17, 18 et 19*) Jacta cogitatum tuum in Domino, et ipse te enutriet. *V.* Dum clamarem ad Dominum, exaudivit vocem meam ab his, qui appropinquant mihi. *Jacta cogitatum.*

✠ Sequentia sancti Evangelii secundum Matthæum. (*Matth. 8, 5-13*).

In illo tempore: Cum introisset Jesus Capharnaum, accessit ad eum centurio, rogans eum, et

dicens: Dómine, puer meus jacet in domo paralýticus, et male torquétur. Et ait illi Jesus: Ego véniam, et curábo eum. Et respondens centúrio, ait: Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huic: Vade, et vadit; et álíi: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Jesus, mirátus est, et sequéntibus se dixit: Amen dico vobis, non invéni tantam fidem in Israel. Dico autem vobis, quod multi ab Oriénte et Occidénté vénient, et recumbent cum Abraham, et Isaac, et Jacob in regno cælórum: filii autem regni ejiciéntur in ténebras exterióres: ibi erit fletus, et stridor déntium. Et dixit Jesus centurióni: Vade, et sicut credidísti, fiat tibi. Et sanátus est puer in illa hora.

OFFERTORIUM. (*Ps.* 24, 1-3) Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimíci mei: éternim univérsi, qui te exspectant, non confundéntur.

have a servant lying sick at my house, cruelly tormented with the palsy. Jesus said to him, I will come and heal him. But the centurion answered, Lord, I am not worthy to receive thee under my roof; my servant will be healed if thou wilt only speak a word of command. I too know what it is to obey authority; I have soldiers under me, and I say, Go, to one man, and he goes, or, Come, to another, and he comes, or, Do this, to my servant, and he does it. When he heard that, Jesus said to his followers in amazement, Believe me, I have not found faith like this, even in Israel. And this I tell you, that there are many who will come from the east and from the west, and will take their places in the kingdom of God with Abraham and Isaac and Jacob, while that kingdom's own sons are cast into the darkness without, where there will be weeping, and gnashing of teeth. And to the centurion Jesus said, Go then; let it be done to thee as thy faith foretold. And at that hour his servant was healed.

OFFERTORY. (*Ps.* 24, 1-3) All my heart, Lord, goes out to thee; my God, I trust in thee, do not belie my trust. Be it not said that my enemies triumphed over me; nay, who ever waited for thy help, and waited in vain?

**SECRET.** Look favourably, Lord, upon these dedicated offerings, so that they may help our devotion and our salvation: through our Lord.

**SECRETA.** Sacrificiis præsentibus, Dómine, quæsumus, inténde placátus: ut et devotióni nostræ proficiant, et salúti. Per Dóminum.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

**COMMUNION.** (Ps. 50, 21) Thou wilt take pleasure in lawful sacrifice, in gifts and burnt-offerings upon thy altar, O Lord.

**COMMUNIO.** (Ps. 50, 21) Acceptábis sacrificium justitiæ, oblatiões, et holocáusta, super altáre tuum, Dómine.

**POSTCOMMUNION.** - We who have received the blessing of thy heaven-sent gift, almighty God, humbly beseech thee that in it we may find not only a source of grace, but our very salvation: through our Lord.

**POSTCOMMUNIO.** - Cæléstis doni benedictiõe percépta: súpplīces te, Deus omnípotens, deprecámur; ut hoc idem nobis et sacraménti causa sit, et salútis. Per Dóminum.

*Additional Postcommunions, p. 490.*

*Over the people:* Let us pray. Bow down your heads before God.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

**PRAYER.** Spare, O spare thy people, Lord! They have been rightly chastened by thy scourges; now, in thy pity, let them breathe again: through our Lord.

**ORATIO.** Parce, Dómine, parce pópulo tuo: ut dignis flagellatiõibus castigátus, in tua miseratione respíret. Per Dóminum.

## FRIDAY AFTER ASH WEDNESDAY

Station at Saints John and Paul

**INTROIT**  
(Ps. 29, 11)

**W**ith pity the Lord heard me: the Lord himself now took my part.

**INTROITUS**  
(Ps. 29, 11)

**A**Udívit Dóminus, et misértus est mihi: Dóminus factus est adjú-

tor meus. (*Ps. ibid.*, 2) Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. V. Glória Patri.

Orémus. Flectámus gēnua. R. Leváte.

ORATIO. Inchoáta jejúnia, quæsumus, Dómine, benígno favóre proséquare: ut observántiam, quam corporáliter exhibémus, méntibus étiam sincéris exercére valeámus. Per Dóminum.

(*Ps. ibid.*, 2) Praise to thee, Lord, thou hast taken me under thy protection: and balked my enemies of their will. V. Glory.

Let us pray. Let us kneel. R. Arise.

COLLECT. Let thy gracious kindness, Lord, accompany the fast we have begun. Strengthen us, we pray thee, so that our bodily penance may also be a truly spiritual exercise: through our Lord.

*Additional Collects, p. 489.*

Léctio Isaíæ Prophétæ. (*Isai. 58, 1-9*).

Hæc dicit Dóminus Deus: Clama, ne cesses: quasi tuba exálta vocem tuam: et annúntia pópulo meo scélera eórum, et dómui Jacob peccáta eórum.

Me étenim de die in diem quærunt, et scire vias meas volunt: quasi gens, quæ justítiam fécerit, et iudícium Dei sui non derelíquerit: rogant me iudícia justítiæ: appropinquáre Deo volunt. Quare jejunávimus, et non asperxísti: humiliávimus ánimas nostras, et nescísti?

Ecce in die jejúnii vestri invenítur volúntas vestra, et omnes debitóres vestros repétitis. Ecce ad lites, et contentiónes jejunátis, et

Lesson from the Prophet Isaias. (*Isaias 58, 1-9*).

This is the message of the Lord God: Cry aloud, never ceasing, raise thy voice like a trumpet-call, and tell my people of their transgressions, tell the sons of Jacob of their guilt. Day after day they have recourse to me, and would fain call my dealings with them in question, as if they were a nation that had done all its duty, never swerved from the decrees of its God. They ask for proof of my faithfulness, would fain bring a plea against their God. Why hadst thou no eye for it (they ask) when we fasted; why didst thou pay no attention, when we humbled ourselves before thee? Fasting—days when you carry out your own pleasure, distraín upon all your debtors! Your fasting

leads only to lawsuits and quarrels; you come to blows, and profane it. You must keep a better fast than you have kept hitherto, if your voices are to make themselves heard above. Do you think such fasting, such a day of self-abasement, is all that I demand? Is it enough, that a man should bend himself double, and make his bed on sackcloth and ashes? Is that all you mean by a fasting-day, that is to win the Lord's favour? No, the fast I demand is something other. Abandon the wrongful claim, ease the insupportable burden, set free the over-driven, away with every yoke that galls! Share thy bread with the hungry, give the poor and the vagrant a welcome to thy house; if thou shouldst meet one that goes naked, clothe him; do not turn away from thy own flesh and blood. Then, sudden as the dawn, the light thou longest for will break upon thee, in a moment thy health shall find fresh vigour; thy righteousness shall lead thee on thy journey, and the brightness of the Lord's presence close thy ranks behind. Then the Lord will listen to thee when thou callest on him; thy cry will bring his answer, I am here at thy side.

**GRADUAL.** (Ps. 26, 4)  
One request have I ever made of the Lord, let me claim it still, to dwell in the Lord's house. *ŷ.* Gazing at the beau-

percútis pugno ímpie. Nolíte jejúnare sicut usque ad hanc diem, ut audiátur in excélsó clamor vester. Numquid tale est jejúnium, quod elégi, per diem affligere hóminem ánimam suam? numquid contorquére quasi círculum caput suum, et saccum et cínerem stérnere?

numquid istud vocábis jejúnium, et diem acceptábilem Dómino? Nonne hoc est magis jejúnium quod elégi? dissólve colligatiónes impietátis, solve fascículos deprimentes: dímítte eos, qui confrácti sunt, líberos, et omne onus dirúmpe. Frange esuriénti panem tuum, et egénos, vagósque induc in domum tuam: cum víderis nudum, óperi eum et carnem tuam ne despéxeris. Tunc erúmpet quasi mane lumen tuum, et sánitas tua cítiús oriétur et anteíbit fáciem tuam justítia tua, et glória Dómini cólliget te. Tunc invocábis, et Dóminus exáudiet: clamábis, et dicet: Ecce adsum.

**GRADUALE.** (Ps. 26, 4)  
Unam pétii a Dómino, hanc requíram, ut inhábitem in domo Dómini. *ŷ.* Ut vídeam voluptátem

Dómini, et prótegar a templo sancto ejus.

TRACTUS. (Ps. 102, 10). Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. V. (Ps. 78, 8-9) Dómine, ne memínaris iniquitátum nostrárum antiquárum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. (*Here all genuflect.*) V. Adjuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 5, 43-48 et 6, 1-4*).

In illo témpore: Docébat Jesus discípulos suos, dicens: Audístis quia dictum est: Díliges próximum tuum, et ódio habébis inimícum tuum. Ego autem dico vobis: Dígite inimícos vestros, benefácte his, qui odérunt vos: et oráte pro persecúntibus, et calumniántibus vos: ut sitis filii Patris vestri, qui in cælis est: qui solem suum oríri facit super bonos et malos, et pluit super justos et injústos. Si enim díligitis eos, qui vos díligunt, quam mercédem habébitis? non-

ty of the Lord, haunting his sanctuary.

TRACT. (Ps. 102, 10) Lord do not treat us as our sins deserve; do not exact the penalty of our wrong-doing.

V. (Ps. 78, 8-9) Lord, forget the long record of our sins, and haste in mercy to our side; never was need so sore as this. (*Here all genuflect.*)

V. O God, our Saviour, help us: deliver us, Lord, for the glory of thy name, and pardon our sins for the sake of thy own renown.

✠ Continuation of the Holy Gospel according, S. Matthew. (*Matt. 5, 43-48; 6, 1-4*).

At this time Jesus said to his disciples: You have heard that it was said, Thou shalt love thy neighbour and hate thy enemy. But I tell you, Love your enemies, do good to those who hate you, pray for those who persecute and insult you, that so you may be true sons of your Father in heaven, who makes his sun rise on the evil and equally on the good, his rain fall on the just and equally on the unjust. If you love those who love you, what title have you to a reward? Will not the publicans do as much? If you greet none but your brethren,



what are you doing more than others? Will not the very heathen do as much? But you are to be perfect, as your heavenly Father is perfect. Be sure you do not perform your acts of piety before men, for them to watch; if you do that, you have no title to a reward from your Father who is in heaven. Thus, when thou givest alms, do not sound a trumpet before thee, as the hypocrites do in synagogues and in streets, to win the esteem of men. Believe me, they have their reward already. But when thou givest alms, thou shalt not so much as let thy left hand know what thy right hand is doing, so secret is thy almsgiving to be; and then thy Father, who sees what is done in secret, will reward thee.

OFFERTORY. (*Ps. 118, 154, 125*) Lord, true to thy promise, grant me life: teach me thy decrees.

SECRET. Grant, we pray thee, Lord, that the Lenten observance which we offer up in sacrifice may render our souls acceptable to thee, and make us readier in self-denial: through our Lord.

ne et publicáni hoc faciunt? Et si salutaveritis fratres vestros tantum, quid ámplius faciatis? nonne et éthnici hoc faciunt? Estóte ergo vos perfecti, sicut et Pater vester cæléstis perfectus est. Atténdite ne justítiam vestram faciátis coram homínibus, ut videámini ab eis: alióquin mercédem non habébitis apud Patrem vestrum, qui in cælis est. Cum ergo facis eleemósynam, noli tuba cánere ante te, sicut hypócritæ faciunt in synagógis, et in vicis, ut honorificéntur ab homínibus. Amen dico vobis, recepérunt mercédem suam. Te autem faciente eleemósynam, nésciat sinistra tua, quid faciat dextera tua, ut sit eleemósyna tua in abscondito, et Pater tuus, qui videt in abscondito, reddet tibi.

OFFERTORIUM. (*Ps. 118, 154 et 125*) Dómine, vivífica me secúndum elóquium tuum: ut sciam testimónia tua.

SECRETA. Sacrificium, Dómine, observántiæ quadragesimális, quod offérimus, præsta, quæsumus: ut tibi et mentes nostras reddat accéptas, et conti-néntiæ promptióriis nobis tríbuat facultátem. Per Dóminum.

**COMMUNIO.** (Ps. 2, 11-12) Servíte Dómino in timóre, et exsultáte ei cum tremóre: apprehéndite disciplinam, ne pe-reátis de via justa.

**POSTCOMMUNIO.** - Spíritum nobis, Dómine, tuæ caritátis infúnde: ut, quos uno pane cælésti satiásti, tua fácias pietáte concórdes. Per Dóminum... in unitáte ejúsdem.

**COMMUNION.** (Ps. 2, 11-12) Tremble, and serve the Lord, rejoicing in his presence, but with awe in your hearts: kiss the rod, lest you should go astray from the sure path.

**POSTCOMMUNION.** - Pour into our hearts, O Lord, the Spirit of thy love, so that we who have eaten our fill of one and the same heavenly bread may, through thy goodness, come to be of one mind: through our Lord... in the unity of the same Holy Spirit.

*Additional Postcommunions, p. 490.*

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

**ORATIO.** Tuére, Dómine, pópulum tuum, et ab ómnibus peccátis cleménter emúnda: quia nulla ei nocébit advérsitas, si nulla ei dominétur iniquitas. Per Dóminum.

*Over the people:* Let us pray. Bow down your heads before God.

**PRAYER.** Protect thy people, Lord, and mercifully wash all their sins away, for if no wickedness hold sway in them, no enemy shall hurt them: through our Lord.

## SATURDAY AFTER ASH WEDNESDAY

Station at S. Trypho's

### INTROITUS

(Ps. 29, 11)

**A** Udívit Dóminus, et misértus est mihi: Dóminus factus est adjutor meus. (Ps. *ibid.*, 2) Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. †. Glória Patri.

### INTROIT

(Ps. 29, 11)

**W** ith pity the Lord heard me; the Lord himself now took my part. (Ps. *ibid.*, 2) Praise to thee, Lord, thou hast taken me under thy protection, and balked my enemies of their will. †. Glory.

Let us pray. Let us kneel.  
R. Arise.

**COLLECT.** Give heed to our entreaties, Lord, that we may keep with devout observance this solemn fast, wholesomely ordained for healing body and soul: through our Lord.

**Orémus.** Flectámus gé-  
nua. R. Leváte.

**ORATIO.** Adésto, Dó-  
mine, supplicatióibus no-  
stris: et concéde; ut hoc  
solémne jejúnium, quod  
animábus corporibúque  
curándis salúriter insti-  
tútum est, devóto servítio  
celebrémus. Per Dómi-  
num.

*Additional Collects, p. 489.*

Lesson from the Prophet  
Isaias. (*Isaias 58, 9-14*).

This is the message of the Lord God: If thou wilt banish from thy midst oppres-  
sion, and the finger pointed scornfully, and the plotting of harm, if thou wilt spend thyself in giving food to the hungry, and relieving the afflicted, then light shall spring up for thee in the darkness, and what was thy darkness shall be noon-day; and the Lord will give thee rest continually, satisfying thy soul with comfort and thy body with ease. Thou wilt be as secure as a well-watered garden, as a spring whose waters never fail. In thy land, the immemorial ruins shall be re-built, thou wilt restore the foundations of long ago; this shall be thy renown, to repair the broken walls, to restore by-ways to safe use. If thou wilt so guide thy steps as not to profane my sabbath, by carrying out thy own pleasure on the day I have sanctified;

**Léctio** Isaíæ Prophétæ.  
(*Isai. 58, 9-14*).

**Hæc** dicit Dóminus  
Deus: Si abstúleris de  
médio tui caténam, et de-  
sieris exténdere dígitum,  
et loqui quod non prod-  
est. Cum effúderis esu-  
riénti ánimam tuam, et  
ánimam afflíctam repléve-  
ris, oriétur in ténebris lux  
tua, et ténebræ tuæ erunt  
sicut merídiés. Et réquiem  
tibi dabit Dóminus sem-  
per, et implébit splendó-  
ribus ánimam tuam, et os-  
sa tua liberábit, et eris  
quasi hortus irriguus, et  
sicut fons aquárum, cujus  
non defícient aquæ. Et æ-  
dificabúntur in te déserta  
sæculórum: fundaménta  
generatiónis et generatió-  
nis suscitábis: et vocáberis  
ædificátor sèpium, avér-  
tens sémítas in quiétém.  
Si avérteris a sábbato pe-  
dem tuum, fácere volun-  
tátem tuam in die sancto  
meo, et vocáveris sábbá-  
tum delicátum, et sanctum

Dómini gloriósum, et gloriificáveris eum, dum non facis vias tuas, et non invenitur volúntas tua, ut loquáris sermónem: tunc delectáberis super Dómino: et sustóllam te super altitúdines terræ, et cibábo te hereditáte Jacob patris tui. Os enim Dómini locútum est.

GRADUALE. (Ps. 26, 4) Unam pétii a Dómino, hanc requíram, ut inhábitem in domo Dómini. ¶ Ut vídeam voluptátem Dómini, et prótegar a templo sancto ejus. *Unam pétii.*

✠ Sequéntia sancti Evangelíi secúndum Marcum. (Marc. 6, 47-56).

In illo témpore: Cum sero esset, erat navis in médio mari, et Jesus solus in terra. Et videns discípulos laborántes in remigándo (erat enim ventus contrárius eis), et circa quartam vigíliam noctis venit ad eos ámbulans supra mare: et volébat præteríre eos. At illi, ut vidérunt eum ambulántem supra mare, putavérunt phantásma esse, et exclamavérunt. Omnes enim vidérunt eum, et conturbáti sunt. Et statim locú-

if thou wilt hold the sabbath a precious thing the Lord hath hallowed and honoured, and wilt honour it thyself, instead of going on thy own way, and carrying out thy own pleasure, and whiling it away in gossip; then thou shalt find thy delight in the Lord, and I will carry thee aloft, high above all the high places of the land, and satisfy thy hunger for the inheritance thy father Jacob had; the Lord's own lips have promised it.

GRADUAL. (Ps. 26, 4) One request I have ever made of the Lord, let me claim it still, to dwell in the Lord's house. ¶ Gazing at the beauty of the Lord, haunting his sanctuary. *One request.*

✠ Continuation of the Holy Gospel according to S. Mark. (Mark 6, 47-56).

At this time: Twilight had already come, and the boat was half-way across the sea, while he was on the shore alone. And when the night had reached its fourth quarter, seeing them hard put to it with rowing (for the wind was against them), he came to them, walking on the sea, and made as if to pass them by. When they saw him walking on the sea, they thought it was an apparition, and cried aloud, for all had seen him, and were full of dismay. But now he spoke to them; Take

courage, he said, it is myself; do not be afraid. So he came to them on board the boat, and thereupon the wind dropped. And they were astonished out of all measure; they had not grasped the lesson of the loaves, so dull-ed were their hearts.

When they had crossed, they came to shore at Genesareth and moored there. As soon as they had disembarked, he was recognized, and they ran off into all the country round, and began bringing the sick after him, beds and all, wherever they heard he was. And wherever he entered villages, or farmsteads, or towns, they used to lay the sick down in the open streets, and beg him to let them touch even the hem of his cloak; and all those who touched him recovered.

**OFFERTORY.** (*Ps. 118, 154, 125*) True to thy promise, grant me life, teach me thy decrees.

**SECRET.** Make ready our hearts, we beseech thee, Lord, for the solemn keeping of this fast: that we may ever offer up these worshipful sacrifices with sober minds: through our Lord.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

**COMMUNION.** (*Ps. 2, 11-12*) Tremble, and serve the Lord, rejoicing in his

tus est cum eis, et dixit eis: Confidite, ego sum, nolite timere. Et ascendit ad illos in navim, et cessavit ventus. Et plus magis intra se stupébant: non enim intellexérunt de pá-nibus: erat enim cor eó-rum obcæcátum. Et cum transfretássent, venérunt in terram Genésareth, et applicuérunt. Cumque egréssi essent de naví, continuo cognovérunt eum: et percurréntes univérsam regiónem illam, coépérunt in grabátis eos, qui se male habébant, circumfê-re ubi audiébant eum esse. Et quocúmque introíbat, in vicos, vel in villas, aut civitátes, in platéis ponébant infírmos, et deprecabántur eum, ut vel fimbriam vestiménti ejus tangerent: et quotquot tangébant eum, salvi fiébant.

**OFFERTORIUM.** (*Ps. 118, 154 et 125*) Dómine, vivífica me secúndum eló-quium tuum: ut sciam testimónia tua.

**SECRETA.** Præpara nos, quæsumus, Dómine, hujus abstinentiæ festívis officiis: ut hæc sacrificia veneránda sóbriis semper méntibus celebrémus. Per Dóminum.

**COMMUNIO.** (*Ps. 2, 11-12*) Servíte Dómino in timóre, et exsultáte ei

cum tremóre: apprehéndite disciplínam, ne peréatis de via justa.

POSTCOMMUNIO. - Cæléstis vitæ múnere vegetáti, quæsumus, Dómine: ut, quod est nobis in præsénti vita mystérium, fiat æternitátis auxiliúm. Per Dóminum.

presence, but with awe in your hearts: kiss the rod, lest you should go astray from the sure path.

POSTCOMMUNION. - Fortified by the bread of heavenly life which thou hast given us, Lord, we pray that what we receive sacramentally in this world may be our stay for all eternity: through our Lord.

*Additional Postcommunions, p. 490.*

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

ORATIO. Fidèles tui, Deus, per tua dona firméntur: ut éadem et percipiéndó requírant, et quæréndó sine fine percípiant. Per Dóminum.

*Over the people:* Let us pray. Bow down your heads before God.

PRAYER. May thy faithful draw strength from thy gifts, O God. In receiving them may they still seek, and in seeking evermore receive them: through our Lord.

## THE FIRST SUNDAY IN LENT

Sunday of the First Class

Station at S. John Lateran

### INTROITUS

(Ps. 90, 15 et 16)

**I**Nvocábit me, et ego exáudiam eum: erípiam eum, et glorificábo eum: longitúdine diérum adimplébo eum. (Ps. *ibid.*, 1) Qui hábitat in adjutório Altíssimi, in protectióne Dei cæli commorábitur. V. Glória Patri.

ORATIO. Deus, qui Ecclésiám tuam ánnua

### INTROIT

(Ps. 90, 15, 16)

**W**Hen he calls upon me he shall have audience: I shall bring him safety and honour: length of days he shall have to his heart's content. (Ps. *ibid.*, 1) He who lives under the protection of the Most High, nestles close under the shadow of the God of heaven. V. Glory.

COLLECT. O God, who purifiest thy Church by the

yearly observance of Lent: grant that by good works thy household may achieve the grace their self-denial seeks to win from thee: through our Lord.

quadragesimáli observatióne purificas: præsta familiæ tuæ; ut, quod a te obtinére abstinéndo nítitur, hoc bonis opéribus exsequátur. Per Dóminum.

*Additional Collects, p. 489.*

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (2 Cor. 6, 1-10).

Brethren: To further that work, we entreat you not to offer God's grace an ineffectual welcome. (I have answered thy prayer, he says, in a time of pardon; I have brought thee help in a day of salvation. And here is the time of pardon; the day of salvation has come already.) We are careful not to give offence to anybody, lest we should bring discredit on our ministry; as God's ministers, we must do everything to make ourselves acceptable. We have to show great patience, in times of affliction, of need, of difficulty; under the lash, in prison, in the midst of tumult; when we are tired out, sleepless, and fasting. We have to be pure-minded, enlightened, forgiving and gracious to others; we have to rely on the Holy Spirit, on unaffected love, on the truth of our message, on the power of God. To right and to left we must be armed with innocence, now honoured, now slighted, now traduced, now flattered. They call us deceivers, and we tell

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios. (2 Cor. 6, 1-10).

Fratres: Adjuvántes exhortámur, ne in vácuum grátiam Dei recipiátis. Ait enim: Témpore accépto exaudívi te, et in die salútis adjúvi te. Ecce nunc tempus acceptábile, ecce nunc dies salútis. Némini dantes ullam offénsionem, ut non vituperétur ministérium nostrum: sed in ómnibus exhibeámus nosmetipsos sicut Dei ministros in multa patiéntia, in tribulatió nibus, in necessitati bus, in angústiiis, in plagis, in carcéribus, in sedi tió nibus, in labóribus, in vigíliis, in jejúniis, in castitate, in sciéntia, in longanimitáte, in suavitate, in Spíritu Sancto, in caritate non ficta, in verbo veritátis, in virtúte Dei, per arma justitiæ a dextris, et a sinístris: per glóriam, et ignobilitátem: per infámiam, et bonam famam: ut seductóres, et veráces: sicut qui ignóti, et cógniti: quasi moriéntes, et ecce vívimus; ut

castigáti, et non mortificáti: quasi tristes, semper autem gaudéntes: sicut egéntes, multos autem locupletántes: tamquam nihil habéntes, et ómnia possidéntes.

**GRADUALE.** (*Ps. 90, 11-12*) Angelis suis Deus mandávit de te, ut custódiant te in ómnibus viis tuis. *V.* In mánibus portábunt te, ne umquam oféndas ad lápidem pedem tuum.

**TRACTUS.** (*Ibid., 1-7 et 11-16*) Qui hábitat in adjutório Altíssimi, in protectióne Dei cæli commorábitur. *V.* Dicet Dómino: Suscéptor meus es tu, et refúgium meum: Deus meus, sperábo in eum. *V.* Quóniam ipse liberávit me de láqueo venántium, et a verbo áspero. *V.* Scápolis suis obumbrábit tibi, et sub pennis ejus sperábis. *V.* Scuto circúmdabit te véritas ejus: non timébis a timóre noctúrno. *V.* A sagítta volánte per diem, a negótio perambulánte in ténebris, a ruína et dæmónio meridiáno. *V.* Cadent a látere tuo mille, et decem millia a dextris tuis: tibi autem non appropinquábit. *V.* Quóniam Angelis suis mandávit de te, ut custódiant te in ómnibus viis tuis. *V.* In mánibus portá-

the truth; unknown, and we are fully acknowledged; dying men, and see, we live; punished, yes, but not doomed to die; sad men, that rejoice continually; beggars, that bring riches to many; disinherited, and the world is ours.

**GRADUAL.** (*Ps. 90, 11-12*) He has given charge to his angels concerning thee, to watch over thee wheresoever thou goest. *V.* And they will hold thee up with their hands lest thou shouldst chance to trip on a stone.

**TRACT.** (*Ibid., 1-7, 11-16*) He who lives under the protection of the Most High, nestles close under the shadow of the God of heaven. *V.* Can say to the Lord, Thou art my support and my stronghold: my God, in whom I trust. *V.* It is he that rescues me from the hunter's snare, from every whisper of harm. *V.* He will give thee the shelter of his arms; under his wings thou art safe. *V.* His faithfulness will throw a shield about thee, nothing shalt thou have to fear from nightly terrors. *V.* From the arrow that flies by daylight, from trouble that infests the darkness, or the fiend under the noon. *V.* Though a thousand fall at thy side, ten thousand at thy right hand, it shall never come next or near thee. *V.* He has given charge to his angels concerning thee, to watch over thee whereso-



ever thou goest. *ŷ.* And they will hold thee up with their hands lest thou shouldst chance to trip on a stone *ŷ.* Thou shalt tread safely on the asp and the adder, thou shalt crush lion and serpent under thy feet. *ŷ.* He trusts in me and I will deliver him: he acknowledges my name, and I will lift him in my arms. *ŷ.* When he calls upon me, he shall have audience: and in his affliction I am at his side. *ŷ.* I shall bring him safety and honour: length of days he shall have to content him and find in me deliverance.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 4, 1-11*).

At this time: Jesus was led by the Spirit away into the wilderness, to be tempted there by the devil. Forty days and forty nights he spent fasting, and at the end of them was hungry. Then the tempter approached, and said to him, If thou art the Son of God, bid these stones turn into loaves of bread. He answered, It is written, Man cannot live by bread only; there is life for him in all the words which proceed from the mouth of God. Next, the devil took him into the holy city, and there set him down on the pinnacle of the temple, saying to him, If thou art the Son of God, cast thyself down to earth; for it is written, He has given charge to his angels

bunt te, ne umquam offendas ad lapidem pedem tuum. *ŷ.* Super áspidem et basilíscum ambulábis, et conculcábis leónem et draconem. *ŷ.* Quóniam in me sperávit, liberábo eum: prótegam eum, quóniam cognóvit nomen meum. *ŷ.* Invocábit me, et ego exáudiam eum: cum ipso sum in tribulatióne. *ŷ.* Erípiam eum, et glorificábo eum: longitudine diérum adimplébo eum, et osténdam illi salutáre meum.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 4, 1-11*).

In illo témpore: Jesus ductus est in désertum a Spíritu, ut tentarétur a diabólo. Et cum jejúnasset quadragínta diébus, et quadragínta nóctibus, postea esúriit. Et accédens tentátor, dixit ei: Si Fílius Dei es, dic ut lápides isti panes fiant. Qui respóndens, dixit: Scriptum est: Non in solo pane vivit homo: sed in omni verbo, quod procédit de ore Dei. Tunc assúmpsit eum diabólus in sanctam civitátem, et státuit eum super pinnáculum templi, et dixit ei: Si Fílius Dei es, mitte te deórsum. Scriptum est enim: Quia Angelis suis mandávit de te, et in mánibus tollent te,

ne forte offendas ad lapidem pedem tuum. Ait illi Jesus: Rursum scriptum est: Non tentabis Dominum Deum tuum. Iterum assumpsit eum diabolus in montem excelsum valde: et ostendit ei omnia regna mundi, et gloriam eorum, et dixit ei: Hæc omnia tibi dabo, si cadens adoraveris me. Tunc dicit ei Jesus: Vade, Sātana: scriptum est enim: Dominum Deum tuum adorabis, et illi soli servies. Tunc reliquit eum diabolus: et ecce Angeli accesserunt, et ministrabant ei.

Credo.

OFFERTORIUM. (Ps. 90, 4-5) Scāpulis suis obumbrabit tibi Dominus, et sub pennis ejus sperabis: scuto circumdabit te veritas ejus.

SECRETA. Sacrificium quadragesimalis initii solemniter immolamus, te, Domine, deprecantes: ut, cum epulārum restrictione carnalium, a noxiis quoque voluptatibus temperemus. Per Dominum.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

COMMUNIO. (Ps. 90, 4-5) Scāpulis suis obumbrabit tibi Dominus, et sub pennis ejus sperabis: scuto circumdabit te veritas ejus.

concerning thee, and they will hold thee up with their hands, lest thou shouldst chance to trip on a stone. Jesus said to him, But it is further written, Thou shalt not put the Lord thy God to the proof. Once more, the devil took him to the top of an exceedingly high mountain, from which he showed him all the kingdoms of the world and the glory of them, and said, I will give thee all these if thou wilt fall down and worship me. Then Jesus said to him, Away with thee, Satan; it is written, Thou shalt worship the Lord thy God, and serve none but him. Then the devil left him alone; and thereupon angels came and ministered to him.

Creed.

OFFERTORY. (Ps. 90, 4-5) The Lord will give thee the shelter of his arms, under his wings thou art safe: his faithfulness will throw a shield about thee.

SECRET. With solemn rite we offer sacrifice at the opening of Lent, beseeching thee, Lord, that while we restrict our use of bodily food, we may also refrain from harmful pleasure: through our Lord.

COMMUNION. (Ps. 90, 4-5) The Lord will give thee the shelter of his arms: under his wings thou art safe: his faithfulness will throw a shield about thee.

**POSTCOMMUNION.** - May the holy receiving of thy sacrament, Lord, give us new strength, purge us of our old selves, and bring us into closer union with the life-giving Mystery: through our Lord.

**POSTCOMMUNIO.** - Tui nos, Dómine, sacraménti libátio sancta restáuret: et a vetustáte purgátos, in mystérii salutáris fáciat transíre consórtium. Per Dóminum.

*Additional Postcommunions, p. 490.*

## MONDAY, FIRST WEEK IN LENT

Station at S. Peter's Chains

### INTROIT

(Ps. 122, 2)

**A**S the eyes of servants are fixed on the hands of their masters, so are our eyes fixed on the Lord our God, waiting some sign of his mercy on us: have mercy on us, Lord, have mercy on us. (Ps. *ibid.*, 1) Unto thee I lift up my eyes, unto thee, who dwellest in the heavens. *V.* Glory.

Let us pray. Let us kneel. *R.* Arise.

**COLLECT.** O God our Saviour, grant us a change of heart, and form our minds by heavenly instruction, so that we may profit by our Lenten fast: through our Lord.

### INTROITUS

(Ps. 122, 2)

**S**icut óculi servórum in máni-bus dōmínórum suórum: ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nostri: miserére nobis, Dómine, miserére nobis. (Ps. *ibid.*, 1) Ad te levávi óculos meos: qui hábitas in cælis. *V.* Glória Patri.

Orémus. Flectámus gé-nua. *R.* Leváte.

**ORATIO.** Convérte nos, Deus salutáris noster: et, ut nobis jejúnium quadragésimále proficiat, mentes nostras cæléstibus ínstrue disciplínis. Per Dóminum.

*Additional Collects, p. 489.*

Lesson from the Prophet Ezechiel. (Ezech. 34, 11-16).

This is what the Lord God says: I mean to go looking for this flock of mine, search it out for myself. As a shep-

Léctio Ezechielis Prophétæ. (Ezech. 34, 11-16).

Hæc dicit Dóminus Deus: Ecce ego ipse requíram oves meas, et visitábo eas. Sicut visitat

pastor gregem suum in die, quando fuerit in medio ovium suarum dissipatarum: sic visitabo oves meas, et liberabo eas de omnibus locis, in quibus dispersæ fuerant in die nubis et caliginis. Et educam eas de populis, et congregabo eas de terris, et inducam eas in terram suam: et pascam eas in montibus Israel, in rivis, et in cunctis sedibus terræ. In pascuis uberrimis pascam eas, et in montibus excelsis Israel erunt pascua earum: ibi requiescent in herbis virentibus, et in pascuis pinguibus pascuntur super montes Israel. Ego pascam oves meas, et ego eas accubare faciam, dicit Dominus Deus. Quod perierat, requiram; et quod abiectum erat, reducam; et quod confractum fuerat, alligabo; et quod infirmum fuerat, consolidabo; et quod pingue et forte, custodiam: et pascam illas in iudicio.

GRADUALE. (Ps. 83, 10 et 9) Protector noster aspice, Deus, et respice super servos tuos. V. Domine Deus virtutum, exaudi preces servorum tuorum.

TRACTUS. (Ps. 102, 10) Domine, non secundum peccata nostra, quæ fecimus nos: neque secundum

herd, when he finds his flock scattered all about him, goes looking for his sheep, so will I go looking for these sheep of mine, rescue them from all the nooks into which they strayed when the dark mist fell upon them. Rescued from every kingdom, recovered from every land, I will bring them back to their own country; they shall have pasture on the hill-sides of Israel, by its water-courses, in the resting-places of their home. Yes, I will lead them out into fair pastures, the high mountains of Israel shall be their feeding-ground; the mountains of Israel, with soft grass for them to rest on, rich feed for them to graze. Food and rest, says the Lord, both these I will give to my flock. The lost sheep I will find, the strayed sheep I will bring home again; bind up the broken limb, nourish the wasted frame, keep the well-fed and the sturdy free from harm; I will be a true shepherd.

GRADUAL. (Ps. 83, 10, 9) God, ever our protector, do not disregard us now; look favourably upon thy servants. V. Lord God of hosts, listen to the prayers of thy servants.

TRACT. (Ps. 102, 10) Lord, do not treat us as our sins deserve; do not exact the penalty of our wrong-doing.

Ÿ. (Ps. 78, 8-9) Lord, forget the long record of our sins, and haste in mercy to our side; never was need so sore as this. (*Here all genuflect.*)

Ÿ. O God, our Saviour, help us: deliver us, Lord, for the glory of thy name, and pardon our sins for the sake of thy own renown.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 25, 31-46.*)

At this time: Replying to his disciples, Jesus said to them: When the Son of Man comes in his glory, and all the angels with him, he will sit down upon the throne of his glory, and all nations will be gathered in his presence, where he will divide men one from the other, as the shepherd divides the sheep from the goats; he will set the sheep on his right, and the goats on his left. Then the King will say to those who are on his right hand, Come, you that have received a blessing from my Father, take possession of the kingdom which has been prepared for you since the foundation of the world. For I was hungry, and you gave me food, thirsty, and you gave me drink; I was a stranger, and you brought me home,

dum iniquitates nostras retribuas nobis. Ÿ. (Ps. 78, 8-9) Dómine, ne memínēris iniquitátum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. (*Here all genuflect.*) Ÿ. Adjuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 25, 31-46.*)

In illo témpore: Respóndens Jesus discípulis suis, dixit illis: Cum vénerit Fílius hóminis in majestáte sua, et omnes Angeli cum eo, tunc sedébit super sedem majestátis suæ: et congregabúntur ante eum omnes gentes, et separábit eos ad ínvicem, sicut pastor ségregat oves ab hædis: et státuet oves quidem a dextris suis, hædos autem a sinístris. Tunc dicet Rex his, qui a dextris ejus erunt: Veníte benedícti Patris mei, possidéte parátum vobis regnum a constitutíone mundi. Esurívi enim, et dedístis mihi manducáre: sitívi, et dedístis mihi bíbere: hospes eram, et collegístis me: nudus, et cooperuístis me: infirmus, et visitástis

me: in cárcere eram, et venístis ad me. Tunc respondébunt ei justí, dicéntes: Dómine, quando te vídimus esuriéntem, et pávimus te: sitiéntem, et dédimus tibi potum? quando autem te vídimus hóspitem, et collégimus te: aut nudum, et cooperuimus te? aut quando te vídimus infirmum, aut in cárcere, et vénimus ad te? Et respondens Rex, dicet illis: Amen dico vobis: quámdu fecístis uni ex his frátribus meis mínimis, mihi fecístis. Tunc dicet et his, qui a sinistris erunt: Discédite a me maledícti in ignem ætérnum, qui parátus est diabolo, et ángelis ejus. Esurívi enim, et non dedístis mihi manducáre: sitívi, et non dedístis mihi potum: hospes eram, et non collegístis me: nudus, et non cooperuístis me: infirmus, et in cárcere, et non visitástis me. Tunc respondébunt ei et ipsi, dicéntes: Dómine, quando te vídimus esuriéntem, aut sitiéntem, aut hóspitem, aut nudum, aut infirmum, aut in cárcere, et non ministrávimus tibi? Tunc respondébit illis, dicens: Amen dico vobis: Quámdu non fecístis uni de minóribus his, nec mihi fecístis. Et ibunt hi in supplícium ætérnum: justí autem in vitam ætérnam.

naked, and you clothed me, sick, and you cared for me, a prisoner, and you came to me. Whereupon the just will answer, Lord, when was it that we saw thee hungry, and fed thee, or thirsty, and gave thee drink? When was it that we saw thee a stranger, and brought thee home, or naked, and clothed thee? When was it that we saw thee sick or in prison and came to thee? And the King will answer them, Believe me, when you did it to one of the least of my brethren here, you did it to me. Then he will say to those who are on his left hand, in their turn, Go far from me, you that are accursed, into that eternal fire which has been prepared for the devil and his angels. For I was hungry, and you never gave me food, I was thirsty, and you never gave me drink; I was a stranger, and you did not bring me home, I was naked, and you did not clothe me, I was sick and in prison, and you did not care for me. Whereupon they, in their turn, will answer, Lord, when was it that we saw thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? And he will answer them, Believe me, when you refused it to one of the least of my brethren here, you refused it to me. And these shall pass on to eternal punishment, and the just to eternal life.

**OFFERTORY.** (Ps. 118, 18, 26, 73) I will lift up my eyes, O Lord, to contemplate the wonders of thy law: deign, now, to show me thy will; teach me to understand thy commandments.

**SECRET.** Hallow the gifts we offer, Lord; and cleanse us wholly from the defilement of our sins: through our Lord.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

**COMMUNION.** (Ps. 3, 5, 7) I have but to cry out to the Lord, and my voice reaches his mountain sanctuary and there finds hearing: though thousands of people set upon me from every side, I will not be afraid of them.

**POSTCOMMUNION.** - We who have feasted on thy saving sacramental gift humbly beseech thee, Lord, that we may be not only gladdened by its taste but made new by its working: through our Lord.

*Additional Postcommunions, p. 490.*

*Over the people:* Let us pray. Bow down your heads before God.

**PRAYER.** Loosen the bonds of our sins, we pray thee, Lord; have mercy, and ward off the punishment we have deserved: through our Lord.

**OFFERTORIUM.** (Ps. 118, 18, 26 et 73) Levábo oculos meos, et considerábo mirabília tua, Dómine, ut dóceas me justítias tuas: da mihi intelléctum, et discam mandáta tua.

**SECRETA.** Múnera tibi, Dómine, obláta sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per Dóminum.

**COMMUNIO.** (Ps. 3, 5 et 7) Voce mea ad Dóminum clamávi, et exaudivit me de monte sancto suo: non timébo millia pópuli circumdántis me.

**POSTCOMMUNIO.** - Salutáris tui, Dómine, múnere satiáti, súplices exorámus: ut, cujus lætámur gustu, renovémur efféctu. Per Dominum.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

**ORATIO.** Absólve, quæsumus, Dómine, nostrórum víncula peccatórum: et, quidquid pro eis merémur, propitiátus avérte. Per Dóminum.

## TUESDAY, FIRST WEEK IN LENT

Station at S. Anastasia's

## INTROITUS

(Ps. 89, 1 et 2)

**D**omine, refúgium factus es nobis a generatione et progénie: a sæculo, et in sæculum tu es. (Ps. *ibid.*, 2) Priusquam montes fierent, aut formaretur terra, et orbis: a sæculo, et usque in sæculum tu es, Deus. V. Gló-ria Patri.

Orémus. Flectámus gé-nua. R. Leváte.

ORATIO. Réspice, Dómine, familiam tuam: et præsta; ut apud te mens nostra tuo desidério fúlgeat, quæ se carnis maceratione castígat. Per Dóminum.

## INTROIT

(Ps. 89, 1, 2)

**L**ord, thou hast been our refuge from generation to generation: from eternity to eternity, thou art. (Ps. *ibid.*, 2) Before the hills came to birth, before the whole frame of the world was engendered, from eternity to eternity, O God, thou art. V. Glory.

Let us pray. Let us kneel. R. Arise.

COLLECT. Look favourably, Lord, upon thy household, and grant that our mind, being chastened by mortification of the body, may glow in thy sight with desire of thee: through our Lord.

Additional Collects, p. 489.

Léctio Isaíæ Prophétæ.  
(Isai. 55, 6-11).

In diébus illis: Locútus est Isaías prophéta, dicens: Quærite Dóminum, dum inveníri potest: invocáte eum, dum prope est. Derelinquat ímpius viam suam, et vir iníquus cogitationes suas, et revertátur ad Dóminum: et miserébitur ejus, et ad Deum nostrum: quóniam multus est ad ignoscéndum. Non enim cogitatio-

Lesson from the Prophet  
Isaias. (Isaias 55, 6-11).

In those days the prophet Isaias spoke thus: Search for the Lord while he is still to be found; cry out to him while he is close at hand to hear. Let the rebel forsake his evil ways, the sinner his guilty thoughts, and come back to the Lord, sure of his mercy, come back to our God, who is so rich in pardon. My thoughts, the Lord says, are not your thoughts, my ways



are not your ways; by the full height of heaven above earth, my ways are higher than your ways, my thoughts than your thoughts. Once fallen from the sky, does rain or snow return to it? No, it refreshes the earth, soaking into it and making it fruitful, till it provides the sower with fresh seed, and hungry mouths with bread. So it is with the word of command these lips of mine have once uttered; it will not come back, an empty echo, the way it went. No, it carries out all my will, speeds on its errand.

**GRADUAL.** (*Ps. 140, 2*)  
Welcome as incense-smoke  
let my prayer rise up before  
thee, O Lord. *℣.* When I lift  
my hands be it acceptable as  
the evening sacrifice. *Welcome.*

✠ Continuation of the Holy  
Gospel according to S. Mat-  
thew. (*Matth. 21, 10-17*).

At this time: When Jesus reached Jerusalem, the whole city was in a stir; Who is this? they asked. And the multitude answered, This is Jesus, the prophet from Nazareth, in Galilee. Then Jesus went into the temple of God, and drove out from it all those who sold and bought there, and overthrew the tables of the bankers, and the

nes meæ, cogitationes vestræ: neque viæ vestræ, viæ meæ, dicit Dóminus. Quia sicut exaltántur cæli a terra, sic exaltátæ sunt viæ meæ a viis vestris, et cogitationes meæ a cogitationibus vestris. Et quomodo descendit imber, et nix de cælo, et illuc ultra non revértitur, sed inébriat terram, et infúndit eam, et germináre eam facit, et dat semen serénti, et panem comedénti: sic erit verbum meum, quod egrediétur de ore meo: non revertétur ad me vácuum, sed fáciat quæcúmque vólui, et prosperábitur in his, ad quæ misi illud.

**GRADUALE.** (*Ps. 140, 2*)  
Dirigátur orátio mea  
sicut incénsum in conspé-  
ctu tuo, Dómine. *℣.* Ele-  
vátio mánuum meárum sa-  
crificium vespertínium. *Dirigátur.*

✠ Sequéntia sancti Evan-  
gélii secúndum Matthæ-  
um. (*Matth. 21, 10-17*).

In illo témpore: Cum intrásset Jesus Jerosólymam, commóta est univérsa civitas, dicens: Quis est hic? Pópuli autem dicebant: Hic est Jesus Prophéta a Náza-reth Ga-lilææ. Et intrávit Jesus in templum Dei, et ejiciébat omnes vendéntes, et eméntes in templo; et men-sas nummulariórum, et

cáthedras vendéntium colúmbas evértit: et dicit eis: Scriptum est: Domus mea domus orationis vocábitur: vos autem fecístis illam spelúncam latrónum. Et accessérunt ad eum cæci et claudi in templo: et sanávit eos. Vidéntes autem príncipes sacerdotum, et scribæ mirabilia, quæ fecit, et púeros clamántes in templo, et dicéntes: Hosánna filio David: indignáti sunt, et dixerunt ei: Audis quid isti dicunt? Jesus autem dixit eis: Utique. Numquam legístis: Quia ex ore infántium et lacténtium perfecísti laudem? Et relíctis illis, ábiit foras extra civitátem in Bethániam: ibíque mansit.

**OFFERTORIUM.** (*Ps. 30, 15-16*) In te sperávi, Dómine; dixi: Tu es Deus meus, in mánibus tuis témpora mea.

**SECRETA.** Oblátis, quæsumus, Dómine, placáre munéribus: et a cunctis nos defénde perículis. Per Dóminum.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

**COMMUNIO.** (*Ps. 4, 2*) Cum invocárem te, exaudísti me, Deus justitiæ meæ: in tribulatione dilatásti me: miserére mihi, Dómine, et exáudi orationem meam.

chairs of the pigeon-sellers; It is written, he told them, My house shall be known for a house of prayer, and you have made it into a den of thieves. And there were blind and lame men who came up to him in the temple, and he healed them there. The chief priests and scribes saw the miracles which he did, and boys that cried aloud in the temple, Hosanna for the son of David, and they were greatly angered at it. Dost thou hear what these are saying? they asked. Yes, Jesus said to them, but have you never read the words, Thou hast made the lips of children, of infants at the breast, vocal with praise? So he left them, and went out of the city to Bethany, where he made his lodging.

**OFFERTORY.** (*Ps. 30, 15-16*) Lord, my trust in thee is not shaken: still I cry, Thou art my God, my fate is in thy hand.

**SECRET.** Lord, we pray thee accept our peace-offerings, and guard us from every peril: through our Lord.

**COMMUNION.** (*Ps. 4, 2*) When I called on thy name, O God, thou didst listen to me and grant redress; in time of trouble thou hast brought me relief; Lord, have pity on me now and hear my prayer.

**POSTCOMMUNION.** - Almighty God, we pray that the salvation pledged us through this sacrament may be fulfilled: through our Lord.

**POSTCOMMUNIO.** - Quæsumus, omnipotens Deus: ut illius salutáris capiamus effectum, cujus per hæc mystéria pignus accépimus. Per Dóminum.

*Additional Postcommunions, p. 490.*

*Over the people:* Let us pray. Bow down your heads before God.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

**PRAYER.** May our prayers rise up to thee, O Lord: and do thou drive all wickedness away from thy Church: through our Lord.

**ORATIO.** Ascéndant ad te, Dómine, preces nostræ: et ab Ecclésia tua cunctam repélle nequítiam. Per Dóminum.

## EMBER WEDNESDAY IN LENT

Station at S. Mary Major

### INTROIT

(Ps. 24, 6, 3, 22)

**E**Very age, Lord, gives proof of thy pity and thy mercy, remember them now: be it not said that our enemies triumphed over us: deliver us, God of Israel, from all our difficulties. (Ps. *ibid.*, 1-2) All my heart, Lord, goes out to thee: my God, I trust in thee, do not belie my trust. *V.* Glory.

### INTROITUS

(Ps. 24, 6, 3 et 22)

**R**eminiscere miseratiónum tuárum, Dómine, et misericórdiæ tuæ, quæ a sæculo sunt: ne umquam dominéntur nobis inimíci nostri: libera nos, Deus Israel, ex ómnibus angústiiis nostris. (Ps. *ibid.*, 1-2) Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubescam. *V.* Glória Patri.

*After Kýrie, eléison, the following is said:*

Let us pray. Let us kneel. *R.* Arise.

Orémus. Flectámus génuá. *R.* Leváte.

**COLLECT.** In mercy heed our prayers, we beg thee, Lord: and stretch forth the

**ORATIO.** Preces nostras, quæsumus, Dómine, cleménter exáudi: et

contra cuncta nobis adversántia, dexteram tuæ majestátis exténde. Per Dóminum.

right hand of thy majesty against all that is hostile to us: through our Lord.

*The above is the collect which is used when the Ember day is only commemorated.*

Léctio libri Exodi. (*Exodi 24, 12-18*).

In diébus illis: Dixit Dóminus ad Móysen: Ascénde ad me in montem, et esto ibi: dabóque tibi tábulas lapídeas, et legem ac mandáta quæ scripsi: ut dóceas filios Israel. Surrexérunt Móyses et Jósue mínister ejus: ascéndensque Móyses in montem Dei, senióribus ait: Exspectáte hic donec revertámur ad vos. Habétis Aaron et Hur vobíscum: si quid natum fúerit quæstiónis, referétis ad eos. Cumque ascendísset Móyses, opéruit nubes montem, et habitávit glória Dómini super Sínai, tegens illum nube sex diébus: séptimo autem die vocávit eum de médio caliginis. Erat autem species glóriæ Dómini, quasi ignis ardens super vérticem montis, in conspéctu filiórum Israel. Ingressúsque Móyses médium nébulæ, ascéndit in montem: et fuit ibi quadraginta diébus, et quadraginta nóctibus.

Lesson from the Book of Exodus. (*Exod. 24, 12-18*).

In those days: The Lord said to Moses, Come up to the mountain and abide with me there; I have still to give thee tablets of stone on which I have written down the law and the commandments thou art to teach the children of Israel. At that, Moses rose up, and his servant Josue with him; and Moses, as he began climbing God's mountain, said to the elders, Wait here till we come back to you. You have Aaron and Hur with you; to them you may refer all matters of dispute. When Moses had gone, the mountain was veiled in cloud; for six days the glory of the Lord abode there on Sinai, wrapping it in cloud, and on the seventh day, from the heart of that darkness, the Lord called to him. To the Israelites, as they looked upon it, this glory of the Lord wore the semblance of a fire, burning there on the summit of the mountain. So Moses climbed higher up the mountain, into the heart of the cloud; for forty days and forty nights the mountain was his home.

**GRADUAL.** (*Ps. 24, 17-18*) Quickly as my troubles increase do thou, Lord, save me from my distress. *℣.* Regard my humiliation, my hardships, and grant pardon to all my sins.

**GRADUALE.** (*Ps. 24, 17-18*) Tribulationes cordis mei dilatatae sunt: de necessitatibus meis eripe me, Domine. *℣.* Vide humilitatem meam, et laborem meum: et dimitte omnia peccata mea.

*Here Dominus vobiscum is said.*

Let us pray. Let us kneel.  
*℟.* Arise.

**COLLECT.** We pray thee, Lord, to look with favour upon thy people's devotion, so that they whose bodies are mortified by abstinence may through good works be refreshed in mind: through our Lord.

*Orémus.* Flectámus gēnua. *℟.* Leváte.

**ORATIO.** Devotionem populi tui, quāsumus, Domine, benignus intende: ut, qui per abstinētiā macerantur in corpore, per fructum boni operis reficiantur in mente. Per Dominum.

*Additional Collects, p. 489.*

Lesson from the Book of Kings. (*3 Kings 19, 3-8*).

At this time: Elias made his way through Juda as far as Bersabee, and left his servant to wait there, while he went on a whole day's journey into the wilderness. Betaking himself there, and sitting down under a juniper tree, he prayed to have done with life. I can bear no more, Lord, he said; put an end to my life; I have no better right to live than my fathers. With that, he lay down and fell asleep under the juniper tree; but all at once an angel of the Lord aroused him, bidding him awake and eat. Then he found, close to where his head lay, a girdle cake

*Lectio libri Regum. (3 Reg. 19, 3-8).*

In diebus illis: Venit Elías in Bersabée Juda, et dimisit ibi puerum suum, et perréxit in désertum, viam unius diéi. Cumque venisset, et sedéret subter unam juniperum, petivit animæ suæ ut moreretur, et ait: Súfficit mihi, Domine, tolle animam meam: neque enim mélior sum, quam patres mei. Projecitque se, et obdormívit in umbra juniperi: et ecce Angelus Domini tétigit eum, et dixit illi: Surge et cómede. Respéxit, et ecce ad caput suum subcinerícus panis, et vas aquæ: comédit ergo et bi-

bit, et rursum obdormívit. Reversúsque est Angelus Dómini secúndo, et tétigit eum, dixítque illi: Surge, cómede: grandis enim tibi restat via. Qui cum surrexísset, comédit, et bibit, et ambulávit in fortitúdine cibi illíus quadragínta diébus, et quadragínta nóctibus, usque ad montem Dei Horeb.

TRACTUS. (*Ps. 24, 17, 18 et 1-4*) De necessitatibus meis éripe me, Dómine: vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea. *¶* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrídeant me inimíci mei. *¶* Etenim univérsi qui te expéctant, non confundéntur: confundántur omnes faciéntes vana.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 12, 38-50*).

In illo témpore: Respondérunt Jesu quidam de scribis et pharisæis, dicéntes: Magíster, vólumus a te signum vidére. Qui respóndens, ait illis: Generátio mala et adúltera signum quærit: et signum non dábitur ei, nisi signum Jonæ prophétæ. Sicut enim fuit Jonas in ventre ceti tribus diébus, et tribus nóctibus: sic

and a pitcher of water; so he ate and drank and lay down to sleep again. But once more the angel of the Lord roused him; Awake and eat, he said; thou hast a journey before thee that will tax thy strength. So he rose up, and ate and drank; strengthened by that food, he went on for forty days and forty nights, till he reached God's own mountain, mount Horeb.

TRACT. (*Ps. 24, 17, 18, 1-4*) Save me, O Lord, from my distress: regard my humiliation, my hardships, and grant pardon to all my sins. *¶* All my heart, Lord, goes out to thee; my God, I trust in thee, do not belie my trust: be it not said that my enemies triumphed over me. *¶* Who ever waited for thy help, and waited in vain? Call his hope vain that forsakes the right.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 12, 38-50*).

At this time: Some of the scribes and Pharisees answered him, Master, may we see a sign from thee? He answered them, The generation that asks for a sign is a wicked and unfaithful generation; the only sign that will be given it is the sign of the prophet Jonas. Jonas was three days and three nights in the belly of the sea-beast, and the Son of Man

will be three days and three nights in the heart of the earth. The men of Nineve will rise up with this generation at the day of judgement, and will leave it without excuse; for they did penance when Jonas preached to them, and behold, a greater than Jonas is here. The queen of the south will rise up with this generation at the day of judgement, and will leave it without excuse; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. The unclean spirit, which has possessed a man and then goes out of him, walks about the desert looking for a resting-place, and finds none; and it says, I will go back to my own dwelling, from which I came out. And it comes back, to find that dwelling empty, and swept out, and neatly set in order. Thereupon, it goes away, and brings in seven other spirits more wicked than itself to bear it company, and together they enter in and settle down there; so that the last state of that man is worse than the first. So it shall fare with this wicked generation. While he was still speaking to the multitude, it chanced that his mother and his brethren were standing without, desiring speech with him. And some one told him, Here are thy mother and thy brethren standing without,

erit Filius hóminis in corde terræ tribus diébus, et tribus nóctibus. Viri Nínivítæ surgent in iudício cum generatióne ista, et condemnábunt eam: quia pœniténtiam egérunt in prædicatióne Jonæ. Et ecce plus quam Jonas hic. Regína Austri surget in iudício cum generatióne ista, et condemnábit eam: quia venit a fínibus terræ audíre sapiéntiam Salomónis. Et ecce plus quam Sálomon hic. Cum autem immúndus spíritus exíerit ab hómine, ámbulat per loca árida, quærens réquiem, et non ínvenit. Tunc dicit: Revértar in domum meam, unde exívi. Et véniens ínvenit eam vacántem, scopis mundátam, et ornátam. Tunc vadit, et assúmit septem álios spíritus secum nequióres se, et intrántes hábitant ibi: et fiunt novíssima hóminis illíus pejóra prióribus. Sic erit et generatióni huic péssimæ. Adhuc eo loquente ad turbas, ecce mater ejus, et fratres stabant foris, quæréntes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant quæréntes te. At ipse respóndens dicénti sibi, ait: Quæ est mater mea, et qui sunt fratres mei? Et exténdens manum in discipulos suos, dixit: Ecce mater mea, et fratres

mei. Quicumque enim fecerit voluntatem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est.

OFFERTORIUM. (Ps. 118, 47 et 48) Meditabor in mandatis tuis, quæ dilexi valde: et levabo manus meas ad mandata tua, quæ dilexi.

SECRETA. Hóstias tibi, Dómine, placationis offerimus: ut et delicta nostra miserátus absólvas, et nutántia corda tu dirigas. Per Dóminum.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

COMMUNIO. (Ps. 5, 2-4) Intéllige clamórem meum: inténde voci orationis meæ, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

POSTCOMMUNIO. - Tui, Dómine, perceptióne sacraménti, et a nostris mundémur occúltis, et ab hóstium liberémur insidiis. Per Dóminum.

*Additional Postcommunions, p. 490.*

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

ORATIO. Mentes nostras, quæsumus, Dómine,

looking for thee. But he made answer to the man that brought him the news. Who is a mother, who are brethren, to me? Then he stretched out his hand towards his disciples, and said, Here are my mother and my brethren! If anyone does the will of my Father who is in heaven, he is my brother, and sister, and mother.

OFFERTORY. (Ps. 118, 47, 48) Fain would I have all my study in the law I love: flung wide my arms to greet thy law that I love.

SECRET. We offer thee sacrificial gifts, Lord, for atonement, praying that in thy mercy thou wilt absolve us of our sins and thyself control our wavering hearts: through our Lord.

COMMUNION. (Ps. 5, 2-4) Listen to my plea: pay heed to my cry of petition, my King, my God: to thee my prayer goes up, O Lord.

POSTCOMMUNIO. - By receiving thy sacrament, Lord, may we be cleansed from our hidden sins, and delivered from the snares or our enemies: through our Lord.

*Over the people:* Let us pray. Bow down your heads before God.

PRAYER. Enlighten our minds, we pray thee, Lord,



by the brightness of thy shining, so that we may be able to see what we should do, and have the strength to do it: through our Lord.

lumine tuæ claritatis illústra: ut vidére possimus, quæ agénda sunt; et, quæ recta sunt, ágere valeámus. Per Dóminum.

## THURSDAY, FIRST WEEK IN LENT

Station at S. Laurence's in Paneperna

### INTROIT

(Ps. 95, 6)

**H**onour and beauty wait on his presence; worship and magnificence are the attendants of his shrine. (Ps. *ibid.*, 1) Sing the Lord a new song: in the Lord's honour let the whole earth make melody. V. Glory.

Let us pray. Let us kneel. R. Arise.

**COLLECT.** Give ear to our entreaties, Lord, and in thy kindness protect with thy heavenly aid those who trust in thy mercy: through our Lord.

### INTROITUS

(Ps. 95, 6)

**C**onfessio et pulchritúdo in conspéctu ejus: sánctitas et magnificéntia in sanctificatióne ejus. (Ps. *ibid.*, 1) Cantáte Dómino cánticum novum: cantáte Dómino, omnis terra. V. Glória Patri.

Orémus. Flectámus génuá. R. Leváte.

**ORATIO.** Adésto, Dómine, supplicatió nibus nostris: et, sperántes in tua misericórdia, cælésti prótege benígnus auxílio. Per Dóminum.

*Additional Collects, p. 489.*

Lesson from the Book of the Prophet Nehemias. (2 *Esdras* 1, 5-11).

In those days: Esdras prayed before the face of the God of heaven, and cried: Mercy, Lord, thou God of heaven, the strong, the great, the terrible! Thou who ever keepest thy gracious promises to the souls that love thee, and are true to thy commandments!

Lectio libri Nehemíæ Prophétæ. (2 *Esdr.* 1, 5-11).

In diébus illis: Orábat Esdras ante fáciem Dei cæli, et dixit: Quæso, Dómine Deus cæli, fortis, magne, atque terríbilis: qui custódis pactum et misericórdiam cum his, qui te díligunt et custódiunt mandáta tua: fiant

aures tuæ auscultantes, et oculi tui aperti, ut audias orationem servi tui, quam ego oro coram te hodie, nocte et die, pro filiis Israel, servis tuis: et confiteor pro peccatis filiorum Israel, quibus peccaverunt tibi. Ego et domus patris mei peccavimus, vanitate seducti sumus, et non custodivimus mandatum tuum, et caeremonias et iudicia, quæ præcepisti Móysi, famulo tuo. Memento verbi, quod mandasti Móysi, servo tuo, dicens: Cum transgressi fueritis, ego dispergam vos in populos: et si revertamini ad me, et custodiatis præcepta mea, et faciatis ea, etiam si abducti fueritis ad extrema cæli, inde congregabo vos, et reducam in locum quem elegi, ut habitaret nomen meum ibi. Et ipsi servi tui et populus tuus, quos redemisti in fortitudine tua magna, et in manu tua valida. Obsecro, Dómine, sit auris tua attendens ad orationem servi tui, et ad orationem servorum tuorum, qui volunt timere nomen tuum: et dirige servum tuum hodie, et da ei misericórdiam.

GRADUALE. (Ps. 16, 8 et 2) Custódi me, Dómine, ut pupíllam oculi:

Let thy ears be attentive, thy eyes watching still; listen to the prayer I offer thee now, thy servant, interceding day and night for his fellow servants, the men of Israel. Listen to the confession I make of our sins; they, the men of Israel, have sinned, I and my father's race have sinned; led away by false aims, we have neglected decree and observance and award of thine, enjoined on thy servant Moses. But do not forget that this servant of thine, Moses, had a promise of thee too. Far and wide though thou shouldst scatter us among the nations, when we disobeyed thee, yet if we came back to thee, if we kept thy bidding in mind and performed it, then wouldst thou reunite us, though the furthest corner of earth were our place of banishment, and bring us home to that city which is the chosen shrine of thy name. Are they not thy own servants, thy own people, won for thee by thy great deeds, by thy constraining power? Let not thy ears be deaf, Lord, I beseech thee, to thy servant's prayer, to the prayer of all these servants of thine who love to hold thy name in reverence. Speed thy servant well this day, and win for him pity.

GRADUAL. (Ps. 16, 8, 2) Protect me, Lord, as a man protects the apple of his eye:

hide me under the shelter of thy wings. *V.* From thy hearing I would obtain redress. I look for unerring justice from thy scrutiny. *Protect me.*

✠ Continuation of the Holy Gospel according to S. John. (*John 8, 31-45*).

At this time: Jesus said to those among the Jews who believed in him, If you continue faithful to my word, you are my disciples in earnest; so you will come to know the truth, and the truth will set you free. They answered him, We are of Abraham's breed, nobody ever enslaved us yet; what dost thou mean by saying, You shall become free? And Jesus answered them, Believe me when I tell you this; everyone who acts sinfully is the slave of sin, and the slave cannot make his home in the house for ever. To make his home in the house for ever, is for the Son. Why then, if it is the Son who makes you free men, you will have freedom in earnest. Yes, I know you are of Abraham's breed; yet you design to kill me, because my word does not find any place in you. My words are what I have learned in the house of my Father, and your actions, it seems, are what you have learned in the school of your father. Our father? they answered him; Abraham is our father. Jesus said to them, If you are Abraham's true

sub umbra alarum tuarum protege me. *V.* De vultu tuo iudicium meum prodeat: oculi tui videant æquitatem. *Custodi.*

✠ Sequentia sancti Evangelii secundum Joannem. (*Joann. 8, 31-45*).

In illo tempore: Dicebat Jesus ad eos, qui crediderunt ei, Judæos: Si vos manseritis in sermone meo, vere discipuli mei eritis: et cognoscetis veritatem, et veritas liberabit vos. Respondērunt ei: Semen Abrahæ sumus, et nemini servivimus unquam: quomodo tu dicis: Liberi eritis? Respondit eis Jesus: Amen, amen dico vobis: quia omnis qui facit peccatum, servus est peccati. Servus autem non manet in domo in æternum: filius autem manet in æternum. Si ergo vos filius liberaverit, vere liberi eritis. Scio quia filii Abrahæ estis: sed queritis me interficere, quia sermo meus non capit in vobis. Ego, quod vidi apud Patrem meum, loquor: et vos, quæ vidistis apud patrem vestrum, facitis. Respondērunt, et dixerunt ei: Pater noster Abraham est. Dicit eis Jesus: Si filii Abrahæ estis, opera Abrahæ facite. Nunc autem queritis me interficere, hominem, qui veritatem vobis locutus sum,

quam audívi a Deo: hoc Abraham non fecit. Vos fácitis ópera patris vestri.

Dixerunt itaque ei: Nos ex fornicatióne non sumus nati: unum patrem habémus Deum. Dixit ergo eis Jesus: Si Deus pater vester esset, diligerétis útique me. Ego enim ex Deo procéssi, et veni:

neque enim a meípso veni, sed ille me misit. Quare loquélam meam non cognóscitis? Quia non potéstis audíre sermónem meum. Vos ex patre diabolo estis: et desidéria patris vestri vultis fácere.

Ille homicída erat ab iní-  
tio, et in veritate non stetit, quia non est veritas in eo. Cum lóquitur mendácium, ex própriis lóquitur, quia mendax est, et pater ejus. Ego autem si veritátem dico, non cré-  
ditis mihi.

**OFFERTORIUM.** (Ps. 33, 8-9) Immittet Angelus Dómini in circúitu tíméntium eum, et erípiet eos: gustáte, et vidéte, quóniam suávis est Dóminus.

children, it is for you to follow Abraham's example; as it is you are designing to kill me, who tell you the truth as I have heard it from God; this was not Abraham's way. No, it is your father's example you follow. And now they said to him, We are no bastard children; God, and he only, is the Father we recognize. Jesus told them, If you were children of God, you would welcome me gladly; it was from God I took my origin, from him I have come. I did not come of my own impulse, it was he who sent me. Why is it that you cannot understand the language I talk? It is because you have no ear for the message I bring. You belong to your father, that is, the devil, and are eager to gratify the appetites which are your father's. He, from the first, was a murderer; and as for truth, he has never taken his stand upon that; there is no truth in him. When he utters falsehood, he is only uttering what is natural to him; he is all false, and it was he who gave falsehood its birth. And if you do not believe me, it is precisely because I am speaking the truth.

**OFFERTORY.** (Ps. 33, 8-9) Guardian of those who fear the Lord, his angel encamps at their side and brings deliverance: how gracious the Lord is! Taste and prove it.

**SECRET.** Lord, we pray thee let these sacrificial gifts save us the more readily for having been set forth with healing fasts: through our Lord.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

**COMMUNION.** (*John 6, 52*) The bread that I will give is my flesh for the life of the world.

**POSTCOMMUNION.** - Let thy bountiful grace, Lord, be our support and safeguard in this world, and bring us new life in the world to come: through our Lord.

*Additional Postcommunions, p. 490.*

*Over the people:* Let us pray. Bow down your heads before God.

**PRAYER.** Grant, Lord, to Christian peoples an understanding of their faith, and a love of the heavenly gift to which they have recourse: through our Lord.

**SECRETA.** Sacrificia, Dómine, quæsumus, propénsius ista nos salvent, quæ medicinálibus sunt institúta jejúniis. Per Dóminum.

**COMMUNIO.** (*Joann. 6, 52*) Panis, quem ego dēdero, caro mea est pro sæculi vita.

**POSTCOMMUNIO.** - Tuórum nos, Dómine, largitáte donórum, et temporálibus attólle præsídiis, et rénova sempitérnis. Per Dóminum.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

**ORATIO.** Da, quæsumus, Dómine, pópulis cristiánis: et, quæ profiténtur, agnóscere, et cæléste munus diligere, quod frequéntant. Per Dóminum.

## EMBER FRIDAY IN LENT

Station at the church of the Twelve Holy Apostles

### INTROIT

(*Ps. 24, 17-18*)

**L**ord, save me from my distress: regard my humiliation, my hardships, and grant pardon to all my sins. (*Ps. ibid., 1-2*) All my heart, Lord, goes out to thee: my

### INTROITUS

(*Ps. 24, 17 et 18*)

**D**E necessitatibus meis éripe me, Dómine: vide humilitátem meam et labórem meum, et dimítte ómnia peccáta mea. (*Ps. ibid., 1-2*) Ad te,

Dómine, levávi ánimam meam: Deus meus, in te confído, non erubescam. V. Glória Patri.

Orémus. Flectámus génuā. R. Leváte.

ORATIO. Esto, Dómine, propítius plebi tuæ: et, quam tibi facis esse devótam, bénigno réfove miserátus auxílio. Per Dóminum.

God, I trust in thee, do not belie my trust. V. Glory.

Let us pray. Let us kneel. R. Arise.

COLLECT. Be merciful to thy people, Lord, and, in thy pity, comfort with kind help those whom thou makest loyal to thee: through our Lord.

*Additional Collects, p. 489.*

Léctio Ezechiélis Prophætæ. (*Ezech. 18, 20-28*).

Hæc dicit Dóminus Deus: Anima, quæ peccáverit, ipsa moriétur: fílius non portábit iniquitátem patris, et pater non portábit iniquitátem fílii: justítia justí super eum erit, et impietas impij erit super eum. Si autem impius égerit pœniténtiam ab ómnibus peccátis suis, quæ operátus est, et custodíerit ómnia præcépta mea, et fécerit judícium et justítiam: vita vivet, et non moriétur. Omnium iniquitátum ejus, quas operátus est, non recordábor: in justítia sua, quam operátus est, vivet. Numquid voluntátis meæ est mors impij, dicit Dóminus Deus, et non ut convertátur a viis suis, et vivat? Si autem avérterit se justus a justítia sua, et fécerit iniquitátem secúndum omnes abominatió-

Lesson from the Prophet Ezechiel. (*Ezech. 18, 20-28*).

It is the guilty soul that must die, the Lord God says. Not for the son the father's punishment, not for the father the son's; good shall befall the good, evil the evil. It may be the wicked man will repent of all his sinful deeds, and learn to keep my commandments, and live dutifully and uprightly; if so, he shall live on; life, not death, for him. All his transgressions shall be forgotten, and his uprightness shall bring him life. What pleasure should I find in the death of a sinner, when he might have turned back from his evil ways, and found life instead? It may be the innocent man will lose his innocence, and begin to live as foul a life as that other in his wickedness; if so, shall he be allowed to live? No, all his upright life shall be forgotten; a traitor, shall he not die in his treachery, a

sinner in his sins? And yet you say, The Lord is inconsiderate in his dealings! Listen, sons of Israel; it is your dealings that are inconsiderate, not mine. The innocent man loses his innocence, and lives amiss; it is death I deal to him; he dies for his guilty deeds. The wicked man abandons his wicked ways, and learns to live dutifully and uprightly; he wins life by it. He bethinks himself, and turns away from his evil habits; there is life, not death, for him.

**GRADUAL.** (*Ps. 85, 2, 6*)  
Rescue this servant of thine,  
my God, that puts his trust  
in thee. *V.* Give hearing,  
Lord, to my prayer.

nes, quas operári solet impius, numquid vivet? omnes justítiæ ejus, quas fécerat, non recordabúntur: in prævaricatione, qua prævaricátus est, et in peccáto suo, quod peccávit, in ipsis moriétur. Et dixístis: Non est æqua via Dómini. Audíte ergo domus Israel: Numquid via mea non est æqua, et non magis viæ vestræ pravæ sunt? Cum enim avérterit se justus a justítia sua, et fécerit iniquitátem, moriétur in eis: in injustítia, quam operátus est, moriétur. Et cum avérterit se impius ab impietáte sua, quam operátus est, et fécerit judícium et justítiam: ipse ánimam suam vivificábit. Considerans enim, et avértens se ab ómnibus iniquitátibus suis, quas operátus est, vita vivet, et non moriétur.

**GRADUALE.** (*Ps. 85, 2 et 6*) Salvum fac servum tuum, Deus meus, sperántem in te. *V.* Auribus pécipe, Dómine, orationem meam.

*Tract Dómine, non secúndum, p. 161.*

✠ Continuation of the Holy Gospel according to S. John. (*John. 5, 1-15*).

At this time: There was a Jewish feast, for which Jesus went up to Jerusalem. There is a pool in Jerusalem at the Sheep Gate, called in Hebrew

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann. 5, 1-15*).

In illo témpore: Erat dies festus Judæórum, et ascéndit Jesus Jerosólymam. Est autem Jerosólymis Probática piscína, quæ

cognominátur hebraíce Bethsaída, quinque pórticus habens. In his jacébat multitúdo magna languéntium, cæcórur, claudórum, aridórum expectántium aquæ motum. Angelus autem Dómini descendébat secúndum tempus in piscinam, et movebátur aqua. Et qui prior descendisset in piscinam post motiónem aquæ, sanus fiébat a quacúmque detinebátur infirmitáte. Erat autem quidam homo ibi, trigínta et octo annos habens in infirmitáte sua. Hunc cum vidísset Jesus jacéntem, et cognovísset quia jam multum tempus habéret, dicit ei: Vis sanus fieri? Respóndit ei lánguidus: Dómine, hóminem non hábeo, ut cum turbáta fúerit aqua, mittat me in piscinam: dum vénio enim ego, álius ante me descendit. Dicit ei Jesus: Surge, tolle grabátum tuum, et ámbula. Et statim sanus factus est homo ille: et sústulit grabátum suum, et ambulábat. Erat autem sábbatum in die illo. Dicébant ergo Judæi illi qui sanátus fúerat: Sábbatum est, non licet tibi tóllere grabátum tuum. Respóndit eis: Qui me sanum fecit, ille mihi dixit: Tolle grabátum tuum, et ámbula. Interrogavérunt ergo eum: Quis est ille homo, qui dixit ti-

Bethsaída, with five porches, under which a multitude of diseased folk used to lie, the blind, the lame, the disabled, waiting for a disturbance of the water. From time to time, an angel of the Lord came down upon the pool, and the water was stirred up; and the first man who stepped into the pool after the stirring of the water, recovered from whatever infirmity it was that oppressed him. There was one man there who had been disabled for thirty-eight years. Jesus saw him lying there, and knew that he had waited a long time; Hast thou a mind, he asked, to recover thy strength? Sir, said the cripple, I have no one to let me down into the pool when the water is stirred; and while I am on my way, somebody else steps down before me. Jesus said to him, Rise up, take up thy bed, and walk. And all at once the man recovered his strength, and took up his bed, and walked. That day, it was the sabbath: and the Jews said to the man who had been cured, It is the sabbath; it is not lawful for thee to carry thy bed. He answered them, The man who gave me back my strength told me himself, Take up thy bed, and walk. So they asked him, Who is this man who told thee, Take up thy bed, and walk? The cripple who had been healed did not know who it was; Jesus had drawn



aside from so crowded a place. But afterwards when Jesus found him in the temple, and said to him, Behold, thou hast recovered thy strength; do not sin any more, for fear that worse should befall thee, the man went back and told the Jews that it was Jesus who had restored his strength.

**OFFERTORY.** (*Ps. 102, 2, 5*) Bless the Lord, my soul, remembering all he has done for thee: he restores thy youth as the eagle's plumage is restored.

**SECRET.** Accept, we pray thee, Lord, the offerings we bring in homage, and for thy mercy's sake, hallow thy own gifts: through our Lord.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

**COMMUNION.** (*Ps. 6, 11*) All my enemies will be abashed and terrified: taken aback all in a moment and put to shame.

**POSTCOMMUNION.** - By the working of this sacrament, Lord, may our sins be purged away, and our just desires fulfilled: through our Lord.

*Additional Postcommunions, p. 490.*

*Over the people:* Let us pray. Bow down your heads before God.

bi: Tolle grabátum tuum et ámbula? Is autem, qui sanus fúerat efféctus, nesciébat quis esset. Jesus enim declinávit a turba constitúta in loco. Póstea invénit eum Jesus in templo, et dixit illi: Ecce sanus factus es: jam noli peccáre, ne detérius tibi áliquíd contíngat. Abiit ille homo, et nuntiávit Judæis, quia Jesus esset, qui fecit eum sanum.

**OFFERTORIUM.** (*Ps. 102, 2 et 5*) Bénedic, ánima mea, Dómino, et noli oblivísci omnes retributiónes ejus: et renovábitur, sicut áquilæ, juvéntus tua.

**SECRETA.** Súscipe, quæsumus, Dómine, múnера nostris obláta servi-tiis: et tua propítius dona sanctífica. Per Dóminum.

**COMMUNIO.** (*Ps. 6, 11*) Erubéscant, et conturbéntur omnes inimíci mei: avertántur retrórsum, et erubéscant valde velóciter.

**POSTCOMMUNIO.** - Per hujus, Dómine, operatióem mystérii, et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

ORATIO. Exáudi nos, miséricors Deus: et méntibus nostris grátia tuæ lumen osténde. Per Dóminum.

PRAYER. Merciful God, heed us, and reveal to our minds the light of thy grace: through our Lord.

## EMBER SATURDAY IN LENT

Station at S. Peter's

### INTROITUS

(Ps. 87, 3)

**I**Ntret orátio mea in conspéctu tuo: inclína aurem tuam ad precem meam, Dómine. (Ps. *ibid.*, 2) Dómine, Deus salútis meæ: in die clamávi, et nocte coram te. V. Glória Patri.

### INTROIT

(Ps. 87, 3)

**L**ET my prayer reach thy presence: give audience to my entreaty, Lord. (Ps. *ibid.*, 2) Lord God, my deliverer, day and night I cry aloud to thee. V. Glory.

*After the Kýrie, eléison, there is said:*

Orémus. Flectámus génua. R. Leváte.

Let us pray. Let us kneel. R. Arise.

ORATIO. Pópulum tuum, quæsumus, Dómine, propítius réspice: atque ab eo flagélla tuæ iracúndiæ cleménter avérte. Per Dóminum.

COLLECT. Look mercifully upon thy people, Lord, and in pity turn away from them the scourge of thy anger: through our Lord.

*The above is the Collect which is used when the Ember day is only commemorated.*

Léctio libri Deuteronomii. (Deut. 26, 12-13; 15-19).

Lesson from the Book of Deuteronomy. (Deut. 26, 12-13, 15-19).

In diébus illis: Locútus est Móyses ad pópulum Israel: Quando compléveris décimam cunctárum frugum tuárum, anno decimárum tértio, dabis levítæ, et ádvenæ, et

At this time Moses gave the people of Israel this message: When thou hast finished taking tithes of all thy harvest, every third year, when tithe is due; when thou hast given them to Levite and

stranger, to orphan and widow, in thy own city, so that they can feast and have their fill, what prayer wilt thou make before the Lord thy God? Thou wilt say: Look down then, from that sanctuary of thine, that dwelling-place high in heaven, and bless thy people Israel; bless the land thou hast given us, that land, all milk and honey, which thou didst promise to our fathers before us. Here and now the Lord thy God gives thee these commands, these decrees, bidding thee observe them and fulfil them, heart and soul. Here and now thou art choosing the Lord to be thy God, whose guidance thou wilt follow, whose prescriptions, laws, and commandments thou wilt observe, whose rule thou wilt obey. Here and now the Lord is choosing thee to be his own people, as he promised thee, living by his precepts; his will is to exalt thee high above all the other nations he has made, for his own praise and glory and renown, a people consecrated to the Lord thy God, claiming his promise.

GRADUAL. (*Ps. 78, 9, 10*)  
 Pardon our sins, O Lord:  
 shall the heathen ask, What  
 has become of their God?

℣. O God, our Saviour, help  
 us; deliver us, Lord, for the  
 glory of thy name.

pupillo, et viduæ, ut cō-  
 medant intra portas tuas,  
 et saturéntur. Loquerisque  
 in conspéctu Dómini Dei  
 tui: Réspice de sanctuá-  
 rio tuo, et de excélso cæ-  
 lórum habitáculo, et bé-  
 nedic pópulo tuo Israel,  
 et terræ, quam dedísti no-  
 bis, sicut jurásti pátribus  
 nostris, terræ lacte et  
 melle manánti. Hódie Dó-  
 minus Deus tuus præcé-  
 pit tibi, ut fácias mandáta  
 hæc atque judícia: et cu-  
 stódias, et ímpleas ex toto  
 corde tuo, et ex tota áni-  
 ma tua. Dóminum elegísti  
 hódie, ut sit tibi Deus, et  
 ámbules in viis ejus, et  
 custódias cæremónias il-  
 líus, et mandáta atque ju-  
 dícia, et obédias ejus im-  
 pérío. Et Dóminus elégit  
 te hódie ut sis ei pópulus  
 peculiáris, sicut locútus  
 est tibi, et custódias óm-  
 nia præcépta illíus: et fá-  
 ciat te excelsiorem cunctis  
 géntibus, quas creávit in  
 laudem, et nomen, et gló-  
 riam suam: ut sis pópulus  
 sanctus Dómini Dei  
 tui, sicut locútus est.

GRADUALE. (*Ps. 78, 9  
 et 10*) Propítius esto, Dó-  
 mine, peccátis nostris: ne  
 quando dicant gentes: Ubi  
 est Deus eórum? ℣. Adju-  
 va nos, Deus salutáris  
 noster: et propter honó-  
 rem nóminis tui, Dómi-  
 ne, libera nos,

Orémus. Flectámus gé-  
nua. *℟.* Leváte.

ORATIO. Deus, qui  
nos in tantis perículis con-  
stitutos, pro humana scis  
fragilitate non posse sub-  
sistere: da nobis salutem  
mentis et corporis; ut ea,  
quæ pro peccatis nostris  
pátimus, te adjuvante, vin-  
cámus. Per Dóminum.

Lectio libri Deuteronomii.  
(*Deut. 11, 22-25*).

In diébus illis: Dixit  
Móyses filiis Israel: Si  
custodiéritis mandata, quæ  
ego præcipio vobis, et fe-  
cérítis ea, ut diligátis Dó-  
minum Deum vestrum, et  
ambulétis in ómnibus viis  
ejus, adhæréntes ei, dis-  
pérdet Dóminus omnes  
gentes istas ante faciém  
vestram, et possidébitis  
eas, quæ majóres et for-  
tióres vobis sunt. Omnis  
locus quem calcáverit pes  
vester, vester erit. A de-  
sérto, et a Líbano, a flú-  
mine magno Euphráte us-  
que ad mare Occidentále,  
erunt términi vestri. Nul-  
lus stabit contra vos: ter-  
rórem vestrum et formídi-  
nem dabit Dóminus Deus  
vester super omnem ter-  
ram, quam calcatúri estis,  
sicut locútus est vobis.

GRADUALE. (*Ps. 83, 10 et 9*) Protéctor noster  
áspice, Deus, et réspice

Let us pray. Let us kneel.  
*℟.* Arise.

COLLECT. O God, who  
knowest that in such great  
dangers our human weakness  
cannot stand firm, grant us  
health of mind and body,  
that by thy help we may over-  
come what we suffer for our  
sins: through our Lord.

Lesson from the Book of  
Deuteronomy. (*Deut. 11, 22-25*).

At this time: Moses said  
to the Israelites, Remember  
the commandments I am giv-  
ing you, live by them, love  
the Lord your God, be true  
to him, follow all the paths  
he has chosen for you, and the  
Lord will scatter all these na-  
tions at your coming, and you  
shall dispossess them, though  
you be no match for them in  
number or in strength. All  
shall be yours, wherever your  
feet shall tread; the desert,  
and Lebanon, and the western  
sea, and the great river Eu-  
phrates shall be your fron-  
tiers. None shall be able to  
withstand you, such dread of  
your coming will the Lord  
your God, in his faithfulness,  
spread abroad wherever you  
go; such was his promise to  
you.

GRADUAL. (*Ps. 83, 10, 9*) God, ever our protector,  
do not disregard us now, look

favourably upon thy servants.  
 V. Lord God of Hosts, listen  
 to the prayers of thy servants.

Let us pray. Let us kneel.  
 R. Arise.

COLLECT. Look favourably upon us, O God our protector, so that we who are borne down by the weight of our sins may receive thy forgiveness and serve thee with untroubled minds: through our Lord.

Lesson from the Book of  
 Machabees. (2 Mach. 1,  
 23-29).

At this time: all the priests fell to prayer while the sacrifice was being performed, with Jonathan leading and the rest answering him. Nehemias, too, had his own prayer to make: Lord God, creator of all things, thou the terrible, thou the strong, thou the just, thou the merciful, royal and generous as is no other, bountiful and just as is no other, thou the almighty, thou the eternal; Lord God, who dost deliver Israel from all its misfortunes, who didst choose out our fathers, and hallow them, accept this sacrifice on behalf of all Israel, thy people. Defend thy own cause, and hallow us, too, for thyself. Bring home the exiles; captives of the heathen conqueror set free; to the despised, the outcast grant redress;

super servos tuos. V. Dómine Deus virtútum, exáudi preces servórum tuórum.

Orémus. Flectámus génuā. R. Leváte.

ORATIO. Protéctor noster áspice, Deus: ut, qui malórum nostrórum pón-dere prémimur, percépta misericórdia tua, libera tibi mente famulémur. Per Dóminum.

Léctio libri Machabæ-órum. (2 Mach. 1, 23-29).

In diébus illis: Oratió-nem faciébant omnes sacerdotés, dum consum-marétur sacrificium, Jónatha inchoánte, céteris autem respondéntibus. Et Nehemíæ erat orátio hunc habens modum: Dómine, Deus ómnium créator, terríbilis et fortis, justus et miséricors, qui solus es bonus rex, solus præstans, solus justus, et omnípotens, et ætérnus, qui líberas Israel de omni malo, qui fecísti patres eléctos, et sanctificásti eos: áccipe sacrificium pro univérso pópulo tuo Israel, et custódi partem tuam, et sanctífica. Cóngrega dispersiónem nostram: líbera eos, qui sérviant géntibus, et contéptos et abominátos réspice: ut

sciant gentes, quia tu es Deus noster. Afflige opprimentes nos, et contumeliam facientes in superbia. Constitue populum tuum in loco sancto tuo.

GRADUALE. (*Ps. 89, 13 et 1*) Convertere, Domine, aliquantulum, et deprecare super servos tuos. V. Domine, refugium factus es nobis, a generatione et progénie.

Orémus. Flectámus genua. R. Leváte.

ORATIO. Adesto, quæsumus, Domine, supplicationibus nostris: ut esse, te largiente, mereámur et inter próspera húmiles, et inter adversa secúri. Per Dóminum.

Lectio libri Sapiéntiæ. (*Eccli. 36, 1-10*).

Miserere nostri, Deus omnium, et respice nos, et ostende nobis lucem miserationum tuarum: et immitte timorem tuum super gentes, quæ non exquisierunt te, ut cognoscant, quia non est Deus nisi tu, et enarrent magnalia tua. Alleva manum tuam super gentes alienas, ut videant potentiam tuam. Sicut enim in conspectu eorum sanctificatus es in nobis, sic in conspectu nostro magnificaberis in eis, ut cognoscant te, sicut et nos co-

let the world know what a God is ours! Crush the oppressor, the tyrant that so mishandles us, and to thy own sanctuary thy own people restore.

GRADUAL. (*Ps. 89, 13, 1*) Relent a little, Lord, be gracious to thy servants. V. Lord, thou hast been our refuge from generation to generation.

Let us pray. Let us kneel. R. Arise.

COLLECT. Give ear to our entreaties, Lord, we pray thee; and in thy bounty give us grace to be humble in prosperity and untroubled in adversity: through our Lord.

Lesson from the Book of Wisdom. (*Ecclus, 36, 1-10*).

God of all men, have mercy on us; look down, and let us see the smile of thy favour. Teach them to fear thee, those other nations that have never looked to find thee; let them learn to recognize thee as the only God, and to acclaim thy wonders. Lift but thy hand, to show these aliens thy power; let us see them, as they have seen us, humbled before thee; let them learn, as we have learnt, that there is no other God but thee, Lord. Show new marvels, and portents stranger still; win renown for that

strength, that valiant arm of thine; rouse thyself to vengeance, give thy anger free play; away with the oppressors, down with thy enemies! Hasten on the time, do not forget thy purpose; make them acclaim thy wonders.

GRADUAL. (Ps. 140, 2) Welcome as incense-smoke let my prayer rise up before thee, Lord. *ŷ*. When I lift up my hands, let it be as acceptable as the evening sacrifice.

Let us pray. Let us kneel. *ŷ*. Arise.

COLLECT. Lord, we pray thee let our doings be prompted by thy inspiration and furthered by thy help, so that every prayer and work of ours may begin from thee, and be through thee accomplished: through our Lord.

*The Lesson from the Book of Daniel* *Angélus Dómini, with the hymn Benedíctus, as on Ember Saturday in Advent, p. 25. After this Dóminus vobíscum is said.*

Let us pray. Let us kneel. *ŷ*. Arise.

COLLECT. God, who didst allay the flames of the furnace for the three young men, in thy mercy grant that we, thy servants, may not be consumed by the flames of sin: through our Lord.

gnóvimus, quóniam non est Deus præter te, Dómine. Innova signa, et immúta mirábilia. Glorífica manum, et bráchium dextrum. Excita furórem, et effúnde iram. Tolle adversárium, et afflíge inimicum. Festína tempus, et meménto finis, ut enárrent mirábilia tua.

GRADUALE. (Ps. 140, 2) Dirigátur orátio mea sicut incénsum in conspéctu tuo, Dómine. *ŷ*. Elevátio mánuum meárum sacrificium vespertínium.

Orémus. Flectámus génuá. *ŷ*. Leváte.

ORATIO. Actiões nostras, quæsumus, Dómine, aspirándo præveni, et adjuvándo proséquere: ut cuncta nostra orátio et operátio a te semper incípiat, et per te cœpta finíatur. Per Dóminum.

Orémus. Flectámus génuá. *ŷ*. Leváte.

ORATIO. Deus, qui tribus púeris mitigásti flammás ignium: concéde propítius; ut nos fámulos tuos non exúrat flammá vitiórum. Per Dóminum.

Léctio Epístolæ beāti Pauli Apóstoli ad Thessalonicenses. (1 *Thess.* 5, 14-23).

Rogámus vos, fratres, corrípíte inquíetos, consolámini pusillánimes, suscípíte infirmos, patíentes estóte ad omnes. Vidéte ne quis malum pro malo alicúi reddat: sed semper quod bonum est sectámini in ínvicem, et in omnes. Semper gaudéte. Sine intermissióne oráte. In ómnibus grátias ágite: hæc est enim volúntas Dei in Christo Jesu in ómnibus vobis. Spíritum nolíte exstinguere. Prophe-tías nolíte spérnere. Omnia autem probáte: quod bonum est tenéte. Ab omni spécie mala abstinéte vos. Ipse autem Deus pacis sanctíficet vos per ómnia: ut ínteger spíritus vester, et ánima, et corpus sine queréla, in advéntu Dómini nostri Jesu Christi servétur.

TRACTUS. (*Ps.* 116, 1-2) Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. V. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth.* 17, 1-9).

In illo témpore: Assúmpsit Jesus Petrum, et

Lesson from the Epistle of S. Paul the Apostle to the Thessalonians. (1 *Thess.* 5, 14-23).

Brethren: let us make this appeal to you; warn the vagabonds, encourage the faint-hearted, support the waverers, be patient towards all. See to it that nobody repays injury with injury; you must aim always at what is best, for one another and for all around you. Joy be with you always. Never cease praying. Give thanks upon all occasions; this is what God expects of you all in Christ Jesus. Do not stifle the utterances of the Spirit, do not hold prophecy in low esteem; and yet you must scrutinize it all carefully, retaining only what is good, and rejecting all that has a look of evil about it. So may the God of peace sanctify you wholly, keep spirit and soul and body unimpaired, to greet the coming of our Lord Jesus Christ without reproach.

TRACT. (*Ps.* 116, 1-2) Praise the Lord, all you Gentiles, let all the nations of the world do him honour. V. Abundant has his mercy been towards us; the Lord remains true to his word for ever.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt.* 17, 1-9).

At this time: Jesus took Peter and James and his bro-



ther John with him, and led them up on to a high mountain where they were alone. And he was transfigured in their presence, his face shining like the sun, and his garments becoming white as snow; and all at once they had sight of Moses and Elias conversing with him. Then Peter said aloud to Jesus, Lord it is well that we should be here; if it pleases thee, let us make three arbours in this place, one for thee, one for Moses and one for Elias. Even before he had finished speaking, a shining cloud overshadowed them. And now, there was a voice which said to them out of the cloud, This is my beloved Son, in whom I am well pleased; to him, then, listen. The disciples, when they heard it, fell on their faces, overcome with fear; but Jesus came near and roused them with his touch; Arise, he said, do not be afraid. And they lifted up their eyes, and saw no man there but Jesus only. And as they were coming down from the mountain, Jesus warned them, Do not tell anybody of what you have seen until the Son of Man has risen from the dead.

OFFERTORY. (*Ps.* 87, 2-3) Lord God, my deliverer, day and night I cry aloud to thee: let my prayer reach thy presence, Lord.

Jacobum, et Joannem fratrem ejus, et duxit illos in montem excelsum seorsum: et transfiguratus est ante eos. Et resplenduit facies ejus sicut sol: vestimenta autem ejus facta sunt alba sicut nix. Et ecce apparuerunt illis Moyses et Elias cum eo loquentes. Respondens autem Petrus, dixit ad Jesum: Domine, bonum est nos hic esse: si vis, faciamus hic tria tabernacula, tibi unum, Moysi unum, et Eliae unum. Adhuc eo loquente, ecce nubes lucida obumbravit eos. Et ecce vox de nube, dicens: Hic est Filius meus dilectus, in quo mihi bene complacui: ipsum audite. Et audientes discipuli, ceciderunt in faciem suam, et timuerunt valde. Et accessit Jesus, et tetigit eos, dixitque eis: Surgite, et nolite timere. Levantes autem oculos suos, neminem viderunt, nisi solum Jesum. Et descendentibus illis de monte, praecepit eis Jesus, dicens: Nemini dixeritis visionem, donec Filius hominis a mortuis resurgat.

OFFERTORIUM. (*Ps.* 87, 2-3) Domine Deus salutaris meae, in die clamavi, et nocte coram te: intret oratio mea in conspectu tuo, Domine.

**SECRETA.** Præséntibus sacrificiis, quæsumus, Dómine, jejúnia nostra sanctifica: ut, quod observántia nostra profitétur extrínsecus, intérius operétur. Per Dóminum.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

**COMMUNIO.** (Ps. 7, 2) Dómine Deus meus, in te sperávi: libera me ab ómnibus persecuéntibus me, et éripe me.

**POSTCOMMUNIO.** - Sanctificatióibus tuis, omnípotens Deus, et vítia nostra curéntur, et remédia nobis æténa provéniant. Per Dóminum.

*Additional Postcommunions, p. 490.*

*The Prayer over the people is not said today.*

**SECRET.** Let our fast be sanctified, Lord, by these sacrificial gifts, so that our acts of penance may inwardly effect that which they outwardly proclaim: through our Lord.

**COMMUNION.** (Ps. 7, 2) O Lord my God, my confidence is in thee: save me from all my pursuers and grant me deliverance.

**POSTCOMMUNION.** - Almighty God, let thy sanctifying graces cure our evil dispositions and provide us with never-failing remedies: through our Lord.

## THE SECOND SUNDAY IN LENT

Sunday of the First Class

Station at S. Mary's in Domnica

### INTROITUS

(Ps. 24, 6, 3 et 22)

**R**eminiscere miseratiónum tuárum, Dómine, et misericórdiæ tuæ, quæ a sáculo sunt: ne umquam dominéntur nobis inimíci nostri: libera nos, Deus Israel, ex ómnibus angústiiis nostris. (Ps. *ibid.*, 1-2) Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubéscam. *¶* Glória Patri.

**ORATIO.** Deus, qui conspicias omni nos virtú-

### INTROIT

(Ps. 24, 6, 3, 22)

**E**Very age, Lord, gives proof of thy pity and thy mercy, remember them now; be it not said that our enemies triumphed over us: deliver us, God of Israel, from all our afflictions. (Ps. *ibid.*, 1-2) All my heart, Lord, goes out to thee: my God, I trust in thee, do not belie my trust. *¶* Glory.

**COLLECT.** O God, who seest that we are wholly des-

titute of strength, protect us inwardly and outwardly, so that our bodies may be safeguarded from all misfortune and our minds cleansed from evil thoughts: through our Lord.

te destítui: intérius exteriúsque custódi; ut ab ómnibus adversitatibus muníamur in córpore, et a pravis cogitatiónibus mundémur in mente. Per Dóminum.

*Additional Collects, p. 489.*

Lesson from the Epistle of S. Paul the Apostle to the Thessalonians. (*1 Thess. 4, 1-7*).

And now, brethren, this is what we ask, this is our appeal to you in the name of the Lord Jesus. We gave you a pattern of how you ought to live so as to please God; live by that pattern, and make more of it than ever. You have not forgotten the warnings we have handed on to you by the command of the Lord Jesus. What God asks of you is that you should sanctify yourselves, and keep clear of fornication. Each of you must learn to control his own body, as something holy and held in honour, not yielding to the promptings of passion, as the heathen do in their ignorance of God. None of you is to be exorbitant, and take advantage of his brother, in his business dealings. For all such wrong-doing God exacts punishment; we have told you so already, in solemn warning. The life to which God has called us is not one of incontinence, it is a life of holiness.

Lectio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses. (*1 Thess. 4, 1-7*).

Fratres: Rogámus vos, et obsecrámus in Dómino Jesu: ut, quemádmódum accepístis a nobis, quómodo opórteat vos ambuláre et placére Deo, sic et ambulétis, ut abundétis magis. Scitis enim quæ præcépta déderim vobis per Dóminum Jesum. Hæc est enim volúntas Dei, sanctificátio vestra: ut abstineátis vos a fornicatiónē, ut sciat unusquisque vestrum vas suum possidére in sanctificatióne, et honóre; non in passióne desidérii, sicut et gentes, quæ ignoránt Deum: et ne quis supergrediátur, neque circumvéniat in negótio fratrem suum: quóniam vindex est Dóminus de his ómnibus, sicut prædíximus vobis, et testificáti sumus. Non enim vocávit nos Deus in immundítiam, sed in sanctificatiónem.

**GRADUALE.** (*Ps. 24, 17-18 et 1-3*). De necessitatibus meis eripe me, Dómine: vide humilitatem meam, et labórem meum: et dimítte ómnia peccáta mea. *ŷ.* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimíci mei.

**TRACTUS.** (*Matth. 15, 26-28*) Dixit Dóminus mulieri Chananææ: Non est bonum sumere panem filiórum, mittere cánibus ad manducandum. *ŷ.* At illa dixit: Etiam, Dómine: nam et catélli edunt de micis, quæ cadunt de mensa dominórum suórum. *ŷ.* Ait illi Jesus: O múlter, magna est fides tua: fiat tibi sicut petisti.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 15, 21-28*).

In illo témpore: Egréssus Jesus, secéssit in partes Tyri et Sidónis. Et ecce múlter Chananæa a finibus illis egréssa clamávit, dicens ei: Misérére mei, Dómine, fili David: filia mea male a dæmónio vexátur. Qui non respóndit ei verbum. Et accedéntes discípuuli ejus rogábant eum dicéntes: Dimítte eam, quia clamat post nos. Ipse autem respóndens, ait: Non sum missus nisi ad oves, quæ

**GRADUAL.** (*Ps. 24, 17-18; 1-3*) Save me, O Lord, from my distress: regard my humiliation, my hardships, and grant pardon to all my sins. *ŷ.* All my heart, Lord, goes out to thee: my God, I trust in thee, do not belie my trust: be it not said that my enemies triumphed over me.

**TRACT.** (*Matt. 15, 26-28*) The Lord said to the Chanaanite woman: It is not right to take the children's bread and throw it to the dogs that they may eat. *ŷ.* But she said: Ah yes, Lord, for the dogs feed on the crumbs that fall from their masters' table. *ŷ.* Jesus said to her: Woman, for this great faith of thine, let thy will be granted.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 15, 21-28*).

At this time: Jesus left those parts and withdrew into the neighbourhood of Tyre and Sidon. And here a woman, a Chanaanite by birth, who came from that country, cried aloud, Have pity on me, Lord, thou son of David. My daughter is cruelly troubled by an evil spirit. He gave her no word in answer; but his disciples came to him and pleaded with him; Rid us of her, they said, she is following us with her cries. And he answered, My errand is

only to the lost sheep that are of the house of Israel. Then the woman came up and said, falling at his feet, Lord, help me. He answered, It is not right to take the children's bread and throw it to the dogs. Ah yes, Lord, she said; the dogs feed on the crumbs that fall from their masters' table. And at that Jesus answered her, Woman, for this great faith of thine, let thy will be granted. And from that hour her daughter was cured.

Creed.

OFFERTORY. (*Ps. 118, 47, 48*) Fain would I have all my study in the law I love; flung wide my arms to greet thy law that I love.

SECRET. Look favourably, Lord, upon these dedicated offerings, so that they may help our devotion and our salvation: through our Lord.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

COMMUNION. (*Ps. 5, 2-4*) Lord, listen to my plea: pay heed to my cry of petition, my King and my God: to thee my prayer goes up, O Lord.

POSTCOMMUNION. - Humbly we beseech thy gracious goodness, almighty God, to grant that we whom thou renewest with thy sacrament

periérunt, domus Israel. At illa venit, et adorávit eum, dicens: Dómine, ádjuva me. Qui respóndens, ait: Non est bonum súmeré panem filiórú, et mittere cánibus. At illa dixit: Etiam, Dómine: nam et catélli edunt de micis, quæ cadunt de mensa dominórum suórum. Tunc respóndens Jesus, ait illi: O múlíer, magna est fides tua: fiat tibi sicut vis. Et sanáta est filia ejus ex illa hora.

Credo.

OFFERTORIUM. (*Ps. 118, 47 et 48*) Meditábor in mandátis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi.

SECRETA. Sacrificiis præsentibus, Dómine, quæsumus, inténde placátus: ut et devotióni nostræ proficiant, et salúti. Per Dóminum.

COMMUNIO. (*Ps. 5, 2-4*) Intéllige clamórem meum: inténde voci oratiónis meæ, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

POSTCOMMUNIO. - Súpplíces te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, tibi étiam plácitis móribus

dignanter deservire con- | may lead acceptable lives in  
cédas. Per Dóminum. | thy service: through our Lord.

*Additional Postcommunions, p. 490.*

## MONDAY, SECOND WEEK IN LENT

Station at S. Clement's

### INTROITUS

(Ps. 25, 11-12)

**R**edime me, Dómine,  
et miserere mei: pes  
enim meus stetit in via  
recta: in ecclésiis bene-  
dicam Dóminum. (Ps.  
*ibid.*, 1) Júdica me, Dó-  
mine, quóniam ego in in-  
nocéntia mea ingressus  
sum: et in Dómino spe-  
rans, non infirmábor.  
V. Glória Patri.

Orémus. Flectámus gé-  
nua. R. Leváte.

ORATIO. Præsta, quæ-  
sumus, omnipotens Deus:  
ut familia tua, quæ se, af-  
fligendo carnem, ab ali-  
mentis abstinet; sectando  
justítiam, a culpa jejúnet.  
Per Dóminum.

### INTROIT

(Ps. 25, 11-12)

**D**eliver me, Lord, in thy  
mercy: my feet are set  
on the straight path: Lord,  
I will join in blessing thy  
name. (Ps. *ibid.*, 1) Lord, be  
thou my judge, have I not  
guided my steps clear of  
wrong? have I trusted in God  
only to stumble on my path?  
V. Glory.

Let us pray. Let us kneel.  
R. Arise.

COLLECT. Grant, we pray  
thee, almighty God, that thy  
servants, who afflict their bod-  
ies by fasting, may also ab-  
stain from sin and follow after  
justice: through our Lord.

*Additional Collects, p. 489.*

Léctio Daniélis Prophé-  
tæ. (Dan. 9, 15-19).

In diébus illis: Orávit  
Dániel Dóminum Deum,  
et dixit: Dómine, Deus  
noster, qui eduxísti pópu-  
lum tuum de terra Ægý-  
pti in manu forti, et fe-  
císti tibi nomen secúndum  
diem hanc: peccávimus,

Lesson from the Prophet  
Daniel. (Dan. 9, 15-19).

At this time: Daniel pray-  
ed to the Lord thus: O Lord  
our God, whose constrain-  
ing power rescued thy people  
from the land of Egypt, who  
hast won thyself glory, too, in  
this our day; we, Lord, have  
been sinners, we have shown

ourselves unworthy of thy faithful dealings with us. But do not let thy indignant anger fall on Jerusalem, on that holy mountain of thine; too long, for our sins and the sins of our fathers before us, all our neighbours have held Jerusalem, and us thy people, in contempt. God of our race, give audience at last to the prayer, the plea thy servant brings before thee; for thy own honour, restore the sanctuary that now lies forlorn to the smile of thy favour. My God, give ear and listen to us; open thy eyes, and see how desolate is this city of ours, that claims to be thy own. No merits of ours, nothing but thy great love emboldens us to lay our prayers at thy feet. Thy hearing, Lord, and thy pardon; thy heed, my God, and thy aid! For thy own honour, deny thyself no longer to the city, the people that is called thy own.

GRADUAL. (*Ps. 69, 6, 3*) Lord, be thou my champion and my deliverer: Lord, do not delay thy coming. *V.* Cover them with confusion and awe, the enemies who plot against my life.

TRACT. (*Ps. 102, 10*) Lord, do not treat us as our

iniquitatem fecimus, Dómine, in omnem justitiam tuam: avertátur, óbsecro, ira tua, et furor tuus a civitate tua Jerúsalem, et monte sancto tuo. Propter peccáta enim nostra, et iniquitates patrum nostrórum, Jerúsalem et pópulus tuus in oppróbrium sunt ómnibus per circúitum nostrum. Nunc ergo exáudi, Deus noster, orationem servi tui, et preces ejus: et osténde faciém tuam super sanctuárium tuum, quod desértum est, propter temetípsum. Inclína, Deus meus, aurem tuam, et audi: áperi óculos tuos, et vide desolationem nostram, et civitatem, super quam invocátum est nomen tuum: neque enim in justificatióibus nostris prostérnimus preces ante faciém tuam, sed in miseratióibus tuis multis. Exáudi, Dómine, placáre, Dómine: atténde et fac: ne moréris propter temetípsum, Deus meus: quia nomen tuum invocátum est super civitatem, et super pópulum tuum.

GRADUALE. (*Ps. 69, 6 et 3*) Adjútor meus, et liberátor meus esto: Dómine, ne tardáveris. *V.* Confundántur, et reveréantur inimíci mei, qui quærunt ánimam meam.

TRACTUS. (*Ps. 102, 10*) Dómine, non secún-

dum peccata nostra, quæ fecimus nos: neque secundum iniquitates nostras retribuas nobis. V. (Ps. 78, 8-9) Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordie tuæ, quia pauperes facti sumus nimis. (*Here all genuflect.*) V. Adjuva nos, Deus salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

✠ Sequentia sancti Evangelii secundum Joannem. (Joann. 8, 21-29).

In illo tempore: Dixit Jesus turbis Judæorum: Ego vado, et queretis me, et in peccato vestro moriemini. Quo ego vado, vos non potestis venire. Dicebant ergo Judæi: Numquid interficiet semetipsum, quia dixit: Quo ego vado, vos non potestis venire? Et dicebat eis: Vos de deorsum estis, ego de supernis sum. Vos de mundo hoc estis, ego non sum de hoc mundo. Dixi ergo vobis, quia moriemini in peccatis vestris: si enim non credideritis quia ego sum, moriemini in peccato vestro. Dicebant ergo ei: Tu quis es? Dixit eis Jesus: Principium, qui et loquor vobis. Multa habeo de vo-

sins deserve; do not exact the penalty of our wrong-doing.

V. (Ps. 78, 8-9) Lord, forget the long record of our sins, and haste in mercy to our side; never was need so sore as this. (*Here all genuflect.*)

V. O God, our Saviour, help us: deliver us, Lord, for the glory of thy name, and pardon our sins for the sake of thy own renown.

✠ Continuation of the Holy Gospel according to S. John. (John. 8, 21-29).

At this time: Jesus said to the Jewish crowd: I am going away, and you will look for me, but you will have to die with your sins upon you; where I am going is where you cannot come. At this, the Jews began to ask, Will he kill himself? Is that what he means by, Where I am going is where you cannot come? But he went on to say, You belong to earth, I to heaven; you to this world, I to another. That is why I have been telling you that you will die with your sins upon you; you will die with your sins upon you unless you come to believe that it is myself you look for. Who art thou, then? they asked. Jesus said to them, What, that I should be speaking to you at all? There



is much I could say of you, many judgements I could pass on you; but what I tell the world is only what I have learned from him who sent me, because he cannot deceive. And they could not understand that he was calling God his Father. Then Jesus said to them, When you have lifted up the Son of Man, you will recognize that it is myself you look for, and that I do not do anything on my own authority, but speak as my Father has instructed me to speak. And he who sent me is with me; he has not left me all alone, since what I do is always what pleases him.

**OFFERTORY.** (*Ps. 15, 7, 8*) Blessed be the Lord, who schools me: always I can keep the Lord within sight, always he is at my right hand, to make me stand firm.

**SECRET.** May this sacrificial gift, Lord, which we offer in atonement and praise, make us worthy of thy protection: through our Lord.

*Additional Secrets, p. 489;*

**COMMUNION.** (*Ps. 8, 2*) O Lord, our Master, how the majesty of thy name fills all the earth!

**POSTCOMMUNION.** - Lord, may this communion cleanse us from guilt, and

bis loqui, et judicare. Sed qui me misit, verax est: et ego quæ audívi ab eo hæc loquor in mundo. Et non cognovérunt, quia Patrem ejus dicébat Deum.

Dixit ergo eis Jesus: Cum exaltavéritis Fílium hóminis, tunc cognoscétis quia ego sum, et a meípso fácio nihil: sed sicut dócuit me Pater, hæc loquor: et qui me misit, mecum est, et non reliquit me solum: quia ego, quæ plácita sunt ei, fácio semper.

**OFFERTORIUM.** (*Ps. 15, 7 et 8*) Benedícam Dóminum, qui tribuit mihi intelléctum: providébam Dóminum in conspéctu meo semper: quóniam a dextris est mihi, ne commóvear.

**SECRETA.** Hæc hóstia, Dómine, placatiónis et laudis, tua nos protectióne dignos effíciat. Per Dóminum.

*Lenten Preface, p. 521.*

**COMMUNIO.** (*Ps. 8, 2*) Dómine Dóminus noster, quam admirábile est nomen tuum in univérsta terra!

**POSTCOMMUNIO.** - Hæc nos commúnio, Dómine, purget a crimine:

et cælestis remédii fáciat esse consórtes. Per Dóminum.

bring us a share of healing from on high: through our Lord.

*Additional Postcommunions, p. 490.*

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

*Over the people:* Let us pray. Bow down your heads before God.

ORATIO. Adésto supplicatióibus nostris, omnípotens Deus: et, quibus fidúciám sperándæ pietátis indúlges; consuetæ misericórdiæ tribue benígnus efféctum. Per Dóminum.

PRAYER. Give heed to our entreaties, almighty God, and graciously bestow the fruits of thy wonted mercy upon those to whom thou grantest the confident hope of thy lovingkindness: through our Lord.

## TUESDAY, SECOND WEEK IN LENT

Station at S. Balbina's

### INTROITUS

(Ps. 26, 8 et 9)

**T**ibi dixit cor meum, quæsívi vultum tuum, vultum tuum, Dómine, requíram: ne avértas fáciem tuam a me. (Ps. *ibid.*, 1) Dóminus illuminátio mea, et salus mea: quem timébo? V. Glória Patri.

Orémus. Flectámus génuá. V. Leváte.

ORATIO. Pérfice, quæsumus, Dómine, benígnus in nobis observántiæ sanctæ subsidium: ut, quæ te auctóre faciéndæ cognóvimus, te operánte impleámus. Per Dóminum.

### INTROIT

(Ps. 26, 8, 9)

**T**Rue to my heart's promise, I have eyes only for thee, I long, Lord, for thy presence, do not hide thy face. (Ps. *ibid.*, 1) The Lord is my light and my deliverance, whom have I to fear? V. Glory.

Let us pray. Let us kneel. V. Arise.

COLLECT. Perfect in us the help we obtain from this holy observance, we pray thee, good Lord, so that by thy doing we may fulfil the duty thy authority reveals to us: through our Lord.

*Additional Collects, p. 489.*

Lesson from the Book of Kings. (3 Kings 17, 8-16).

At this time the Lord sent word to Elias the Thesbite, Bestir thyself, and make thy way to Sarephta, a town in Sidon, where thou shalt make thy dwelling; at my command, a widow there will support thee. So he rose up and went to Sarephta, and he had but reached the city gate when he met a widow gathering fire-wood; whereupon he called out to her, asking her to give him a cup of water to drink. And as she went to fetch it, he cried after her, And when thou dost bring it, bring me, too, a mouthful of bread. Why, she told him, as surely as the Lord thou servest is a living God, I have no food except a handful of flour at the bottom of a jar, and a drop of oil left in a cruse. Even now I am gathering a stick or two so that I can go home and cook it, to serve my son and me for our last meal. Have no fear, Elias said; go home on this errand of thine; only use the flour to make me a little girdle-cake first, and bring it me here; cook what is left for thyself and for thy son. This message the Lord God of Israel has for thee: There shall be no lack of flour in the jar, nor shall the oil waste in the cruse, till the Lord sends rain on this parched earth. At that, she went and did Elias's bidding, and there was a meal

Lectio libri Regum. (3 Reg. 17, 8-16).

In diébus illis: Factus est sermo Dómini ad Eliám Thesbíten, dicens: Surge, et vade in Saréphtha Sidoniórum, et manébis ibi: præcépi enim ibi mulíeri víduæ, ut pascat te. Surréxit, et ábiit in Saréphtha. Cumque venísset ad portam civitátis, appáruit ei mulíer vídua cólligens ligna, et vocávit eam, dixítque ei: Da mihi páululum aquæ in vase, ut bibam. Cumque illa pérgeret, ut afférret, clamávit post tergum ejus, dicens: Affer mihi, óbsecro, et buccéllam panis in manu tua. Quæ respóndit: Vivit Dóminus Deus tuus, quia non hábeo panem, nisi quantum pugíllus cápere potest farínæ in hýdria, et páululum ólei in lécytho: en cólligo duo ligna, ut ingrédiar, et fáciam illum mihi, et filio meo, ut comedámus, et moriámur. Ad quam Eliás ait: Noli timére, sed vade, et fac sicut dixísti: verúmtamen mihi primum fac de ipsa farínula subcinerícium panem párvulum, et affer ad me: tibi autem et filio tuo fácies póstea. Hæc autem dicit Dóminus Deus Israel: Hýdria farínæ non defíciet, nec lécythus ólei minuétur, usque ad diem, in qua Dóminus datúrus

est plúviam super faciẽm terræ. Quæ ábiit, et fecit juxta verbum Eliæ: et comédit ipse, et illa, et domus ejus: et ex illa die hýdria farínæ non defécit, et lécythus ólei non est imminútus, juxta verbum Dómini, quod locútus fúerat in manu Eliæ.

GRADUALE. (Ps. 54, 23, 17, 18 et 19) Jacta cogitátum tuum in Dómino, et ipse te enútriet. *¶* Dum clamárem ad Dóminum, exaúdivit vocem meam ab his, qui appropínquant mihi. *facta cogitátum.*

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 23, 1-12*).

In illo témpore: Jesus locútus est ad turbas, et ad discípulos suos, dicens: Super cáthedram Móysi sedérunt scribæ et pharisæi. Omnia ergo quæcúmque díxerint vobis, serváte, et fácite: secúndum ópera vero eórum nolíte fácere: dicunt enim, et non faciunt. Alligant enim ónera grávia et importabilia, et impónunt in húmeros hóminum: dígitó autem suo nolunt ea movére. Omnia vero ópera sua faciunt, ut videántur ab homínibus: dilatant enim phylactéria sua, et magníficant fimbrias. Amant autem primos re-

for him and for her and for all her household; and from that day on there was still flour in the jar, still oil left in the cruse, as the Lord's message through Eliás had promised her.

GRADUAL. (Ps. 54, 23, 17, 18, 19) Cast the burden of thy cares upon the Lord, and he will sustain thee. *¶* Still I will call upon the Lord, he will listen to me, he will rescue me from my enemies. *Cast the burden.*

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 23, 1-12*).

At this time: Jesus addressed himself to the multitudes, and to his disciples; The scribes and Pharisees, he said, have established themselves in the place from which Moses used to teach; do what they tell you, then, continue to observe what they tell you, but do not imitate their actions, for they tell you one thing and do another. They fasten up packs too heavy to be borne, and lay them on men's shoulders; they themselves will not stir a finger to lift them. They act, always, so as to be a mark for men's eyes. Boldly written are the texts they carry, and deep is the hem of their garments;

their heart is set on taking the chief places at table and the first seats in the synagogue, and having their hands kissed in the market-place, and being called Rabbi among their fellow men. You are not to claim the title of Rabbi; you have but one Master, and you are all brethren alike. Nor are you to call any man on earth your father; you have but one Father, and he is in heaven. Nor are you to be called teachers; you have one teacher, Christ. Among you, the greatest of all is to be the servant of all; the man who exalts himself will be humbled, and the man who humbles himself will be exalted.

OFFERTORY. (*Ps. 50, 3*). Have mercy on me, O Lord, as thou art ever rich in mercy: blot out the record of my misdeeds.

SECRET. Let this rite move thee, Lord, to accomplish thy hallowing within us. May it purge us of earthly vices, and lead us on to heavenly favours: through our Lord.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

COMMUNION. (*Ps. 9, 2-3*) I will recount thy wonderful doings: glad and triumphant in thee, I will sing psalms to thy name, O God most high.

POSTCOMMUNION. - Lord, make us ever obedient

cúbitus in cœnis, et primas cáthedras in synagógis, et salutatiónes in foro, et vocári ab homínibus Rabbi. Vos autem nolíte vocári Rabbi: unus est enim Magíster vester, omnes autem vos fratres estis. Et patrem nolíte vocáre vobis super terram, unus est enim Pater vester, qui in cælis est. Nec vocémini magístri: quia Magíster vester unus est, Christus. Qui major est vestrum, erit mínister vester. Qui autem se exaltáverit, humiliábitur: et qui se humiliáverit, exaltábitur.

OFFERTORIUM. (*Ps. 50, 3*) Misérere mei, Dómine, secúndum magnam misericórdiam tuam: dele, Dómine, iniquitátem meam.

SECRETA. Sanctificatióem tuam nobis, Dómine, his mystériis operáre placátus: quæ nos et a terrénis purget vítiis, et ad cæléstia dona perdúcat. Per Dóminum.

COMMUNIO. (*Ps. 9, 2-3*) Narrábo ómnia mirabília tua: lætabor, et exsultábo in te: psallam nómini tuo, Altíssime.

POSTCOMMUNIO. - Ut sacris, Dómine, red-

dámur digni munéribus:  
fac nos tuis, quæsumus,  
semper obedire mandátis.  
Per Dóminum.

to thy commandments, so  
that we may become worthy  
of thy sacred gifts: through  
our Lord.

*Additional Postcommunions, p. 490.*

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

*Over the people:* Let us pray. Bow down your heads before God.

ORATIO. Propitiáre, Dómine, supplicatióibus nostris, et animárum nostrárum medére languóribus: ut, remissióne percépta, in tua semper benedictióne lætémur. Per Dóminum.

PRAYER. Let our entreaties move thee, Lord, to heal the sickness of our souls, so that we may receive thy forgiveness and evermore rejoice in thy blessing: through our Lord.

## WEDNESDAY, SECOND WEEK IN LENT

Station at S. Cecilia's

### INTROITUS

(Ps. 37, 22-23)

**N**E derelinquas me, Dómine, Deus meus, ne discédas a me: inténde in adiutoriúm meum, Dómine, virtus salútis meæ. (Ps. *ibid.*, 2) Dómine, ne in furóre tuo arguas me: neque in ira tua corripias me. V. Glória Patri.

Orémus. Flectámus génua. R. Leváte.

ORATIO. Pópulum tuum, quæsumus, Dómine, propítius respice: et quos ab escis carnálibus præcipis abstinére, a nóxiis quoque vítiis cessáre concéde. Per Dóminum.

### INTROIT

(Ps. 37, 22-23)

**D**O not fail me, O Lord my God, do not forsake me: hasten to my defence, O Lord, my strong deliverer. (Ps. *ibid.*, 2) Thy reproofs, Lord, not thy vengeance; thy chastisement, not thy condemnation! V. Glory.

Let us pray. Let us kneel. V. Arise.

COLLECT. Look mercifully on thy people, we beg thee, Lord, and grant that we, whom thou commandest to abstain from bodily food, may also refrain from the poison of sin: through our Lord.

*Additional Collects, p. 489.*

Lesson from the Book of Esther. (*Esth.* 13, 8-11; 15-17).

At this time: Mardocheus bethought him of all the Lord's great deeds in time past, and thus he prayed: O Lord, thou art the sovereign Lord and King of all things; nothing but is subject to thy power; who then can withstand thy will, if thou art minded to deliver Israel? Heaven and earth and everything that lies beneath heaven's vault is thy creation; thy dominion is universal, thy royalty unchallengeable. God of Abraham, our Lord and King, now as ever have mercy on thy people, now when our enemies threaten to destroy us, and put an end to thy ancient right. Wilt thou make so little of the possession thou didst win for thyself in Egypt? Nay, listen to my prayer, have mercy on the people thou claimest for thy own; turn our sadness, Lord, into rejoicing, and let us live to bless thy name; do not silence the lips that sing thy praise.

GRADUAL. (*Ps.* 27, 9, 1) Lord, save thy people, and bless thy chosen flock. *ſ.* To thee, Lord, I cry unanswered, or I am no better than a dead man, sinking to the grave.

Lectio libri Esther. (*Esth.* 13, 8-11 et 15-17).

In diébus illis: Mardocheus deprecátus est Dóminum, memor ómnium óperum ejus, et dixit: Dómine, Dómine Rex omnípotens, in ditióne enim tua cuncta sunt pósita, et non est qui possit tuæ resistere voluntáti si decréveris salváre Israel. Tu fecísti cælum et terram, et quidquid cæli ámbitu continétur. Dóminus ómnium es, nec est qui resistat majestáti tuæ. Et nunc, Dómine Rex, Deus Abraham, miserére pópuli tui, quia volunt nos inimici nostri pérdere, et hereditátem tuam delére. Nec despicias partem tuam, quam redemísti tibi de Ægýpto. Exáudi deprecaciónem meam, et propítius esto sorti et funículo tuo, et convérte luctum nostrum in gáudium, ut vivéntes laudémus nomen tuum, Dómine, et ne claudas ora te canéntium.

GRADUALE. (*Ps.* 27, 9 et 1) Salvum fac pópulum tuum, Dómine, et bédedic hereditáti tuæ. *ſ.* Ad te, Dómine, clamávi: Deus meus, ne síleas a me, et ero símilis descendéntibus in lacum.

✠ Sequéntia sancti Evan-  
gélíi secúndum Matthæ-  
um. (*Matth. 20, 17-28*).

In illo témpore: Ascén-  
dens Jesus Jerosólymam,  
assúmpsit duódecim discí-  
pulos secréto, et ait illis:  
Ecce ascéndimus Jerosóly-  
mam, et Fílius hóminis  
tradétur princípibus sa-  
cerdótum, et scribis, et  
condemnábunt eum mor-  
te, et tradent eum génti-  
bus ad illudéndum, et fla-  
gellándum, et crucifigén-  
dum, et tértia die resúr-  
get. Tunc accéssit ad eum  
mater filiórum Zebedæi  
cum filiis suis, adórans et  
petens áliquíd ab eo. Qui  
dixit ei: Quid vis? Ait  
illi: Dic ut sédeant hi  
duo filii mei, unus ad  
déteram tuam, et unus  
ad sínístram in regno tuo.  
Respóndens autem Jesus,  
dixit: Nescítis quid petá-  
tis. Potéstis bíbere cáli-  
cem, quem ego bibitúrus  
sum? Dicunt ei: Póssu-  
mus. Ait illis: Cálicem  
quidem meum bibétis:  
sedére autem ad déxeram  
meam vel sínístram, non  
est meum dare vobis, sed  
quibus parátum est a Pa-  
tre meo. Et audiéntes de-  
cem, indignáti sunt de  
duóbus frátribus, Jesus  
autem vocávit eos ad se,  
et ait: Scitis quia prín-  
cipes géntium dominántur  
eórum: et qui majóres  
sunt, potestátem exércunt  
in eos. Non ita erit inter

✠ Continuation of the Holy  
Gospel according to S. Mat-  
thew. (*Matt. 20, 17-28*).

At this time: As Jesus was  
going up to Jerusalem, he  
took his twelve disciples aside  
on the way, and warned them,  
Now we are going up to Je-  
rusalem; and there the Son  
of Man will be given up into  
the hands of the chief priests  
and scribes, who will con-  
demn him to death. And  
these will glve him up into  
the hands of the Gentiles, to  
be mocked and scourged and  
crucified; but on the third day  
he will rise again. Thereupon  
the mother of the sons of  
Zebedee brought them to him,  
falling on her knees to make a  
request of him. And when he  
asked her, What is thy will?  
she said to him, Here are my  
two sons; grant that in thy  
kingdom one may take his  
place on thy right and the  
other on thy left. But Jesus  
answered, You do not know  
what it is you ask. Have you  
strength to drink of the cup  
I am to drink of? They said,  
We have. And he told them,  
You shall indeed drink of my  
cup; but a place on my right  
hand or my left is not mine  
to give; it is for those for  
whom my Father has destin-  
ed it. The ten others were  
angry with the two brethren  
when they heard it; but Jesus  
called them to him, and said,  
You know that, among the  
Gentiles, those who bear rule  
lord it over them, and great



men vaunt their power over them; with you it must be otherwise; whoever would be a great man among you, must be your servant, and whoever has a mind to be first among you, must be your slave. So it is that the Son of Man did not come to have service done him; he came to serve others, and to give his life as a ransom for the lives of many.

**OFFERTORY.** (*Ps.* 24, 1-3) All my heart, Lord, goes out to thee: my God, I trust in thee, do not belie my trust: be it not said that my enemies triumphed over me: who ever waited for thy help and waited in vain?

**SECRET.** Look kindly, Lord, upon the sacrificial offerings we bring thee: and by this holy interchange release us from the bondage of our sins: through our Lord.

*Additional Secrets, p. 489;*

**COMMUNION.** (*Ps.* 10, 8) The Lord is just, and just are the deeds he loves; who deals uprightly deserves the favour of his smile.

**POSTCOMMUNION.** - We who have partaken of the sacrament pray, Lord, that we may draw ever nearer to our eternal ransom: through our Lord.

*Additional Postcommunions, p. 490.*

*Over the people:* Let us pray. Bow down your heads before God.

vos: sed quicumque voluerit inter vos major fieri, sit vester minister: et qui voluerit inter vos primus esse, erit vester servus. Sicut Filius hominis non venit ministrari, sed ministrare, et dare animam suam, redemptionem pro multis.

**OFFERTORIUM.** (*Ps.* 24, 1-3) Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: etenim univérsi, qui te exspéctant, non confundéntur.

**SECRETA.** Hóstias, quæsumus, Dómine, quas tibi offérimus, propítius respice: et per hæc sancta commércia, víncula peccatórum nostrórum absolve. Per Dóminum.

*Lenten Preface, p. 521.*

**COMMUNIO.** (*Ps.* 10, 8) Justus Dóminus, et iustítias diléxit: æquitátem vidit vultus ejus.

**POSTCOMMUNIO.** - Sumptis, Dómine, sacraméntis: ad redemptionis æternæ, quæsumus, proficiámus augméntum. Per Dóminum.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

ORATIO. Deus, innocentiae restitutor et amator, dirige ad te tuorum corda servorum: ut, spiritus tui fervore concepto, et in fide inveniuntur stabiles, et in opere efficaces. Per Dominum.

PRAYER. O God, the restorer and lover of innocence, draw the hearts of thy servants towards thyself and kindle the fire of thy spirit in them, so that they may be found firm in faith and fruitful in deed: through our Lord.

## THURSDAY, SECOND WEEK IN LENT

Station at S. Mary's in Trastevere

### INTROITUS

(Ps. 69, 2 et 3)

**D**Eus, in adiutorium meum intende: Domine, ad adjuvandum me festina: confundantur et revereantur inimici mei, qui quaerunt animam meam. (Ps. *ibid.*, 4) Avertantur retrorsum, et erubescant: qui volunt mihi mala. V. Glória Patri.

Orémus. Flectamus genua. R. Leváte.

ORATIO. Præsta nobis, quæsumus, Domine, auxilium gratiæ tuæ: ut jejuniis et orationibus convenienter intenti, liberemur ab hostibus mentis et corporis. Per Dominum.

### INTROIT

(Ps. 69, 2, 3)

**O** God, take heed and save me; O Lord, make haste to help me: cover them with confusion and awe, the enemies who plot against my life. (Ps. *ibid.*, 4) Send them away ashamed, all my ill-wishers. V. Glory.

Let us pray. Let us kneel. R. Arise.

COLLECT. Grant us, we beseech thee, Lord, the help of thy grace, so that we who are duly intent on fasting and prayer may be delivered from enemies of soul and body: through our Lord.

*Additional Collects, p. 489.*

Lectio Jeremiæ Prophetæ. (Jerem. 17, 5-10).

Hæc dicit Dominus: Maledictus homo, qui confidit in homine, et ponit

Lesson from the Prophet Jeremias (Jer. 17, 5-10).

This is the word of the Lord: Cursed is he who puts his trust in man, looking for

help to frail mortality, and letting his heart stray away from the Lord. Lonely he dwells, like some tamarisk tree in the desert; the good times come, but they pass him by; he goes on living in a parched wilderness, among the briny marsh-lands, alone. Blessed is he who trusts in the Lord, makes the Lord his refuge. He will be as well cared for as a tree planted by some river bank, that spreads out its roots to catch the moisture, fearless of the summer heat. Still its green leaves defy the drought, and its fruit never fails. There is no riddle like the twists of the heart; who is to master them? Who but I, the Lord, can see into man's heart, and read his inmost thoughts? And it is I that gives to each what his life has deserved, the due reward of the ways he has followed.

GRADUAL. (Ps. 78, 9, 10) Pardon our sins, O Lord; shall the heathen ask, What has become of their God? *ŷ.* O God, our Saviour, help us; deliver us, Lord, for the glory of thy name. *Pardon our sins.*

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 16, 19-31*).

At this time: Jesus said to the Pharisees: There was a rich man once, that was

carnem bráchium suum, et a Dómino recédit cor ejus. Erit enim quasi myricæ in desérto, et non vidébit cum vénerit bonum: sed habitábit in siccitáte in desérto, in terra salsúginis, et inhabitábili. Benedíctus vir, qui confídit in Dómino, et erit Dóminus fidúcia ejus. Et erit quasi lignum quod transplantátur super aquas, quod ad humórem mittit radíces suas: et non timébit cum vénerit æstus. Et erit fólíum ejus víride, et in témpore siccitátis non erit sollicitum, nec aliquándo désinet fácere fructum. Pravum est cor ómnium, et inscrutábile: quis cognóscet illud? Ego Dóminus scrutans cor, et probans renes: qui do unicuíque juxta viam suam, et juxta fructum adinventiónum suárum.

GRADUALE. (Ps. 78, 9 et 10) Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? *ŷ.* Adjuva nos, Deus salutáris noster: et propter hónorem nóminis tui, Dómine, líbera nos. *Propítius.*

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 16, 19-31*).

In illo témpore: Dixit Jesus pharisæis: Homo quidam erat dives, qui in-

duebátur púrpura et bysso: et epulabátur quotidie spléndide. Et erat quidam mendícus, nómine Lázarus, qui jacébat ad jánuam ejus, ulcéribus plenus, cúpiens saturári de micis, quæ cadébant de mensa dívitis, et nemo illi dabat: sed et canes veniébant, et lingébant úlcera ejus. Factum est autem ut morerétur mendícus, et portarétur ab Angelis in sinum Abrahæ. Mórtuus est autem et dives, et sepúltus est in inférno. Elevans autem óculos suos, cum esset in tormentis, vidit Abraham a longe, et Lázarus in sinu ejus: et ipse clamans, dixit: Pater Abraham, miserére mei, et mitte Lázarus, ut intíngat extrémum dígiti sui in aquam, ut refrígeret linguam meam, quia crúciór in hac flamma. Et dixit illi Abraham: Fili, recordáre quia recepísti bona in vita tua, et Lázarus similiter mala: nunc autem hic consolátur, tu vero cruciáris. Et in his ómnibus, inter nos et vos chaos magnum firmátum est: ut hi, qui volunt hinc transíre ad vos, non possint, neque inde huc transmeáre. Et ait: Rogo ergo te, pater, ut mittas eum in domum patris mei. Hábeo enim quinque fratres, ut testétur illis, ne

clothed in purple and lawn, and feasted sumptuously every day. And there was a beggar, called Lazarus, who lay at his gate, covered with sores, wishing that he could be fed with the crumbs which fell from the rich man's table, but none was ready to give them to him; the very dogs came and licked his sores. Time went on; the beggar died, and was carried by the angels to Abraham's bosom; the rich man died too, and found his grave in hell. And there, in his suffering, he lifted up his eyes, and saw Abraham far off, and Lazarus in his bosom. And he said, with a loud cry, Father Abraham, take pity on me; send Lazarus to dip the tip of his finger in water, and cool my tongue; I am tormented in this flame. But Abraham said, My son, remember that thou didst receive thy good fortune in thy life-time, and Lazarus, no less, his ill fortune; now he is in comfort, thou in torment. And, besides all this, there is a great gulf fixed between us and you, so that there is no passing from our side of it to you, no crossing over to us from yours. Whereupon he said, Then, father, I pray thee send him to my own father's house; for I have five brethren; let him give these a warning, so that they may not come, in their turn, into this place of suffering.

Abraham said to him, They have Moses and the prophets; let them listen to these. They will not do that, father Abraham, said he; but if a messenger comes to them from the dead, they will repent. But he answered him, If they do not listen to Moses and the prophets they will be unbelieving still, though one should rise from the dead.

**OFFERTORY.** (*Exod. 32, 11, 13, 14*) Moses pleaded with the Lord his God: What, Lord, said he, Wilt thou vent thy anger on thy people? Let the storm of thy anger pass: remember Abraham, Isaac, and Jacob to whom thou didst swear to give a land flowing with milk and honey. And the Lord relented and spared his people the punishment he had threatened.

**SECRET.** May the fast we have dedicated to thy name, Lord, sanctify us for the present sacrifice: so that our acts of penance may inwardly effect that which they outwardly proclaim: through our Lord.

*Additional Secrets, p. 489;*

**COMMUNION.** (*John. 6, 57*) He who eats my flesh and drinks my blood lives continually in me and I in him, says the Lord.

**POSTCOMMUNION.** - Let not thy grace desert us,

et ipsi véniant in hunc locum tormentórum. Et ait illi Abraham: Habent Móysen et prophétas: áudiant illos. At ille dixit: Non, pater Abraham: sed si quis ex mórtuis íerit ad eos, poeniténtiam agent. Ait autem illi: Si Móysen et prophétas non áudiunt, neque si quis ex mórtuis resurréxerit, credent.

**OFFERTORIUM.** (*Exodi 32, 11, 13 et 14*) Precátus est Móyses in conspéctu Dómini Dei sui, et dixit: Quare, Dómine, irásceris in pópulo tuo? parce iræ ánimæ tuæ: meménto Abraham, Isaac, et Jacob, quibus jurásti dare terram fluéntem lac et mel. Et placátus est Dóminus de malignitáte, quam dixit fácere pópulo suo.

**SECRETA.** Præsénti sacrificio, nómini tuo nos, Dómine, jejúnia dicáta sanctíficent: ut, quod observántia nostra profitétur extérius, intérius operétur effectú. Per Dóminum.

*Lenten Preface, p. 521.*

**COMMUNIO.** (*Joann. 6, 57*) Qui mandúcat meam carnem, et bibit meum sánguinem, in me manet, et ego in eo, dicit Dóminus.

**POSTCOMMUNIO.** - Grátia tua nos, quæsu-

mus, Dómine, non derelinquat: quæ nobis opem tuæ largitátis semper acquírat, et ab ómnibus tueátur advérsis. Per Dóminum.

Lord, we pray thee; may it evermore bring us thy bountiful aid and shield us against all attack: through our Lord.

*Additional Postcommunions, p. 490.*

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

*Over the people:* Let us pray. Bow down your heads before God.

ORATIO. Adésto, Dómine, fámulis tuis, et perpétuam benignitátem largíre poscéntibus: ut iis, qui te auctóre et gubernátore gloriántur, et congregáta restáures, et restauráta consérves. Per Dóminum.

PRAYER. Come, Lord, to the help of thy servants, and grant them the unceasing lovingkindness they implore. Mend whatever is shattered in the lives of those whose glory is to have thee for their creator and guide; and preserve what thou hast mended: through our Lord.

## FRIDAY, SECOND WEEK IN LENT

Station at S. Vitalis'

### INTROITUS

(Ps. 16, 15)

**E**GO autem cum justítia apparébo in conspéctu tuo: satiábor dum manifestábitur glória tua. (Ps. *ibid.*, 1) Exáudi, Dómine, justítiam meam: inténde deprecationem meam. V. Glória Patri.

Orémus. Flectámus génua. R. Leváte.

ORATIO. Da, quæsumus, omnípotens Deus: ut, sacro nos purificánte jejúnio, sincéris méntibus

### INTROIT

(Ps. 16, 15)

**A**S for me, I will come into thy presence innocent: and when thy glory dawns I shall be well content. (Ps. *ibid.*, 1) Lord, give heed to my cause, do not spurn my cry for aid. V. Glory.

Let us pray. Let us kneel. R. Arise.

COLLECT. Grant, we pray thee, almighty God, that with this holy fast to cleanse us, we may greet the coming

festival with unsullied hearts: | ad sancta ventúra fácias  
through our Lord. | pervenire. Per Dóminum.

*Additional Collects, p. 489.*

Lesson from the Book of  
Genesis. (*Gen.* 37, 6-22).

At this time: Joseph spoke thus to his brothers: Listen to this dream I have had. I dreamt that we were all binding sheaves in a field, and my sheaf seemed to lift itself up and stand erect, while all your sheaves stood about it and made reverence to mine.

What, said his brethren, art thou to be our king? Are we to be thy subjects? So this talk about his dream fed the fires of their envious anger. Then he had another dream which he disclosed to his brethren; In this dream of mine, he said, it seemed to me that the sun and the moon and eleven stars made reverence to me.

When he reported this to his father and his brethren, his father said, in reproof, What means this dream of thine? Must I and thy mother and thy brethren bow down to earth before thee? So his brethren eyed him with jealousy, while his father pondered over the story in silence. One day, when his brethren were away at Sichem, feeding their flocks, Israel said to him, Thy brethren are pasturing their sheep at Sichem; I have an errand

Lectio libri Génesis. (*Gen.* 37, 6-22).

In diébus illis: Dixit Joseph ad fratres suos: Audíte sómnum meum, quod vidi: Putábam nos ligáre manípulos in agro: et quasi consúrgere manípulum meum, et stare, vestrosque manípulos circumstántes adoráre manípulum meum. Respondérunt fratres ejus: Numquid rex noster eris? aut subjiciémur ditióni tuæ? Hæc ergo causa somniórum atque sermónum, invidiæ et ódii fómitem ministrávit. Aliud quoque vidit sómnum, quod narrans frátribus, ait: Vidi per sómnum, quasi solem, et lunam, et stellas úndecim adoráre me. Quod cum patri suo et frátribus retulísset, increpávit eum pater suus, et dixit: Quid sibi vult hoc sómnum, quod vidísti? Num ego et mater tua et fratres tui adorábimus te super terram? Invidébant ei igitur fratres sui: pater vero rem táctus considerábat. Cumque fratres illíus in pascédis grégibus patris moraréntur in Sichem, dixit ad eum Israel: Fratres tui pascunt oves in Síchimis: veni, mittam te

ad eos. Quo respondente: Præsto sum, ait ei: Vade, et vide si cuncta próspera sint erga fratres tuos, et pécora: et renúntia mihi quid agátur. Missus de valle Hebron, venit in Sichem: invenítque eum vir errántem in agro, et interrogávit quid quæreret. At ille respóndit: Fratres meos quæro: indica mihi ubi pascant greges. Dixítque ei vir: Recessérunt de loco isto: audívi autem eos dicéntes: Eámus in Dóthain.

Perréxit ergo Joseph post fratres suos, et invénit eos in Dóthain. Qui cum vidíssent eum procul, ántequam accéderet ad eos, cogitavérunt illum occidere, et mútuo loquebántur: Ecce somniátor venit: veníte, occidámus eum, et mittámus in cistérnam véterem, dicémusque: Fera péssima devorávit eum: et tunc apparébit quid illi prosint sómnia sua. Audiens autem hoc Ruben, nitebátur liberáre eum de mánibus eórum, et dicebat: Non interficiátis ánimam ejus, nec effundátis ságuinem: sed projícite eum in cistérnam hanc, quæ est in solitúdine, manúsque vestras serváte innoxias: hoc autem dicebat, volens erípere eum de mánibus eórum, et redere patri suo.

for thee there. And when Joseph answered, I am here, at thy command, he said to him, Go and see whether all is well with thy brethren, and with the flock, then come back and tell me their news. So he set out from Hebron and reached Sichem, where a stranger found him wandering on the open plain, and asked what was his errand. I am looking for my brethren, he said; Canst thou tell me where they are feeding their flocks? They have left this part, the man answered; I heard them say, Let us go to Dothain. So Joseph went on in search of his brethren and it was at Dothain he found them. Before he came up to them, they caught sight of him in the distance, and began plotting against his life. They said to one another, Here comes the dreamer; how if we kill him, and throw his body into a dry well? We can pretend he has fallen prey to some wild beast.

Now we shall see what good these dreams of his can do him! Upon this, Ruben began scheming to save Joseph from their violence; No, he said, do not take his life, there must be no bloodshed. Throw him down into this well here, far from all help, and so keep clear of any murderous act.

His meaning was to rescue Joseph out of their hands, and restore him safe to his father.



GRADUAL. (*Ps. 119, 1-2*).  
Not unheeded I cry to the  
Lord in the hour of my dis-  
tress. V. Lord, deliver me from  
the treacherous lips, the per-  
jured tongue.

GRADUALE. (*Ps. 119, 1-2*) Ad Dóminum cum  
tribulárer clamávi, et exau-  
dívít me. V. Dómine, lí-  
bera ánimam meam a lá-  
biis iníquis, et a lingua  
dolósa.

*Tract Dómine, non secúndum, p. 196.*

✠ Continuation of the Holy  
Gospel according to S. Mat-  
thew. (*Matt. 21, 33-46*).

At this time: Jesus spoke  
this parable to the chief priests  
and the elders of the people:  
There was a rich man who  
planted a vineyard; he walled  
it in, and dug a wine-press  
and built a tower in it, and  
then let it out to some vine-  
dressers, while he went on his  
travels. When vintage-time  
drew near, he sent his own  
servants on an errand to the  
vine-dressers, to claim its re-  
venues. Whereupon the vine-  
dressers laid hands upon his  
servants; one they beat, one  
they killed outright, one they  
stoned. And he sent other ser-  
vants on a second errand,  
more than he had sent at first,  
but they were used no better.  
After that, he sent his own  
son to them; They will have  
reverence, he said, for my  
son. But when the vine-dress-  
ers found his son coming to  
them, they said among them-  
selves, This is the heir; come,  
let us kill him, and seize upon  
the inheritance. And they laid  
hands on him, thrust him out  
from the vineyard, and kill-  
ed him. And now, what will

✠ Sequéntia sancti Evan-  
gélíi secúndum Matthæ-  
um. (*Matth. 21, 33-46*).

In illo témpore: Dixit  
Jesus princípibus sacerdotum,  
et senióríbus pópuli  
parábolam hanc: Homo  
erat paterfamílias, qui  
plantávit víneam, et se-  
pem circúmdedit ei, et fo-  
dit in ea tórcular, et æ-  
dificávit turrím, et locávit  
eam agricolis, et péregre  
proféctus est. Cum autem  
tempus frúctuum appro-  
pinquásset, misit servos  
suos ad agrícolas, ut accí-  
perent fructus ejus. Et  
agricolæ, apprehénsis ser-  
vis ejus, álium ceciderunt,  
álium occiderunt, álium  
vero lapidavérunt. Iterum  
misit álios servos plures  
prióríbus, et fecérunt illis  
simíliter. Novíssime autem  
misit ad eos fílium suum,  
dicens: Verebúntur fílium  
meum. Agricolæ autem  
vidéntes fílium, dixerunt  
intra se: Hic est heres, ve-  
níte, occidámus eum, et  
habébimus hereditátem  
ejus. Et apprehénsus eum  
ejecérunt extra víneam, et  
occiderunt. Cum ergo vé-  
nerit dóminus víneæ, quid

fáciat agricolis illis? Ajunt illi: Malos male perdet: et vineam suam locábit áliis agricolis, qui reddant ei fructum tempóribus suis. Dicit illis Jesus: Numquam legístis in Scriptúris: Lápídem, quem reprobavérunt ædificántes, hic factus est in caput ánguli? A Dómino factum est istud, et est mirábile in óculis nostris. Ideo dico vobis, quia auferétur a vobis regnum Dei, et dábitur genti faciénti fructus ejus. Et qui ceciderit super lápidem istum, confringétur: super quem vero ceciderit, cónteret eum. Et cum audissent principes sacerdótum et pharisæi parábolas ejus, cognovérunt quod de ipsis díceret. Et quæréntes eum tenére, timuérunt turbas: quóniam sicut prophétam eum habébant.

OFFERTORIUM. (Ps. 39, 14 et 15) Dómine, in auxílium meum réspice: confundántur et reveréántur, qui quærunt ánimam meam, ut áuferant eam.

SECRETA. Hæc in nobis sacrificia, Deus, et actióne permáneant, et operatióne firméntur. Per Dóminum.

the owner of the vineyard do to those vine-dressers when he returns? They said, He will bring those wretches to a wretched end, and will let out the vineyard to other vine-dressers, who will pay him his due when the season comes. And Jesus said to them, Have you never read those words in the scriptures, The very stone which the builders rejected has become the chief stone at the corner; this is the Lord's doing, and it is marvellous in our eyes? I tell you, then, that the kingdom of God will be taken away from you, and given to a people which yields the revenues that belong to it. As for the stone, when a man falls against it, he will break his bones; when it falls upon him, it will scatter him like chaff. The chief priests and the Pharisees saw clearly, when they heard his parables, that it was of themselves he was speaking, and would gladly have laid hands on him, but they were afraid of the people, who looked upon him as a prophet.

OFFERTORY. (Ps. 39, 14, 15) Lord, give heed and help: confusion and dread be theirs who lay plots against my life.

SECRET. God, may this sacrifice do us lasting good, and work ever more strongly within us: through our Lord.

COMMUNION. (Ps. 11, 8) Thou wilt watch over us, Lord, and keep us ever safe from these evil times.

POSTCOMMUNION. - Grant, Lord, we pray thee, that we, who have received thy pledge of eternal salvation, may walk in the right path, and so not miss our goal: through our Lord.

COMMUNIO. (Ps. 11, 8) Tu, Dómine, servábis nos, et custódies nos a generatióne hac in ætérnum.

POSTCOMMUNIO. - Fac nos, quæsumus, Dómine: accépto pignore salutis æternæ, sic téndere congruenter; ut ad eam pervenire possimus. Per Dóminum.

*Additional Postcommunions, p. 490.*

*Over the people:* Let us pray. Bow down your heads before God.

PRAYER. Grant health of soul and body to thy people, Lord, so that by persevering in good works they may deserve always to be shielded by thy mighty power: through our Lord.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

ORATIO. Da, quæsumus, Dómine, pópulo tuo salutem mentis et corpóris: ut, bonis opéribus inhæréndo, tuæ semper virtútis mereátur protectiône deféndi. Per Dóminum.

## SATURDAY, SECOND WEEK IN LENT

Station at Ss. Marcellinus and Peter

INTROIT  
(Ps. 18, 8)

**T**HE Lord's perfect law, how it brings the soul back to life: the Lord's unchallengeable decrees, how they make the simple learned! (Ps. *ibid.*, 2) See how the skies proclaim God's glory: how the vault of heaven betrays his craftsmanship! †. Glory.

INTROITUS  
(Ps. 18, 8)

**L**EX Dómini irreprehensibilis, convértens ánimas: testimónium Dómini fidéle, sapiéntiam præstans párvulis. (Ps. *ibid.*, 2) Cæli enarrant glóriam Dei: et ópera mánuum ejus annúnciat firmaméntum. †. Glória Patri.

Orémus. Flectámus gé-  
nua. *℟.* Leváte.

ORATIO. Da, quæsu-  
mus, Dómine, nostris ef-  
fécum jejúniis salutárem:  
ut castigátio carnis as-  
súmpta, ad nostrárum ve-  
getatióem tránseat ani-  
márum. Per Dóminum.

Léctio libri Génesis. (*Gen.*  
27, 6-40).

In diébus illis: Dixit  
Rebécca filio suo Jacob:  
Audívi patrem tuum lo-  
quéntem cum Esau fratre  
tuo, et dicéntem ei: Af-  
fer mihi de venatióne tua,  
et fac cibos ut cómedam,  
et benedicám tibi coram  
Dómino ántequam móriar.  
Nunc ergo, fili mi, ac-  
quiesce consíliis meis: et  
pergens ad gregem, affer  
mihi duos hædos óptimos,  
ut fáciam ex eis escas pa-  
tri tuo, quibus libénter  
véscitur: quas cum intú-  
leris, et coméderit, bene-  
dicat tibi priúsqum mó-  
riátur. Cui ille respóndit:  
Nosti quod Esau frater  
meus homo pilósus sit, et  
ego lenis: si attrectáverit  
me pater meus, et sénse-  
rit, tímeo ne putet me si-  
bi volúisse illúdere, et in-  
dúcam super me maledi-  
ctiόem pro benedictiόe.  
Ad quem mater: In me  
sit, ait, ista maledictio, fili  
mi: tantum audi vocem  
meam, et pergens affer  
quæ dixi. Abiit, et áttulit,  
deditque matri. Parávit

Let us pray. Let us kneel.  
*℟.* Arise.

COLLECT. Grant, we pray  
thee, Lord, a wholesome out-  
come to our fasting: that the  
bodily chastening we undergo  
may bring about a renewal of  
our spiritual life: through our  
Lord.

Lesson from the Book of  
Genesis. (*Gen.* 27, 6-40).

At this time Rebeca said to  
her son Jacob: I heard thy  
father talking to thy brother  
Esau, and thus he spoke to  
him: Bring me venison from  
the chase, and make me a dish  
of meat; so thou shalt have  
my blessing against the time  
of my death. Nothing remains  
for thee, my son, but to fall  
in with this plan of mine.  
Make thy way to the herd,  
and bring me two choice kids;  
of these I will make such a  
dish as thy father loves to eat,  
and thou shalt take it in to  
him; so, when he has eaten  
it, his dying benediction shall  
be thine instead. Bethink thee,  
answered Jacob, how hairy my  
brother Esau's skin is, and  
mine how smooth! What if  
my father should feel it? He  
will think that I have been  
trying to make game of him,  
and it is a curse, not a bless-  
ing, I shall win. A curse, my  
son? said his mother. Let it  
fall on me; do but attend to  
my bidding, and fetch me  
what I ask for. So he went  
and brought them to his  
mother, and she made a dish

of meat, such as she knew his father loved. She had fine clothes of Esau's by her in the house, and she dressed Jacob in these; enclosed his hands, too, in skin she had taken from the kids, and covered his bare neck with it; then she gave him the dish, and some loaves which she had cooked, to carry with him. So he brought them in, and said: Father. Yes, my son, he said; who is it? I am Esau, said Jacob, Esau, thy firstborn; I have done thy bidding. Rise up, I pray thee; sit at table, and eat this venison of mine, and give me a father's blessing. Why, answered Isaac, how didst thou come to find thy quarry in so short a time, my son? It was God's pleasure, said he, to send it in my way. Then Isaac said, Come near, and let me feel thee, my boy, to make sure whether thou art my son Esau or not.

So he went close to his father; and he, upon feeling the touch of him, said: The voice is Jacob's voice, but the hands are the hands of Esau. There was no recognizing Jacob, since his hands were hairy like Esau's hands, and he must needs give his blessing. Thou art my son, he said, my son Esau? Yes, he answered, I am. Why then, said he, bring it here; let me eat my son's venison, and give him a father's blessing. So he ate what was brought him, and Jacob

illa cibos, sicut velle nó-  
verat patrem illius. Et  
véstibus Esau valde bo-  
nis, quas apud se habébat  
domi, induit eum: pelli-  
culásque hædórum cir-  
cúmdedit máribus, et col-  
li nuda protéxit. Dedít-  
que pulméntum, et panes,  
quos cóxerat, trádedit.  
Quibus illátis, dixit: Pa-  
ter mi! At ille respóndit:  
Audio. Quis es tu, fili mi?  
Dixítque Jacob: Ego sum  
primogénitus tuus Esau:  
feci sicut præcepísti mihi:  
surge, sede, et cómede de  
venatióne mea, ut bene-  
dícat mihi ánima tua.  
Rursúmque Isaac ad fí-  
lium suum: Quómodo, in-  
quit, tam cito inveníre  
potuísti, fili mi? Qui re-  
spóndit: Volúntas Dei  
fuit, ut cito occúrreret  
mihi quod volébam. Di-  
xítque Isaac: Accéde huc,  
ut tangam te, fili mi, et  
probem utrum tu sis fí-  
lius meus Esau, an non.  
Accéssit ille ad patrem, et  
palpáto eo, dixit Isaac:  
Vox quidem, vox Jacob  
est, sed manus, manus  
sunt Esau. Et non cognó-  
vit eum, quia pilósæ ma-  
nus similitúdinem majóris  
exprésserant. Benedícens  
ergo illi, ait: Tu es fílius  
meus Esau? Respóndit:  
Ego sum. At ille: Affer  
mihi, inquit, cibos de ve-  
natióne tua, fili mi, ut  
benedícat tibi ánima mea.  
Quos cum oblátos come-

disset, obtulit ei etiam vinum. Quo hausto, dixit ad eum: Accède ad me, et da mihi osculum, fili mi. Accessit, et osculatus est eum. Statimque ut sensit vestimentorum illius fragrantiam, benedicens illi, ait: Ecce odor filii mei sicut odor agri pleni, cui benedixit Dominus. Det tibi Deus de rore cæli, et de pinguedine terræ abundantiam frumenti et vini. Et serviant tibi populi, et adorent te tribus: esto dominus fratrum tuorum, et incurvantur ante te filii matris tuæ. Qui maledixerit tibi, sit ille maledictus: et qui benedixerit tibi, benedictionibus repleatur. Vix Isaac sermonem implerat, et egresso Jacob foras, venit Esau, coctosque de venatione cibos intulit patri, dicens: Surge, pater mi, et comedere de venatione filii tui, ut benedicat mihi anima tua. Dixitque illi Isaac: Quis enim es tu? Qui respondit: Ego sum filius tuus primogenitus Esau. Expavit Isaac stupore vehementi, et ultra quam credi potest, admirans, ait: Quis igitur ille est, qui dudum captam venationem attulit mihi, et comedi ex omnibus priusquam tu venires? Benedixitque ei, et erit benedictus. Auditis Esau sermonibus patris, irrugiit clamore ma-

offered him wine too, and he drank. Then he said to Jacob, Come here, my son, and kiss me. And when he came near, and kissed him, all at once Isaac caught the smell of his garments, and this was the blessing he gave him: How it breathes about this son of mine, the fragrance of earth when the Lord's blessing is on it! God give thee dew from heaven and fruitful soil, corn and wine in plenty. Let nations serve thee, and peoples bow before thee; mayst thou be lord over thy brethren, receive obeisance from thy own mother's sons; a curse on those who curse, a blessing on those who bless thee! Scarcely had Isaac finished speaking, and Jacob gone out, when Esau returned. And now he brought his father a dish of venison; Rise up, father, he said, eat thy son's venison, and give me a father's blessing. Why, who art thou? Isaac asked. I am thy son, he answered, thy first-born son Esau. At this, quite overcome with dread, astonished past belief, Isaac cried out, Why then, who is it that has already brought me venison from the chase? I have eaten my fill and given him my blessing, and on him the blessing will come. Esau, on hearing his father's words, broke out in a loud cry of anguish; Thy blessing, father, for me also thy blessing! Thy brother, it seems, Isaac answered, came

in disguised; he has snatched thy blessing from thee. Why, said Esau, Yes, he is well named Jacob, the Supplanter; first he took away my birth-right, and now he has stolen my blessing. And then, turning to his father, he asked, Hast thou no blessing left, then, for me too? Nay, answered Isaac, I have designated him thy master; I have condemned all his brethren to do him service; I have assured him of corn and wine; what claim have I left myself to make for thee, my son? But Esau pleaded still, Hast thou only one blessing to give, father? I pray thee, bless me too. And he could not control his voice, but wept aloud. Then Isaac said, greatly moved, All thy blessing shall come from earth's fruitfulness, and from the dew of heaven.

GRADUAL. (Ps. 91, 2-3)  
Sweet it is to praise the Lord,  
to sing, most high God, in  
honour of thy name. V. To  
proclaim thy mercy and faith-  
fulness at daybreak and at  
fall of night. *Sweet it is.*

✠ Continuation of the Holy  
Gospel according to S.  
Luke. (Luke 15, 11-32).

At this time: Jesus spoke to  
the Pharisees and scribes this

gno, et consternátus, ait: Bénedic étiam et mihi, pater mi. Qui ait: Venit germánus tuus fraudulén-ter, et accépit benedicti-ónem tuam. At ille sub-júnxit: Juste vocátum est nomen ejus Jacob: sup-plantávit enim me en ál-tera vice: primogénita mea ante tulit, et nunc secún-do surrípuit benedicti-ónem meam. Rursúmque ad patrem: Numquid non reservásti, ait, et mihi be-nedicti-ónem? Respóndit Isaac: Dóminum tuum illum constitui, et omnes fratres ejus servitúti illíus subjugávi: fruménto et vino stabilívi eum, et tibi post hęc, fili mi, ultra quid faciám? Cui Esau: Num unam, inquit, tan-tum benedicti-ónem habes, pater? mihi quoque óbse-cro ut benedícas. Cum-que ejulátu magno fleret, motus Isaac, dixit ad eum: In pinguédine terræ, et in rore cæli désuper erit be-nedíctio tua.

GRADUALE. (Ps. 91, 2-3) Bonum est confitéri Dómino: et psállere nó-mini tuo, Altíssime. V. Ad annuntiándum mane mi-sericórdiam tuam, et veri-tátem tuam per noctem. *Bonum est.*

✠ Sequéntia sancti Evan-gélii secúndum Lucam. (Luc. 15, 11-32).

In illo témpore: Dixit Jesus scribis et pharisæis:

Homo quidam hábuit duos filios, et dixit adolescéntior ex illis patri: Pater, da mihi portiónem substantiæ, quæ me contíngit. Et divisit illis substantiam. Et non post multos dies, congregátis ómnibus, adolescéntior filius péregre profectus est in regiónem longínquam, et ibi dissipávit substantiam suam vivéndo luxurióse. Et postquam ómnia consummáset, facta est fames válda in regiónē illa, et ipse cœpit egére. Et ábiit, et adhæsit uni cívium regiónis illíus. Et misit illum in villam suam, ut pásceret porcos. Et cupiébat implére ventrem suum de síliquis, quas porci manducábant: et nemo illi dabat. In se autem revérsus, dixit: Quanti mercenárii in domo patris mei abúndant pánibus, ego autem hic fame péreo? Surgam, et ibo ad patrem meum, et dicam ei: Pater, peccávi in cælum, et coram te: jam non sum dignus vocári filius tuus: fac me sicut unum de mercenáriis tuis. Et surgens venit ad patrem suum. Cum autem adhuc longe esset, vidit illum pater ipsíus, et misericórdia motus est, et accúrrens cécidit super collum ejus, et osculátus est eum. Dixítque ei filius: Pater, peccávi in cælum,

parable: There was a certain man who had two sons. And the younger of these said to his father, Father, give me that portion of the estate which falls to me. So he divided his property between them. Not many days afterwards, the younger son put together all that he had, and went on his travels to a far country, where he wasted his fortune in riotous living. Then, when all was spent, a great famine arose in that country, and he found himself in want; wherupon he went and attached himself to a citizen of that country, who put him on his farm, to feed swine. He would have been glad to fill his belly with husks, such as the swine used to eat; but none was ready to give them to him. Then he came to himself, and said, How many hired servants there are in my father's house, who have more bread than they can eat, and here am I perishing with hunger! I will arise and go to my father, and say to him, Father, I have sinned against heaven, and before thee; I am not worthy, now, to be called thy son; treat me as one of thy hired servants. And he arose, and went on his way to his father. But, while he was still a long way off, his father saw him, and took pity on him; running up, he threw his arms round his neck and kissed him. And when the son said, Father, I have sinned



against heaven and before thee; I am not worthy, now, to be called thy son, the father gave orders to his servants, Bring out the best robe, and clothe him in it; put a ring on his hand, and shoes on his feet. Then bring out the calf that has been fattened, and kill it; let us eat, and make merry; for my son here was dead, and has come to life again, was lost, and is found. And so they began their merry-making. The elder son, meanwhile, was away on the farm; and on his way home, as he drew near the house, he heard music and dancing; whereupon he called one of the servants and asked what all this meant. He told him, Thy brother has come back, and thy father has killed the fattened calf, glad to have him restored safe and sound. At this he fell into a rage, and would not go in. When his father came out and tried to win him over, he answered his father thus, Think how many years I have lived as thy servant, never transgressing thy commands, and thou hast never made me a present of a kid, to make merry with my friends; and now, when this son of thine has come home, one that has swallowed up his patrimony in the company of harlots, thou hast killed the fattened calf in his honour. He said to him, My son, thou art always at my side, and eve-

et coram te, jam non sum dignus vocári filius tuus. Dixit autem pater ad servos suos: Cito proférte stolam primam, et indúite illum, et date ánnulum in manum ejus, et calceaménta in pedes ejus: et addúcite vítulum saginá-tum, et occídite, et manducémus, et epulémur, quia hic filius meus mórtuus erat, et revíxit: perierat, et invéntus est. Et cœpérunt epulári. Erat autem filius ejus sénior in agro: et cum veníret, et appropinquáret dómui, audívit symphóniam, et chorum: et vocávit unum de servis, et interrogávit, quid hæc essent. Isque dixit illi: Frater tuus venit, et occídit pater tuus vítulum saginá-tum, quia sal-vum illum recépit. Indignátus est autem, et nolébat introíre. Pater ergo illíus egréssus, cœpit rogáre illum. At ille respóndens, dixit patri suo: Ecce tot annis sérvio tibi, et numquam mandátum tuum præterívi, et numquam dedísti mihi hædum, ut cum amícis meis epulárer: sed postquam filius tuus hic, qui devorávit substántiam suam cum meretrícibus, venit, occidísti illi vítulum saginá-tum. At ipse dixit illi: Fili, tu semper mecum es, et ómnia mea tua sunt: epulári autem, et

gaudére oportébat, quia frater tuus hic mórtuus erat, et revíxit: perierat, et invéntus est.

**OFFERTORIUM.** (Ps. 12, 4-5) Illúmina óculos meos, ne umquam obdórmiam in morte: ne quando dicat inimícus meus: Præválui advérsus eum.

**SECRETA.** His sacrificiis, Dómine, concéde placátus: ut, qui própriis orámus absólvi delictis, non gravémur extérnis. Per Dóminum.

rything that I have is already thine; but for this merry-making and rejoicing there was good reason; thy brother here was dead, and has come to life again; was lost, and is found.

**OFFERTORY.** (Ps. 12, 4-5) Give light to these eyes before they close in death: do not let my enemies claim the mastery.

**SECRET.** Be moved, Lord, by these dedicated gifts to grant that we who pray for absolution from our sins may not be weighed down by the sins of others: through our Lord.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

**COMMUNIO.** (Luc. 15, 32) Opórtet te, fili, gaudére, quia frater tuus mórtuus fúerat, et revíxit: perierat, et invéntus est.

**POSTCOMMUNIO.** - Sacraménti tui, Dómine, divína libátio, penetrália nostri cordis infúndat: et sui nos partícipes poténter effíciat. Per Dóminum.

**COMMUNION.** (Luke 15, 32) Thou oughtest to rejoice, my son, because thy brother was dead, and has come to life again; was lost, and is found.

**POSTCOMMUNION.** - May thy sacrament, Lord, prove a heavenly cordial for our inmost hearts, and imbue us with its own strength: through our Lord.

*Additional Postcommunions, p. 490.*

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

**ORATIO.** Famíliam tuam, quæsumus, Dómine, continúa pietáte custódi: ut, quæ in sola spe

*Over the people:* Let us pray. Bow down your heads before God.

**PRAYER.** Lord, keep thy household with constant lovingkindness, so that they who rely solely upon the hope of

thy heavenly grace may be defended evermore by thy protection: through our Lord. | grátiaē cæléstis innítitur, cælésti étiam protectióne muniátur. Per Dóminum.

## THE THIRD SUNDAY IN LENT

Station at S. Laurence's outside the Walls

### INTROIT

(Ps. 24, 15-16)

**O**N the Lord I fix my eyes continually, trusting him to save my feet from the snare: Pity me, Lord, as thou seest me so unbefriended, so greatly afflicted. (Ps. *ibid.*, 1-2) All my heart, Lord, goes out to thee: my God, I trust in thee, do not belie my trust. V. Glory.

**COLLECT.** Have regard, we pray thee, almighty God, to the desires of the humble, and stretch forth the right hand of thy majesty for our defence: through our Lord.

*Additional Collects*, p. 489.

Lesson from the Epistle of S. Paul the Apostle to the Ephesians. (Ephes. 5, 1-9).

Brethren: As God's favoured children, you must be like him. Order your lives in charity, upon the model of that charity which Christ showed to us, when he gave himself up on our behalf, a sacrifice breathing out fragrance as he offered it to God. As for debauchery, and impurity of every kind, and covetousness,

### INTROITUS

(Ps. 24, 15-16)

**O**Culi mei semper ad Dóminum, quia ipse evéllit de láqueo pedes meos: réspice in me, et miserére mei, quóniam únicus et pauper sum ego. (Ps. *ibid.*, 1-2) Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubescam. V. Glória Patri.

**ORATIO.** Quæsumus, omnípotens Deus, vota humílium réspice: atque ad defensiónem nostram, dexteram tuæ majestátis exténde. Per Dóminum.

Lectio Epístolæ beáti Pauli Apóstoli ad Ephésios. (Ephes. 5, 1-9).

Fratres: Estóte imitatores Dei, sicut filii caríssimi: et ambuláte in dilectióne, sicut et Christus diléxit nos, et trádedit semetípsum pro nobis oblatiónem, et hóstiam Deo in odórem suavitátis. Fornicatio autem, et omnis immundítia, aut avarítia, nec nominétur in

vobis, sicut decet sanctos: aut turpítudo, aut stultilóquium, aut scurrílitás, quæ ad rem non pértinet: sed magis gratiárum áctio. Hoc enim scitóte intelligéntes, quod omnis fornicátor, aut immúndus, aut avárus, quod est idolórum sérvitus, non habet hereditátem in regno Christi, et Dei. Nemo vos sedúcat inánibus verbis: propter hæc enim venit ira Dei in filios diffidéntiæ. Nolíte ergo éffici partícipes eórum. Erátis enim aliquándó ténebræ: nunc autem lux in Dómino. Ut filii lucis ambuláte: fructus enim lucis est in omni bonitáte, et justítia, et veritáte.

**GRADUALE.** (Ps. 9, 20 et 4) Exsúrge, Dómine, non præváleat homo: judicéntur gentes in conspéctu tuo. V. In converténdo inimícum meum retrórsum, infirmabúntur, et períbunt a fácie tua.

**TRACTUS.** (Ps. 122, 1-3) Ad te levávi óculos meos, qui hábitas in cælis. V. Ecce sicut óculi servórum in mánibus dominórum suórum. V. Et sicut óculi ancillæ in mánibus dómínæ suæ: ita óculi nostri ad Dóminum Deum nostrum, donec misereá-

there must be no whisper of it among you; it would ill become saints; no indecent behaviour, no ribaldry or smartness in talk; that is not your business, your business is to give thanks to God. This you must know well enough, that nobody can claim a share in Christ's kingdom, God's kingdom, if he is debauched, or impure, or has that love of money which makes a man an idolater. Do not allow anyone to cheat you with empty promises; these are the very things which bring down God's anger on the unbelievers; you do ill to throw in your lot with them. Once you were all darkness; now, in the Lord, you are all daylight. You must live as men native to the light; where the light has its effect, all is goodness, and holiness, and truth.

**GRADUAL.** (Ps. 9, 20, 4) Bestir thyself, Lord, do not let human strength prevail: let the heathen stand upon their trial before thee. V. See how my enemies turn back, how they stumble and melt away at the sight of thee.

**TRACT.** (Ps. 122, 1-3) Unto thee I lift up my eyes, who dwellest in the heavens. V. See how the eyes of the servants are fixed on the hands of their masters. V. The eyes of a maid on the hands of her mistress: our eyes, too, are fixed on the Lord God, waiting for him to show some

sign of his mercy on us. *ŷ.* Have mercy on us, O Lord, have mercy on us.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 11, 14-28*).

At this time: Jesus had just cast out a devil, which was dumb; and no sooner had the devil gone out than the dumb man found speech. The multitudes were filled with amazement; but some of them said, It is through Beelzebub, the prince of the devils, that he casts the devils out, while others, to put him to the test, would have him show a sign out of heaven. But he could read their thoughts, and said to them, No kingdom can be at war with itself without being brought to desolation, one house falling upon another. And how do you suppose that Satan's kingdom can stand firm if he is at war with himself, that you should accuse me of casting out devils through Beelzebub? Again, if it is through Beelzebub that I cast out devils, by what means do your own sons cast them out? It is for these, then, to pronounce judgement on you. But if, when I cast out devils, I do it through God's power, then it must be that the kingdom of God has suddenly appeared among you. When a strong man, fully armed, mounts guard over his own palace, his goods are left in peace;

tur nostri. *ŷ.* Miserere nobis, Dómine, miserere nobis.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 11, 14-28*).

In illo témpore: Erat Jesus ejíciens dæmónium, et illud erat mutum. Et cum eiecisset dæmónium, locútus est mutus, et admirátæ sunt turbæ. Quidam autem ex eis dixerunt: In Beélzebub príncipe dæmoniórum ejícit dæmónia. Et álíi tentántes, signum de cælo quærébant ab eo. Ipse autem ut vidit cogitatíones eórum, dixit eis: Omne regnum in seípsum dívísus desolábitur, et domus supra domum cadet. Si autem et sáttanas in seípsum dívísus est, quómodo stábit regnum ejus? quia díctis, in Beélzebub me ejícere dæmónia. Si autem ego in Beélzebub ejício dæmónia: fílii vestri in quo ejíciunt? Ideo ipsi júdices vestri erunt. Porro si in dígito Dei ejício dæmónia: profécto pervénit in vos regnum Dei.

Cum fortis armátus custódit átrium suum, in pace sunt ea, quæ póssidet.

Si autem fórtior eo supervéniens vícerit eum, univérsa arma ejus áuferet, in quibus confidébat,

et spolia ejus distribuet. Qui non est mecum, contra me est: et qui non colligit mecum, dispergit.

Cum immundus spiritus exierit de homine, ambulat per loca inaquosa, quærens requiem: et non inveniens, dicit: Revértar in domum meam, unde exivi. Et cum venerit, invenit eam scopis mundatam, et ornatam. Tunc vadit, et assumit septem alios spiritus secum nequiores se, et ingressi habitant ibi. Et fiunt novissima hominis illius pejora prioribus.

Factum est autem, cum hæc diceret: extollens vocem quædam mulier de turba, dixit illi: Beatus venter, qui te portavit, et ubera, quæ suxisti. At ille dixit: Quinimo beati, qui audiunt verbum Dei, et custodiunt illud.

Credo.

OFFERTORIUM. (*Ps. 18, 9, 10, 11 et 12*) Justitiæ Domini rectæ, lætificantes corda, et judicia ejus dulciora super mel et favum: nam et servus tuus custodit ea.

SECRETA. Hæc hostia, quæsumus, Domine,

but when a man comes who is stronger still, he will take away all the armour that bred such confidence, and divide among others the spoils he has won. He who is not with me, is against me; he who does not gather his store with me, scatters it abroad. The unclean spirit which has possessed a man and then goes out of him, walks about the desert looking for a resting-place, and finds none; and it says, I will go back to my own dwelling, from which I came out. And it comes back, to find that dwelling swept out, and neatly set in order. Thereupon, it goes away and brings in seven other spirits more wicked than itself to bear it company, and settle down there; till the last state of that man is worse than the first. When he spoke thus, a woman in the multitude said to him aloud, Blessed is the womb that bore thee, the breast which thou hast suck-ed. And he answered, Shall we not say, Blessed are those who hear the word of God, and keep it? Creed.

OFFERTORY. (*Ps. 18, 9, 10, 11, 12*) How plain are the duties which the Lord enjoins, the treasure of man's heart; the awards he makes are sweeter than honey dripping from its comb. By these, I, thy servant, live.

SECRET. Lord, may this offering wash away our sins;

may it sanctify thy servants, body and soul, making them fit to offer sacrifice: through our Lord.

emúndet nostra delicta: et ad sacrificium celebrándum, subditórum tibi córpora, mentésque sanctificet. Per Dóminum.

*Additional Secrets*, p. 489; *Lenten Preface*, p. 521.

COMMUNION. (Ps. 83, 4-5) Where else should the sparrow find a home, the dove a nest for her brood, but at thy altar, Lord of hosts, my King and my God? How blessed are those who dwell in thy house! They will be for ever praising thee.

COMMUNIO. (Ps. 83, 4-5) Passer invénit sibi domum, et turtur nidum, ubi repónat pullos suos: altária tua, Dómine virtútum, Rex meus, et Deus meus: beáti qui hábitant in domo tua, in sæculum sæculi laudábunt te.

POSTCOMMUNION. - Lord, we beseech thee to have mercy and release from all guilt and peril us whom thou permittest to have part in this great sacramental rite: through our Lord.

POSTCOMMUNIO. - A cunctis nos, quæsumus, Dómine, reátibus et periculis propitiátus obsólve: quos tanti mystérii tríbuis esse partícipes. Per Dóminum.

*Additional Postcommunions*, p. 490.

## MONDAY, THIRD WEEK IN LENT

Station at S. Mark's

### INTROIT

(Ps. 55, 5)

**H**ere is the watchword of my boast in God: my trust is in the Lord, no mortal design can daunt me. (Ps. *ibid.*, 2) Have mercy on me, O God, downtrodden evermore by man's cruel oppression. V. Glory.

Let us pray. Let us kneel.  
R. Arise.

### INTROITUS

(Ps. 55, 5)

**I**N Deo laudábo verbum, in Dómino laudábo sermónem: in Deo sperávi, non timébo quid fáciat mihi homo. (Ps. *ibid.*, 2) Miserére mei, Deus, quóniam conculcávit me homo: tota die impúgnans tribulávit me. V. Glória Patri.

Orémus. Flectámus génuá. R. Leváte.

ORATIO. Córdibus nostris, quæsumus, Dómine, grátiam tuam benígnus infúnde: ut, sicut ab escis corporálibus abstinémus; ita sensus quoque nostros a nóxiis retrahámus excéssibus. Per Dóminum.

COLLECT. Lord, we pray thee pour thy grace into our hearts, and grant that as we deny our bodies meat, so we may restrain our senses from the poison of excess: through our Lord.

*Additional Collects, p. 489.*

Léctio libri Regum. (4 Reg. 5, 1-15).

In diébus illis: Náaman princeps milítiaë regis Sýriæ, erat vir magnus apud dómimum suum, et honorátus: per illum enim dedit Dóminus salútem Sýriæ: erat autem vir fortis et dives, sed leprósus. Porro de Sýria egréssi fúerant latrúnculi, et captívam dúxerant de terra Israel puéllam párvulam, quæ erat in obséquio uxóris Náaman, quæ ait ad dómnam suam: Utinam fuisset dómminus meus ad prophétam, qui est in Samaría: profécto curásset eum a lepra quam habet. Ingréssus est itaque Náaman ad dómimum suum, et nuntiávit ei, dicens: Sic et sic locúta est puélla de terra Israel. Dixitque ei rex Sýriæ: Vade, et mittam líttas ad regem Israel. Qui cum proféctus esset, et tulisset secum decem talénta argénti, et sex millia áureos, et decem mutatória vestimentórum, détulit líttas

Lesson from the Book of Kings. (4 Kings 5, 1-15).

At this time: the armies of the king of Syria were commanded by a certain Naaman; a great man, high in his master's favour; brave, too, and a man of much wealth, but a leper. Naaman's wife had a servant, a young Israelite maid who had been taken captive in a raid by Syrian foragers; and it was this maid who said to her mistress, If only my lord could have betaken himself to the prophet in Samaria! He would have cured him soon enough of his leprosy. Upon this, Naaman went to his master, and told him what the Israelite maid had said; and the king of Syria promised to send him with a letter to the king of Israel. So he set out with thirty talents of silver, and six thousand gold pieces, and ten suits of clothing. And the letter he carried to the king of Israel ran thus: Know by these presents that I am sending my servant Naaman to thee, to be cured of his leprosy. Upon reading this letter, the king of



Israel rent his clothes, and asked, Am I God, with power to kill men and bring them to life again, that he should send a leper to me to be cured? Mark well how eager he is to pick a quarrel with me! But God's servant Eliseus, when he was told how the king of Israel rent his clothes, sent a message to him, Why rend those garments of thine? Send the man to me, and he shall learn that there is a prophet still left in Israel. So Naaman came with his horses and chariots, and stood at the door of Eliseus' house; where Eliseus sent word out to him, Go and bathe seven times in the Jordan, if thou wouldst have health restored to thy flesh, and be clean. At this, Naaman was for going back home; Why, he said angrily, I thought he would come out to meet me, and stand here invoking the name of his God; that he would touch the sore with his hand, and cure me. Has not Damascus its rivers, Abana and Pharpar, such water as is not to be found in Israel? Why may I not bathe and find healing there? But his servants came and pleaded with him: Good father, they said, if the prophet had enjoined some great task on thee, thou wouldst surely have done it; all the more readily thou shouldst obey him when he says, 'Wash, and thou shalt be clean. So down he went, and washed in

ad regem Israel in hæc verba: Cum accéperis epistolam hanc, scito quod miserim ad te Náaman servum meum, ut cures eum a lepra sua. Cumque legisset rex Israel litteras, scidit vestiménta sua, et ait: Numquid Deus ego sum, ut occidere possim, et vivificáre, quia iste misit ad me, ut cures hóminem a lepra sua? animadvértite, et vidéte quod occasiões quærat adversum me. Quod cum audisset Eliséus vir Dei, scidisse vidélicet regem Israel vestiménta sua, misit ad eum, dicens: Quare scidísti vestiménta tua? véniat ad me, et sciat esse prophétam in Israel. Venit ergo Náaman cum equis, et curríbus, et stetit ad óstium domus Eliséi: misítque ad eum Eliséus núntium, dicens: Vade, et laváre sépties in Jordáne, et recípiet sanitátem caro tua, atque mundáberis. Irátus Náaman recedébat, dicens: Putábam quod egrederétur ad me, et stans invocáret nomen Dómini Dei sui, et tángeret manu sua locum lepræ, et curáret me. Numquid non meliôres sunt Abana et Pharpar, flúvii Damásci, ómnibus aquis Israel, ut laver in eis, et munder? Cum ergo vertísset se, et abíret indígna, accessé-

runt ad eum servi sui, et locuti sunt ei: Pater, et si rem grandem dixisset tibi prophéta, certe fácere debúeras: quanto magis quia nunc dixit tibi: Laváre, et mundáberis? Descéndit, et lavit in Jordáne sépties, juxta sermónem viri Dei, et restitúta est caro ejus, sicut caro púeri párvuli, et mundátus est. Reversúsque ad virum Dei cum univérso comitátu suo, venit, et stetit coram eo, et ait: Vere scio, quod non sit álius Deus in univérsa terra, nisi tantum in Israel.

**GRADUALE.** (*Ps. 55, 9 et 2*) Deus, vitam meam annuntiávi tibi: posuisti lácrimas meas in conspéctu tuo. *℣.* Miserére mei, Dómine, quóniam conculcávit me homo: tota die bellans tribulávit me.

**TRACTUS.** (*Ps. 102, 10*) Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℣.* (*Ps. 78, 8-9*) Dómine, ne memínris iniquitátum nostrárum antiquárum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. (*Here all genuflect.*) *℣.* Adjuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis

the Jordan seven times, as the servant of God had bidden him. And with that, his flesh healed up and became like the flesh of a little child, and he was clean. And now, coming back with all his retinue, he stood there in the presence of God's servant; I have learnt, he said, past doubt, that there is no God to be found in all the world, save here in Israel.

**GRADUAL.** (*Ps. 55, 9, 2*) My life has no secrets from thee, my God: no tear of mine but is recorded in thy sight. *℣.* Have mercy on me, O God, downtrodden evermore by man's cruel oppression.

**TRACT.** (*Ps. 102, 10*) Lord, do not treat us as our sins deserve; do not exact the penalty of our wrong-doing.

*℣.* (*Ps. 78, 8-9*) Lord, forget the long record of our sins, and haste in mercy to our side; never was need so sore as this. (*Here all genuflect.*)

*℣.* O God, our Saviour, help us: deliver us, Lord, for the glory of thy name, and par-

don our sins for the sake of thy own renown.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 4, 23-30*).

At this time: Jesus said to the Jewish crowd: No doubt you will tell me, as the proverb says, Physician, heal thyself; do here in thy own country all that we have heard of thy doing at Capharnaum. And he said, Believe me, no prophet finds acceptance in his own country. Why, you may be sure of this, there were many widows among the people of Israel in the days of Elias, when a great famine came over all the land, after the heavens had remained shut for three years and six months, but Elias was not sent to any of these. He was sent to a widow woman in Sarepta, which belongs to Sidon. And there were many lepers among the people of Israel in the days of the prophet Eliseus; but it was none of them, it was Naaman the Syrian, who was made clean. All those who were in the synagogue were full of indignation at hearing this; they rose up and thrust him out of the city, and took him up to the brow of the hill on which their city was built, to throw him over it. But he passed through the midst of them, and so went on his way.

OFFERTORY. (*Ps. 54, 2-3*) Give audience to my pray-

nostris, propter nomen tuum.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 4, 23-30*).

In illo témpore: Dixit Jesus turbis Judæórum: Utique dicétis mihi hanc similitúdinem: Médice, cura teípsum: quanta audívimus facta in Caphárnaum, fac et hic in pátria tua. Ait autem: Amen dico vobis, quia nemo prophéta accéptus est in pátria sua. In veritáte dico vobis, multæ víduæ erant in diébus Elíæ in Isráel, quando clausum est cælum annis tribus, et ménsibus sex, cum facta esset fames magna in omni terra: et ad nullam illárum missus est Elías, nisi in Sarépta Sidóniæ, ad mulierem víduam. Et multi leprósi erant in Israel sub Eliséo prophéta: et nemo eórum mundátus est nisi Náaman Syrus. Et repléti sunt omnes in synagóga ira, hæc audiéntes. Et surrexérunt, et eiecérunt illum extra civitátem: et duxérunt illum usque ad supercílum montis, super quem civitas illórum erat ædificáta, ut præcipitárent eum. Ipse autem tránsiens per médium illórum, ibat.

OFFERTORIUM. (*Ps. 54, 2-3*) Exáudi, Deus,

orationem meam, et ne despexeris deprecationem meam: intende in me, et exaudi me.

**SECRETA.** Munus, quod tibi, Domine, nostrae servitutis offerimus, tu salutare nobis perfice sacramentum. Per Dominum.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

**COMMUNIO.** (Ps. 13, 7) Quis dabit ex Sion salutare Israel? cum averterit Dominus captivitatem plebis suae, exultabit Jacob, et laetabitur Israel.

**POSTCOMMUNIO.** - Praesta, quaesumus, omnipotens et misericors Deus: ut, quod ore contingimus, pura mente capiamus. Per Dominum.

*Additional Postcommunions, p. 490.*

*Over the people:* Orémus. Humiliáte capita vestra Deo.

**ORATIO.** Subvéniat nobis, Domine, misericordia tua: ut ab imminetibus peccatorum nostrorum periculis, te mereamur protegente eripi, te liberante salvári. Per Dominum.

er, O God, do not spurn this plea of mine, but listen and give answer.

**SECRET.** The gift that we offer thee in homage, Lord, do thou make into a saving sacrament for us: through our Lord.

**COMMUNION.** (Ps. 13, 7) May relief soon come to Israel out of Sion! When the Lord brings his people back from captivity, there will be gladness in Jacob, there will be rejoicing in Israel.

**POSTCOMMUNION.** - Grant, we beg thee, almighty and merciful God, that we may possess in purity of heart this Food which has passed our lips: through our Lord.

*Over the people:* Let us pray. Bow down your heads before God.

**PRAYER.** Have pity, Lord, and come to our rescue, so that with thee for our protector and redeemer we may earn deliverance and safety from the perils that threaten us by reason of our sins: through our Lord.

## TUESDAY, THIRD WEEK IN LENT

Station at S. Pudentiana's

## INTROIT

(Ps. 16, 6, 8)

**N**OW I cry to thee, the God who ever hearest me: turn thy ear toward me and listen to my plea: protect me, Lord, as a man protects the apple of his eye: hide me under the shelter of thy wings. (Ps. *ibid.*, 1) Lord, give heed to my cause; do not spurn my cry for aid. *℣.* Glory.

Let us pray. Let us kneel. *℟.* Arise.

**COLLECT.** Almighty and merciful God, heed our prayers, and by thy goodness grant us the graces won by wholesome self-denial: through our Lord.

*Additional Collects, p. 489.*

Lesson from the Book of Kings. (4 Kings. 4, 1-7).

At this time: A certain woman of the wives of the prophets made appeal to Eliseus: My lord, thou knowest my husband for a faithful servant of thine, and one who feared God. Now he is dead, and here is a creditor of mine that will come and take away my two sons, to be his bondmen. What wouldst thou have me do for thee? asked Eliseus. How much hast thou by thee?

## INTROITUS

(Ps. 16, 6 et 8)

**E**GO clamávi, quóniam exaudísti me, Deus: inclína aurem tuam, et exáudi verba mea: custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. (Ps. *ibid.*, 1) Exáudi, Dómine, justítiam meam: inténde deprecationem meam. *℣.* Glória Patri.

Orémus. Flectámus génuá. *℟.* Leváte.

**ORATIO.** Exáudi nos, omnípotens et miséricors Deus: et continéntiæ salutáris propítius nobis dona concéde. Per Dóminum.

Lectio libri Regum. (4 Reg. 4, 1-7).

In diébus illis: Múlier quædam de uxóribus prophetárum clamábat ad Eliséum dicens: Servus tuus vir meus mórtuus est, et tu nosti, quia servus tuus fuit timens Dóminum: et ecce créditor venit, ut tollat duos filios meos ad serviéndum sibi. Cui dixit Eliséus: Quid vis ut fáciam tibi? Dic mihi, quid habes in domo

tua? At illa respondit: Non hábeo ancilla tua quidquam in domo mea, nisi parum olei, quo ungare. Cui ait: Vade, pete mútuo ab ómnibus vicinis tuis vasa vácuá non pauca. Et ingrédere, et claude óstium tuum, cum intrínsecus fúeris tu, et filii tui: et mitte inde in ómnia vasa hæc: et cum plena fúerint, tolles. Ivit itaque múlíer, et clausit óstium super se, et super filios suos: illi offerébant vasa, et illa infundébat. Cumque plena fuissent vasa, dixit ad filium suum: Affer mihi adhuc vas. Et ille respondit: Non hábeo. Stetitque óleum. Venit autem illa, et indicávit hómini Dei. Et ille: Vade, inquit, vende óleum, et redde creditóri tuo: tu autem, et filii tui vívite de réliquo.

GRADUALE. (*Ps. 18, 13-14*) Ab occúltis meis munda me, Dómine: et ab aliénis parce servo tuo.

Ÿ. Si mei non fúerint domináti, tunc immaculátus ero: et emundábor a delicto máximo. *Ab occúltis.*

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 18, 15-22*).

In illo témpore: Dixit Jesus discipulis suis: Si

My lord, she answered, I have nothing left in my house at all but a drop of oil to anoint myself with. Go then, said he, and borrow empty jars from all thy neighbours; and do not stint thyself. Then go home, and lock the door on thyself and thy two sons within; fill all these jars with the oil, and set them aside when they are full. So the woman went, and locked the door on herself and her two sons, and they began holding out the jars for her, while she filled them. When she had filled them, and, asking her son for a fresh jar, was told that he had no more, the oil gave out. So she came and told her story to the servant of God, and he said, Go and sell the oil, and pay thy creditor; what is left shall provide thee and thy sons with a living.

GRADUAL. (*Ps. 18, 13-14*) If I have sinned without knowing it, do thou absolve me, Lord; keep me ever thy own servant, far from the worship of other gods. Ÿ. So long as they do not lord it over me, I will yet be without fault, I will yet be innocent of the great sin. *If I have sinned.*

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 18, 15-22*).

At this time: Jesus said to his disciples: If thy brother

does thee wrong, go at once and tax him with it, as a private matter between thee and him; and so, if he will listen to thee, thou hast won thy brother. If he will not listen to thee, take with thee one or two more, that the whole matter may be certified by the voice of two or three witnesses. If he will not listen to them, then speak of it to the church; and if he will not even listen to the church, then count him all one with the heathen and the publican. I promise you, all that you bind on earth shall be bound in heaven, and all that you loose on earth shall be loosed in heaven. And moreover I tell you, that if two of you agree over any request that you make on earth, it will be granted them by my Father who is in heaven. Where two or three are gathered together in my name, I am there in the midst of them. Then Peter came to him and asked, Lord, how often must I see my brother do me wrong, and still forgive him; as much as seven times? Jesus said to him, I tell thee to forgive, not seven wrongs, but seventy times seven.

**OFFERTORY.** (*Ps. 117, 16, 17*) The power of the Lord has triumphed, the power of the Lord has brought me to great honour: I am reprieved from death to live on and proclaim what the Lord has done for me.

peccáverit in te frater tuus, vade, et córripe eum inter te, et ipsum solum. Si te audíerit, lucrátus eris fratrem tuum. Si autem te non audíerit, ádhibe tecum adhuc unum, vel duos, ut in ore duórum, vel trium téstium stet omne verbum. Quod si non audíerit eos: dic ecclésiæ. Si autem ecclésiám non audíerit: sit tibi sicut éthnicus et publicánus. Amen dico vobis, quæcúmque alligavéritis super terram, erunt ligáta et in cælo: et quæcúmque solvéritis super terram, erunt solúta et in cælo. Iterum dico vobis, quia si duo ex vobis consenserint super terram, de omni re quamcúmque pétierint, fiet illis a Patre meo, qui in cælis est. Ubi enim sunt duo vel tres congregáti in nómine meo, ibi sum in médio eórum. Tunc accédens Petrus ad eum, dixit: Dómine, quóties peccábit in me frater meus, et dimíttam ei? usque sépties? Dicit illi Jesus: Non dico tibi usque sépties, sed usque septuágies sépties.

**OFFERTORIUM.** (*Ps. 117, 16 et 17*) Dextera Dómini fecit virtútem, dextera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

**SECRETA.** Per hæc sacraménta, quæsumus, Dómine, véniat nostræ redemptionis effectus: qui nos et ab humánis rétrahat semper excéssibus, et ad salutária dona perdúcat. Per Dóminum.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

**COMMUNIO.** (Ps. 14, 1-2) Dómine, quis habitábit in tabernáculo tuo? aut quis requiescet in monte sancto tuo? Qui ingreditur sine mácula, et operáitur justítiam.

**POSTCOMMUNIO.** - Sacris, Dómine, mystériis expiáti: et véniam, quæsumus, consequámur, et grátiam. Per Dóminum.

*Additional Postcommunions, p. 490.*

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

**ORATIO.** Tua nos, Dómine, protectióne defénde: et ab omni semper iniquitaté custódi. Per Dóminum.

**SECRET.** Lord, may this sacred rite exert upon us its redeeming power, checking the passions of our mortal nature, and bringing us thy saving gifts: through our Lord.

**COMMUNION.** (Ps. 14, 1-2) Who is it, Lord, that will make his home in thy tabernacle, rest on the mountain where thy sanctuary is? One that guides his steps without fault, and gives to all their due.

**POSTCOMMUNION.** - Purified by this holy sacrament, we pray thee, Lord, that we may win both pardon and grace: through our Lord.

*Over the people:* Let us pray. Bow down your heads before God.

**PRAYER.** Let thy protection, Lord, be our defence, and evermore preserve us from all sin: through our Lord.

## WEDNESDAY, THIRD WEEK IN LENT

Station at S. Sixtus'

### INTROITUS

(Ps. 30, 7-8)

**E**GO autem in Dómino sperávi: exultábo, et lætabor in tua mi-

### INTROIT

(Ps. 30, 7-8)

**I** find in the Lord my only refuge: I will triumph and exult in thy mercy: it was



thou that didst pity my weakness. (*Ps. ibid.*, 2) To thee, O Lord, I look for refuge, never let me be ashamed of my trust; in thy faithful care, deliver me and set me free. *V.* Glory.

Let us pray. Let us kneel. *R.* Arise.

**COLLECT.** Grant, Lord, we beg thee, that the discipline of wholesome fasting and abstinence from the poison of vice may win us thy readier forgiveness: through our Lord.

*Additional Collects, p. 489.*

Lesson from the Book of Exodus. (*Exod.* 20, 12-24).

At this time: The Lord spoke all these words: Honour thy father and thy mother; so thou shalt live long to enjoy the land which the Lord thy God means to give thee. Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, or set thy heart upon thy neighbour's wife, or servant or handmaid or ox or ass or anything else that is his. All the people stood watching, while thunder rolled, and lightning flashed, while the trumpet sounded and the mountain was wreathed in smoke, terrified and awe-stricken so that they kept their distance, and cried out to Moses: Do thou tell us

sericórdia: quia respexisti humilitátem meam. (*Ps. ibid.*, 2) In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua líbera me, et éripe me. *V.* Glória Patri.

Orémus. Flectámus genua. *R.* Leváte.

**ORATIO.** Præsta nobis, quæsumus, Dómine: ut salutáribus jejúniis erudití, a nóxiis quoque vítiis abstínentes, propitiatió-nem tuam facílius impetrémus. Per Dóminum.

Léctio libri Exodi. (*Exodi* 20, 12-24).

In diébus illis: Locútus est Dóminus cunctos sermónes hos: Honóra patrem tuum et matrem tuam, ut sis longævus super terram, quam Dóminus Deus tuus dabit tibi. Non occídes. Non mœcháberis. Non furtum fácies. Non loquerís contra próximum tuum falsum testimónium. Non concupíscas domum próximi tui: nec desiderábis uxórem ejus, non servum, non ancíllam, non bovem, non ásinum, nec ómnia, quæ illius sunt. Cunctus autem pópulus vidébat voces, et lámpades, et sónitum búccinæ, montemque fumántem: et perterriti, ac pavóre concússi, stetérunt procul, dicéntes Móysi: Lóquere tu

nobis, et audiémus: non loquátur nobis Dóminus, ne forte moriámur. Et ait Móyses ad pópulum: Nolíte timére: ut enim probáret vos, venit Deus, et ut terror illíus esset in vobis, et non peccarétis. Stetítque pópulus de longe. Móyses autem accésit ad caliginem, in qua erat Deus. Dixit prætérea Dóminus ad Móysen: Hæc dices fíliis Israel: Vos vidístis, quod de cælo locútus sim vobis. Non faciétis deos argenteos, nec deos áureos faciétis vobis. Altáre de terra faciétis mihi, et offerétis super eo holocáusta et pacífica vestra, oves vestras, et boves in omni loco, in quo memória fúerit nóminis mei.

GRADUALE. (*Ps.* 6, 3-4) Miserére mei, Dómine, quóniam infirmus sum: sana me, Dómine. *V.* Conturbáta sunt ómnia ossa mea: et ánima mea turbáta est valde.

the message; we are ready to obey thee. Do not let us hear the Lord speaking: it will cost us our lives. But Moses said to the people, Do not be afraid; God has come here to make trial of your obedience; he would have you possessed with the fear of him, to preserve you from sin. So the people stood their ground far off, while Moses went up into the darkness where God was. And the Lord gave Moses this further message for the Israelites: You have stood watching while I spoke to you out of heaven; it is not for you to make yourselves gods of silver or of gold. It is enough to build me an altar of turf, on which to present burnt sacrifices and peace-offerings, of sheep or oxen, wherever my name is honoured.

GRADUAL. (*Ps.* 6, 3-4) Lord, pity me; I have no strength left: Lord, heal me. *V.* My limbs tremble, my spirits are altogether broken.

*Tract Dómine, non secúndum, p. 231.*

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth.* 15, 1-20).

In illo témpore: Accésérunt ad Jesum ab Jerosólymis scribæ et pharisæi, dicéntes: Quare discípuli tui transgrediúntur traditióem seniórurum?

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt.* 15, 1-20).

At this time: Jesus was approached by the scribes and Pharisees from Jerusalem, who asked: Why is it that thy disciples violate the traditions of our ancestors?

They do not wash their hands when they eat. He answered them, Why is it that you yourselves violate the commandment of God with your traditions? God has said, Honour thy father and thy mother; and again, He who curses his father or mother dies without hope of reprieve. Whereas you say, If a man says to his father or mother, The offering which I make to God is all the advantage you will have from me, then father or mother can get no service from him. So by these traditions of yours you have made God's law ineffectual. You hypocrites, it was a true prophecy Isaias made of you, when he said, This people does me honour with its lips, but its heart is far from me. Their worship of me is vain, for the doctrines they teach are the commandments of men. Then he gathered the multitude about him, and said to them, Listen to this, and grasp what it means. It is not what goes into a man's mouth that makes him unclean; what makes a man unclean is what comes out of his mouth. Thereupon his disciples came and said to him, Dost thou know that the Pharisees, when they heard thy saying, took it amiss? He answered, There is no plant which my heavenly Father has not planted but will be rooted up. Let them say what they will; they are

Non enim lavant manus suas, cum panem manducant. Ipse autem respondens, ait illis: Quare et vos transgredimini mandatum Dei propter traditionem vestram? Nam Deus dixit: Honora patrem, et matrem. Et: Qui maledixerit patri, vel matri, morte moriatur. Vos autem dicitis: Quicumque dixerit patri, vel matri: munus quodcumque est ex me, tibi proderit: et non honorificabit patrem suum, aut matrem suam: et irritum fecistis mandatum Dei propter traditionem vestram. Hypocritæ, bene prophetavit de vobis Isaias, dicens: Pópulus hic lábiis me honorat: cor autem eórum longe est a me. Sine causa autem colunt me, docéntes doctrinas et mandáta hóminum. Et convocátis ad se turbis, dixit eis: Audíte, et intelligite. Non quod intrat in os, coínquinat hóminem: sed quod procedit ex ore, hoc coínquinat hóminem. Tunc accedéntes discípuli ejus, dixerunt ei: Scis quia pharisæi, audíto verbo hoc, scandalizáti sunt? At ille respondens, ait: Omnis plantatio, quam non plantávit Pater meus cæléstis, eradicábitur. Sinite illos: cæci sunt, et duces cæcórum. Cæcus autem si cæco ducatúm præstet, ambo in

fóveam cadunt. Respóndens autem Petrus, dixit ei: Edíssere nobis parabolam istam. At ille dixit: Adhuc et vos sine intellectu estis? Non intelligitis, quia omne quod in os intrat, in ventrem vadit, et in secéssum emittitur? Quæ autem procedunt de ore, de corde exeunt, et ea cóinquant hóminem: de corde enim exeunt cogitationes malæ, homicidia, adultéria, fornicationes, furta, falsa testimónia, blasphemíæ. Hæc sunt, quæ cóinquant hóminem. Non lotis autem mánibus manducáre, non cóinquant hóminem.

**OFFERTORIUM.** (Ps. 108, 21) Dómine, fac mecum misericórdiam tuam, propter nomen tuum: quia suávis est misericórdia tua.

**SECRETA.** Súscipe, quæsumus, Dómine, preces pópuli tui cum oblationibus hostiarum: et tua mystéria celebrántes, ab ómnibus nos defénde periculis. Per Dóminum.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

**COMMUNIO.** (Ps. 15, 10) Notas mihi fecísti vias vitæ: adimplébis me lætítia cum vultu tuo, Dómine.

blind men leading the blind, and when one blind man leads another, they will fall into the ditch together. Peter answered him, Explain this parable to us. What, he said, are you still without wits? Do you not observe that any uncleanness which finds its way into a man's mouth travels down into his belly, and so is cast into the sewer; whereas all that comes out of his mouth comes from the heart, and it is that which makes a man unclean? It is from the heart that his wicked designs come, his sins of murder, adultery, fornication, theft, perjury, and blasphemy. It is these make a man unclean; he is not made unclean by eating without washing his hands.

**OFFERTORY.** (Ps. 108, 21) Lord, take my part, to defend thy own honour: no mercy is so tender as thine.

**SECRET.** Accept, we pray thee, Lord, thy people's prayers and the dedicated gifts they offer. Guard from all dangers us who celebrate thy sacramental rites: through our Lord.

**COMMUNION.** (Ps. 15, 10) Thou hast shown me the way of life: thou wilt make me full of gladness in thy presence, Lord.

**POSTCOMMUNION.** - May thy heavenly banquet, Lord, of which we have partaken, sanctify us, purify us from all errors, and so make us worthy of the divine promises: through our Lord.

**POSTCOMMUNIO.** - Sanctíficet nos, Dómine, qua pasti sumus, mensa cæléstis: et a cunctis erroribus expiátos, supérnis promissionibus reddat acceptos. Per Dóminum.

*Additional Postcommunions, p. 490.*

*Over the people:* Let us pray. Bow down your heads before God.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

**PRAYER.** Grant, we beseech thee, almighty God, that we who seek the favour of thy protection may be delivered from all evils and serve thee with untroubled minds: through our Lord.

**ORATIO.** Concéde, quæsumus, omnipotens Deus: ut, qui protectionis tuæ grátiam quærimus, liberáti a malis ómnibus, secúra tibi mente serviámus. Per Dóminum.

## THURSDAY, THIRD WEEK IN LENT

Station at Ss. Cosmas and Damian

### INTROIT

**I** am the salvation of the people, says the Lord, in whatever trouble they shall cry to me, I will hear them; and I will be their Lord for ever. (Ps. 77, 1) Listen, my people, to this testament of mine; do not turn a deaf ear to the words I utter. V. Glory.

Let us pray. Let us kneel. R. Arise.

**COLLECT.** Grant, we beseech thee, Almighty God, that the holy fervour of our fasts may make us pure and

### INTROITUS

**S**alus pópuli ego sum, dicit Dóminus: de quacúmque tribulatione clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. (Ps. 77, 1) Atténdite, pópole meus, legem meam: inclináte aurem vestram in verba oris mei. V. Glória Patri.

Orémus. Flectámus génuá. R. Leváte.

**ORATIO.** Concéde, quæsumus, omnipotens Deus: ut jejuniórum nobis sancta devótio, et pu-

rificatióem tríbuat, et  
majestáti tuæ nos reddat  
accéptos. Per Dóminum.

pleasing to thy majesty:  
through our Lord.

*Additional Collects, p. 489.*

Léctio Jeremíæ Prophé-  
tæ. (*Jerem. 7, 1-7*).

Lesson from the Prophet Jer-  
emias. (*Jer. 7, 1-7*).

In diébus illis: Verbum  
factum est ad Jeremíam  
a Dómino, dicens: Sta in  
porta domus Dómini: et  
prædica ibi verbum istud,  
et dic: Audíte verbum  
Dómini omnis Juda, qui  
ingredímini per portas  
has, ut adorétis Dómi-  
num. Hæc dicit Dóminus  
exercítuum Deus Israel:  
Bonas fácite vias vestras,  
et stúdia vestra: et habi-  
tábo vobíscum in loco  
isto. Nolíte confídere in  
verbis mendáci, dicéntes:  
Templum Dómini, tem-  
plum Dómini, templum  
Dómini est. Quóniam si  
bene direxéritis vias ve-  
stras, et stúdia vestra: si  
fecéritis judícium inter vi-  
rum et próximum ejus,  
ádvenæ, et pupílo, et ví-  
duæ non fecéritis calúm-  
niam, nec sánguinem in-  
nocéntem effuderitis in  
loco hoc, et post deos  
aliénos non ambulavéritis  
in malum vobismetipsis:  
habitábo vobíscum in loco  
isto, in terra, quam dedi  
pátribus vestris a sæculo  
et usque in sæculum.

At this time the Lord sent  
word to Jeremias, bidding  
him stand at the gate of the  
Lord's house and make proc-  
lamation there: Listen to  
what the Lord says, you men  
of Juda that are passing  
through these gates to wor-  
ship him; here is a message  
to you from him, the Lord  
of hosts, the God of Israel.  
You must live better lives,  
think higher thoughts, if I  
am to dwell in this place at  
your side. Do not cheat your-  
selves with false confidence  
by saying, The Lord has his  
temple here, or here, or here.  
You must amend your lives,  
purify your thoughts, do jus-  
tice between man and man;  
there must be no wrong done  
to stranger, orphan, or wid-  
ow, no guiltless blood shed  
within these precincts, no  
courting the favour of false  
gods. Only so will I dwell at  
your side in this place, in  
this land which I granted to  
your fathers for all time.

GRADUALE. (*Ps. 144,*  
*15-16*) Oculi ómnium in  
te sperant, Dómine: et tu

GRADUAL. (*Ps. 144, 15-*  
*16*) Confidently, Lord, thy  
creatures raise their eyes to

thee, and thou grantest them, in due time, their nourishment. *V.* Ready to open thy hand, and fill with thy blessing all that lives. *Confidently, Lord.*

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 4, 38-44*).

At this time: Jesus rose up and left the synagogue, and went into Simon's house. The mother of Simon's wife was in the grip of a violent fever, and they entreated his aid for her. He stood over her, and checked the fever, so that it left her; all at once she rose, and ministered to them. And when the sun was going down, all those who had friends afflicted with diseases of any kind brought them to him: and he laid his hands upon each one of them, and healed them. Many, too, had devils cast out of them, which cried aloud, Thou art the Son of God; but he rebuked them and would not have them speak, because they knew that he was the Christ. Then, when day came, he went out and retired to a desert place. The multitude, who had set out in search of him and caught him up, would have kept him there, and not let him leave them. But he told them, I must preach the gospel of God's kingdom to the other cities too; it is for this that I was sent. And so he went on preaching in the synagogues of Galilee.

das illis escam in tēpore opportūno. *V.* Aperis tu manum tuam: et imples omne animal benedictiōne. *Oculi omnium.*

✠ Sequētia sancti Evangelii secūndum Lucam. (*Luc. 4, 38-44*).

In illo tēpore: Surgens Jesus de synagoga, introiit in domum Simōnis. Socrus autem Simōnis tenebātur magnis febribus: et rogaverunt illum pro ea. Et stans super illam, imperavit febrī: et dimisit illam. Et continuo surgens, ministrabat illis.

Cum autem sol occidisset, omnes qui habebant infirmos variis languoribus, ducēbant illos ad eum. At ille singulis manus imponens, curabat eos. Exhibant autem dæmōnia a multis clamantia, et dicentia: Quia tu es Filius Dei: et increpans non sinebat ea loqui, quia sciēbant ipsum esse Christum.

Facta autem die egressus ibat in desērtum locum, et turbæ requirebant eum, et venerunt usque ad ipsum: et detinebant illum ne discēderet ab eis. Quibus ille ait: Quia et aliis civitatibus oportet me evangelizare regnum Dei: quia ideo missus sum. Et erat prædicans in synagogis Galilææ.

**OFFERTORIUM.** (Ps. 137, 7) Si ambulávero in médio tribulatiónis, vivificábis me, Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum me fáciat délixtera tua.

**SECRETA.** Efficiátur hæc hóstia, quæsumus, Dómine, solémnibus grata jejúniis: et, ut tibi fiat accéptior, purificáti méntibus immolétur. Per Dóminum.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

**COMMUNIO.** (Ps. 118, 4-5) Tu mandásti, mandáta tua custodíri nimis: útinam dirigántur viæ meæ, ad custodiéndas justificatiónes tuas.

**POSTCOMMUNIO.** - Sacraménti tui, Dómine, veneránda percéptio, et mýstico nos mundet efféctu, et perpétua virtúte deféndat. Per Dóminum.

*Additional Postcommunions, p. 490.*

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

**ORATIO.** Subjéctum tibi pópulum, quæsumus, Dómine, propitiátio cæléstis amplíficet: et tuis semper fáciat servíre mandátis. Per Dóminum.

**OFFERTORY.** (Ps. 137, 7) Though affliction surround my path, thou dost preserve me, O Lord: it is thy power that confronts my enemies' malice: thy right hand that rescues me.

**SECRET.** May our solemn fasts, we beseech thee, Lord, make this oblation pleasing unto thee; and may it be the more acceptable as being offered up from sin-cleansed hearts: through our Lord.

**COMMUNION.** (Ps. 118, 4-5) Above all else it binds us, the charge thou hast given us to keep: how shall my steps be surely guided to keep faith with thy covenant?

**POSTCOMMUNION.** - May the august reception of this thy sacrament, Lord, cleanse us by its mystic fruit, and protect us by its never-waning strength: through our Lord.

*Over the people:* Let us pray. Bow down your heads before God.

**PRAYER.** May heavenly mercy increase the number of thy subjects, Lord, we pray thee, and make them ever observe thy commandments: through our Lord.



## FRIDAY, THIRD WEEK IN LENT

Station at S. Laurence's in Lucina

## INTROIT

(Ps. 85, 17)

**S**How me some token of thy favour, Lord; let my enemies see, abashed, how thou dost help me, how thou, Lord, dost comfort me. (Ps. *ibid.*, 1) Turn thy ear, O Lord, and listen to me in my helplessness and my need. *v.* Glory.

Let us pray. Let us kneel. *R.* Arise.

**COLLECT.** Let thy gracious favour accompany our fasting, Lord, we pray thee; and in abstaining from bodily food may we also fast from spiritual wickedness: through our Lord.

*Additional Collects, p. 489.*

Lesson from the Book of Numbers. (Num. 20, 1-13).

At this time the Israelites made common cause against Moses and Aaron, rebelling against their authority. Better for us, they said, if we had died when our brethren died, by the Lord's visitation! Why must you call the Lord's people out into a desert that is death to us and to our cattle? Why must you take us away from Egypt, and bring us out to this sorry place

## INTROITUS

(Ps. 85, 17)

**F**AC mecum, Dómine, signum in bonum: ut vídeant, qui me odérunt, et confundántur: quóniam tu, Dómine, adjuvísti me, et consolátus es me. (Ps. *ibid.*, 1) Inclína, Dómine, aurem tuam, et exáudi me: quóniam inops et pauper sum ego. *v.* Glória Patri.

Orémus. Flectámus génuua. *R.* Leváte.

**ORATIO.** Jejúnia nostra, quæsumus, Dómine, benigno favóre proséquare: ut, sicut ab aliméntis abstinémus in corpore; ita a vítiis jejunémus in mente. Per Dóminum.

Léctio libri Númeri. (Num. 20, 1-13).

In diébus illis: Convenérunt filii Israel advérsus Móysen et Aaron: et versi in seditiónem, dixerunt: Utinam periisémus inter fratres nostros coram Dómino. Cur eduxístis ecclésiám Dómini in solitúdinem, ut et nos et nostra juménta moriámur? Quare nos fecístis ascéndere de Ægýpto, et adduxístis in lo-

cum istum péssimum, qui seri non potest, qui nec ficum gignit, nec véneas, nec malogranáta, insuper et aquam non habet ad bibéndum? Ingressúsque Móyses et Aaron, dimís-sa multitúdine, taberná-culum fœderis, corruérunt proni in terram, clamaverúntque ad Dóminum, atque dixerunt: Dómine Deus, audi clamórem hujus pópuli, et áperi eis thesáurum tuum, fontem aquæ vivæ, ut satiáti, cesset murmuratio eórum. Et apparuit glória Dómini super eos. Locutúsque est Dóminus ad Móysen, dicens: Tolle virgam, et cógrega pópulum, tu et Aaron frater tuus, et loquímini ad petram coram eis, et illa dabit aquas. Cumque edúxeris aquam de petra, bibet omnis multitúdo, et juménta ejus. Tulit ígitur Móyses virgam, quæ erat in conspéctu Dómini, sicut præcéperat ei, congregáta multitúdine ante petram, dixítque eis: Audíte, rebélles et incréduli: Num de petra hac vobis aquam potérimus ejícere? Cumque elevásset Móyses manum, percútiens virga bis sílicem, egréssæ sunt aquæ largíssimæ, ita ut pópulus bíberet, et juménta. Dixítque Dóminus ad Móysen et Aaron: Quia non credidístis mihi, ut

we cannot cultivate? Figs and grapes and pomegranates it yelds none, and we have no water, even, to drink. At this, when they had broken up the gathering, Moses and Aaron went into the tabernacle that bore record of the covenant, and there cast themselves down to earth in entreaty. Lord God, they said, listen to the plea made by this people of thine, and open to them thy store-house of fresh water, to content them and put an end to their complaints! Then the bright presence of the Lord was revealed to them; and the Lord said to Moses, Take thy rod with thee, and do thou and thy brother Aaron gather all the people together. Before their eyes, lay command upon the rock here, and it will yield water. This water thou bringst out of the rock will suffice to give drink to the whole multitude, and to their cattle. So Moses took up the rod, there in the Lord's presence, as he was bidden, and they made the people gather before the rock. Listen to me, he said, faithless rebels; are we to get you water out of this rock? Twice Moses lifted his hand, and smote the rock with his rod; whereupon water gushed out in abundance, so that all the people and their cattle had enough to drink. But the Lord said to Moses and Aaron, Why did you not trust in me, and vin-

dicare my holiness in the sight of Israel? It will not be yours to lead this multitude into the land I mean to give them. This is the place called the Water of Rebellion, where the Israelites challenged the Lord, and he vindicated his holiness before them.

GRADUAL. (*Ps. 27, 7, 1*)  
My heart trusted in God and so I found redress: now my spirits are revived and with all my heart I thank him. *¶* To thee, Lord, I cry aloud: my God, do not leave my cry unanswered, do not abandon me.

*Tract Dómine, non secúndum, p. 231.*

✠ Continuation of the Holy Gospel according to S. John. (*John 4, 5-42*).

At this time: Jesus came to a Samaritan city called Sichar, close by the plot of ground which Jacob gave to his son Joseph; and there was a well there called Jacob's well. There, then, Jesus sat down, tired after his journey, by the well; it was about noon. And when a Samaritan woman came to draw water, Jesus said to her, Give me some to drink. (His disciples were away in the city at this time, buying food.) Whereupon the Samaritan woman said to him, How is it that thou, who art a Jew, dost ask me, a Samaritan, to give thee drink? (The Jews, you must know, have no dealings with the Samaritans.) Jesus an-

sanctificarétis me coram filiis Israel, non introducétis hos pópulos in terram, quam dabo eis. Hæc est aqua contradiciónis, ubi iurgáti sunt filii Israel contra Dóminum, et sanctificátus est in eis.

GRADUALE. (*Ps. 27, 7 et 1*) In Deo sperávit cor meum, et adjútus sum: et reflóruit caro mea, et ex voluntáte mea confitébor ei. *¶* Ad te, Dómine, clamávi: Deus meus, ne síleas, ne discédas a me.

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann. 4, 5-42*).

In illo témpore: Venit Jesus in civitátem Samariæ, quæ dicitur Sichar: juxta prædium, quod dedit Jacob Joseph filio suo. Erat autem ibi fons Jacob. Jesus ergo fatigátus ex itinere, sedébat sic supra fontem. Hora erat quasi sexta. Venit múlter de Samaría hauríre aquam. Dicit ei Jesus: Da mihi bíbere. (Discípuli enim ejus abierant in civitátem, ut cibos émerent). Dicit ergo ei múlter illa Samaritána: Quómodo tu, Judæus cum sis, bíbere a me poscis, quæ sum múlter Samaritána? non enim coutúntur Judæi Samariánis. Respóndit Jesus, et

dixit ei: Si scires donum Dei, et quis est, qui dicit tibi: Da mihi bibere: tu fórsitan petísses ab eo, et dedísset tibi aquam vivam. Dicit ei múlter: Dómine, neque in quo háurias habes, et púteus altus est: unde ergo habes aquam vivam? Numquid tu major es patre nostro Jacob, qui dedit nobis púteum, et ipse ex eo bibit, et filii ejus, et pécora ejus? Respóndit Jesus, et dixit ei: Omnis, qui bibit ex aqua hac, sítiet íterum: qui autem bíberit ex aqua, quam ego dabo ei, non sítiet in ætérnum: sed aqua, quam ego dabo ei, fiet in eo fons aquæ salientis in vitam ætérnam. Dicit ad eum múlter: Dómine, da mihi hanc aquam, ut non sítiam, neque véniam huc hauríre. Dicit ei Jesus: Vade, voca virum tuum, et veni huc. Respóndit múlter, et dixit: Non hábeo virum. Dicit ei Jesus: Bene dixísti, quia non hábeo virum: quinque enim viros habuísti, et nunc quem habes, non est tuus vir: hoc vere dixísti. Dicit ei múlter: Dómine, vídeo quia prophéta es tu. Patres nostri in monte hoc adoravérunt, et vos dicitis quia Jerosólymis est locus, ubi adoráre oportet. Dicit ei Jesus: Múlter, crede mihi, quia ve-

swered her, If thou knewest what it is God gives, and who this is that is saying to thee, Give me drink, it would have been for thee to ask him instead, and he would have given thee living water. Sir, the woman said to him, thou hast no bucket, and the well is deep; how then canst thou provide living water? Art thou a greater man than our father Jacob? It was he who gave us this well; he himself and his sons and his cattle have drunk out of it. Jesus answered her, Anyone who drinks such water as this will be thirsty again afterwards; the man who drinks the water I give him will not know thirst any more. The water I give him will be a spring of water within him, that flows continually to bring him everlasting life. Then, Sir, said the woman, give me water such as that, so that I may never be thirsty and have to come here for water again. At this, Jesus said to her, Go home, fetch thy husband, and come back here. I have no husband, answered the woman; and Jesus told her, True enough, thou hast no husband. Thou hast had five husbands, but the man who is with thee now is no husband of thine; thou hast told the truth over this. The woman said to him, Sir, I perceive that thou art a prophet. Well, it was our father's way to worship on this mountain,

although you tell us that the place where men ought to worship is in Jerusalem. Believe me, woman, Jesus said to her, the time is coming when you will not go to this mountain, nor yet to Jerusalem, to worship the Father. You worship you cannot tell what, we worship knowing what it is we worship; salvation, after all, is to come from the Jews; but the time is coming, nay, has already come, when true worshippers will worship the Father in spirit and in truth; such men as these the Father claims for his worshippers. God is a spirit, and those who worship him must worship him in spirit and in truth. Yes, said the woman, I know that Messiah (that is, the Christ) is to come; and when he comes, he will tell us everything. Jesus said to her, I, who speak to thee, am the Christ. With that, his disciples came up, and were surprised to find him talking to the woman; but none of them asked, What meanest thou? or Why art thou talking to her? And so the woman put down her water-pot, and went back to the city, to tell the folk there, Come and have sight of a man who has told me all the story of my life; can this be the Christ? So they left the city, and came out to find him. Meanwhile, his disciples were urging him, Master, take some food. But he told them, I have food to

nit hora, quando neque in monte hoc, neque in Jerosólymis adorábitis Patrem. Vos adorátis quod nescítis: nos adorámus quod scimus, quia salus ex Judæis est. Sed venit hora, et nunc est, quando veri adoratóres adorábunt Patrem in spíritu et veritate. Nam et Pater tales quærit, qui adórent eum. Spíritus est Deus: et eos, qui adoránt eum, in spíritu et veritate opórtet adorare. Dicit ei múlter: Scio, quia Messías venit (qui dicitur Christus). Cum ergo vénerit ille, nobis annuntiábit ómnia. Dicit ei Jesus: Ego sum, qui loquor tecum. Et continuo venérunt discípuli ejus: et mirabántur quia cum muliere loquebátur. Nemo tamen dixit: Quid quæris, aut quid lóqueris cum ea? Reliquit ergo hýdriam suam múlter, et ábiit in civitátem, et dicit illis homínibus: Veníte, et vidéte hómínem, qui dixit mihi ómnia quæcúmque feci: numquid ipse est Christus? Exiérunt ergo de civitáte, et veniébant ad eum. Intérea rogábant eum discípuli, dicéntes: Rabbi, mandúca. Ille autem dicit eis: Ego cibum hábeo manducáre, quem vos nescítis. Dicébant ergo discípuli ad invicem: Numquid áliquis áttulit ei manducáre? Di-

cit eis Jesus: Meus cibus est, ut fáciam voluntátem ejus, qui misit me, ut perfíciam opus ejus. Nonne vos dicitis, quod adhuc quátuor menses sunt, et messis venit? Ecce dico vobis: Leváte óculos vestros, et vidéte regiónés, quia albæ sunt jam ad messem. Et qui metit,

mercédem áccipit, et cóngregat fructum in vitam ætérnam: ut, et qui séminat, simul gáudeat, et qui metit. In hoc enim est verbum verum: quia álius est qui séminat, et álius est qui metit. Ego misi vos métere quod vos non laborástis: álii laboravérunt, et vos in labóres eórum introístis. Ex civitaté autem illa multi

credidérunt in eum Samaritanórum, propter verbum mulieris testimónium perhibéntis: Quia dixit mihi ómnia quæcúmque feci. Cum veníssent ergo ad illum Samaritáni, rogavérunt eum, ut ibi manéret. Et mansit ibi duos dies. Et multo plures credidérunt in eum propter sermónem ejus. Et mulieri dicébant: Quia jam non propter tuam loquélam crédimus: ipsi enim audívimus, et scimus quia hic est vere Salvátor mundi.

eat of which you know nothing. Whereupon his disciples said to one another, Can somebody have brought him food? But Jesus said to them, My meat is to do the will of him who sent me, and to accomplish the task he gave me. Is it not a saying of yours, It is four whole months before harvest comes? Why, lift up your eyes, I tell you, and look at the fields, they are white with the promise of harvest already. The wages paid to him who reaps this harvest, the crop he gathers in, is eternal life, in which sower and reaper are to rejoice together. And here the proverb fits, which is true enough, One man sows, and another reaps. The harvest I have sent you out to reap is one on which you bestowed no labour; others have laboured, and it is their labours you have inherited. Many of the Samaritans from that city came to believe in him through the woman's testimony, He told me all the story of my life. And when they came out to him, the Samaritans urged him to stay with them, and he stayed two days there. Many more of them came to believe through his preaching; It is not through thy report, they told the woman, that we believe now: we have heard him for ourselves, and we recognize that he is indeed the Saviour of the world.

**OFFERTORY.** (*Ps. 5, 3-4*) Pay heed to my cry of petition, my King, my God; to thee, Lord, my prayer goes up.

**SECRET.** Look kindly, Lord, upon the gifts we are dedicating; may they be pleasing to thee, and prove ever salutary for ourselves: through our Lord.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

**COMMUNION.** (*John 4, 13, 14*) The man who drinks the water that I shall give him, says the Lord, will have within him a spring of water that flows continually to bring him everlasting life.

**POSTCOMMUNION.** - Lord, may the receiving of this sacrament cleanse us from sin and lead us to the kingdom of heaven: through our Lord.

*Additional Postcommunions, p. 490.*

*Over the people:* Let us pray. Bow down your heads before God.

**PRAYER.** Grant, we pray thee, almighty God, that we, who trust in thy protection, may by thy help triumph over all things that withstand us: through our Lord.

**OFFERTORIUM.** (*Ps. 5, 3-4*) Inténde voci orationis meæ, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

**SECRETA.** Réspice, quæsumus, Dómine, propítius ad múnera, quæ sacramus: ut tibi grata sint, et nobis salutária semper existant. Per Dóminum.

**COMMUNIO.** (*Joann. 4, 13 et 14*) Qui bíberit aquam, quam ego dabo ei, dicit Dóminus Samaritánæ, fiet in eo fons aquæ salientis in vitam ætérnam.

**POSTCOMMUNIO.** - Hujus nos, Dómine, percéptio sacraménti, mundet a crimine: et ad cæléstia regna perdúcat. Per Dóminum.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

**ORATIO.** Præsta, quæsumus, omnípotens Deus: ut, qui in tua protectióne confidimus, cuncta nobis adversántia, te adjuvánte, vincámus. Per Dóminum.

## SATURDAY, THIRD WEEK IN LENT

Station at S. Susanna's

## INTROITUS

(Ps. 5, 2-3)

**V**erba mea áuribus  
pércepe, Dómine, in-  
téllege clamórem meum:  
inténde voci oratiónis me-  
æ, Rex meus, et Deus  
meus. (Ps. *ibid.*, 4) Quó-  
niam ad te orábo, Dómi-  
ne: mane exáudies vocem  
meam. ʒ. Glória Patri.

Orémus. Flectámus gé-  
nua. ʒ. Leváte.

ORATIO. Præsta, quæ-  
sumus, omnipotens Deus:  
ut, qui se, affligéndo car-  
nem, ab aliméntis ábsti-  
nent; sectándo justítiam,  
a culpa jejúnent. Per Dó-  
minum.

## INTROIT

(Ps. 5, 2-3)

**L**ord, listen to my plea,  
let me not sigh in vain:  
pay heed to my cry of peti-  
tion, my King and my God.  
(Ps. *ibid.*, 4) To thee, Lord,  
my prayer goes up, early to  
win thy audience. ʒ. Glory.

Let us pray. Let us kneel.  
ʒ. Arise.

COLLECT. Grant, we  
pray thee, almighty God, that  
thy servants, who afflict their  
bodies by fasting, may also  
abstain from sin and follow  
after justice: through our  
Lord.

*Additional Collects, p. 489.*

Léctio Daniélis Prophé-  
tæ. (Dan. 13, 1-9, 15-  
17, 19-30 et 33-62).

In diébus illis: Erat  
vir hábitans in Babylóne,  
et nomen ejus Jóakim: et  
accépit uxórem nómine  
Susánnam, filiam Helcíæ,  
pulchram nimis, et timén-  
tem Deum: paréntes enim  
illius, cum essent justí,  
erudiérunt filiam suam  
secúndum legem Móysi.  
Erat autem Jóakim dives  
valde, et erat ei pomárium  
vicínium dómui suæ: et

Lesson from the Prophet  
Daniel. (Dan. 13, 1-9, 15-  
17, 19-30, 33-62).

At this time: There was a  
man called Joakim living in  
Babylon, married to one Su-  
sanna, daughter of Helcias.  
She was a woman of great  
beauty, and one that feared  
God, so well had her parents,  
religious folk, schooled their  
daughter in the law of Mo-  
ses. Joakim was a very rich  
man, and had a fruit-garden  
close to his house; and he was  
much visited by the Jews,



among whom there was none more honoured than he. There came a year in which those two elders of the people were appointed judges, of whom the Lord said, Wickedness has sprung up in Babylon, and the roots of it are those elders and judges who claim to rule the people. These two were often at Joakim's house, and all those who had disputes to settle appeared before them there. At noon, when the common folk had returned home, Susanna would walk about in her husband's garden; and these two elders, who saw her go in and walk there day after day, fell to lusting after her; they dethroned reason, and turned away their eyes from the sight of heaven, so that they might not be reminded of its just awards. They watched, then, for their opportunity; and she, as her custom was, went out one day with two of her maids, and had a mind to bathe, there in the garden, for it was summer weather and none was by except the two elders; and they were in hiding, watching her. So she bade her servants go and bring her oil and soap, and shut the garden door while she was bathing. As soon as the servants were gone, the two elders rose from their hiding-place and ran to her side. See, they told her, the garden door is shut, and there is no witness by. We are both

ad ipsum confluébant Judæi, eo quod esset honorabilior ómnium. Et constitúti sunt de pópulo duo senes júdices in illo anno: de quibus locútus est Dóminus: Quia egréssa est iníquitas de Babylóne a senióribus judícibus, qui videbántur régere pópulum. Isti frequentábant domum Jóakim, et veniébant ad eos omnes, qui habébant judícia. Cum autem pópulus revertísset per merídiem, ingrediebátur Susánna, et deambulábat in pomário viri sui. Et vidébant eam senes quotidie ingrediéntem, et deambulántem: et exarsérunt in concupiscéntiam ejus: et evertérunt sensum suum, et declinavérunt óculos suos, ut non vidérent cælum, neque recordaréntur judiciórum justórum. Factum est autem, cum observárent diem aptum, ingrédssa est aliquándó sicut heri et nudiustértius, cum duábus solis puéllis, volúttque lavári in pomário: æstus quippe erat, et non erat ibi quisquam, præter duos senes absconditos, et contemplántes eam. Dixit ergo puéllis: Afférte mihi óleum et smígmata, et óstia pomárii cláudite, ut laver. Cum autem egréssæ essent puéllæ, surrexérunt duo senes, et accurrérunt ad eam, et di-

xérunt: Ecce óstia pomárii clausa sunt, et nemo nos videt, et nos in concupiscéntia tui sumus: quam ob rem assentíre nobis, et commiscére nobiscum. Quod si nolúeris, dicémus contra te testimoniúm, quod fúerit tecum júvenis, et ob hanc causam emiseris puéllas a te. Ingémuit Susánna, et ait: Angústia sunt mihi úndique: si enim hoc égero, mors mihi est: si autem non égero, non efúgiam manus vestras. Sed mélius est mihi absque ópere incidere in manus vestras, quam peccáre in conspéctu Dómini. Et exclamávit voce magna Susánna: exclamáverunt áutem et senes advérsus eam. Et cucúrrit unus ad óstia pomárii, et apéruiť. Cum ergo audissent clamórem fámuli domus in pomáio, irruérunt per postícum, ut vidérent quidnam esset. Postquam autem senes locúti sunt, erubuérunt servi vehementer: quia numquam dictus fúerat sermo hujuscémodi de Susánna. Et facta est dies crástina. Cumque venísset pópulus ad Jóakim virum ejus, venerunt et duo presbýteri pleni iníqua cogitatióne advérsus Susánnam, ut interficerent eam. Et dixerunt coram pópulo: Míttite ad Susánnam fí-

smitten with a desire for thy favours; come, then, let us enjoy thee. Refuse, and we will bear witness that thou hadst a gallant here and this was the reason why thou wouldst rid thyself of the handmaidens' company. Whereupon Susanna groaned deeply; There is no escape for me, she said, either way. It is death to consent, and if I refuse, I shall be at your mercy. Let me rather fall into your power through no act of mine, than commit sin in the Lord's sight. With that, Susanna cried aloud, and the elders, too, began crying shame on her; meanwhile, one of them ran to the garden door and opened it. And now the servants of the house, hearing such outcry in the garden, came running in through the back entrance to know what was afoot; and they were greatly abashed when the elders told their story; never before had Susanna been defamed thus. When the morrow came, there was a throng of people in Joakim's house, and the two elders were there, intent upon their malicious design against Susanna's life. They asked publicly that Susanna, daughter of Helcias and wife to Joakim, should be sent for; sent for she was, and came out with her parents and her children and all her kindred; all her friends, all her acquaintance, were in

tears. Then the two elders rose amidst the throng, and laid their hands upon Susanna's head, while she, weeping, looked up to heaven, in token that her heart had not lost confidence in the Lord.

We were walking in the garden apart, said the elders, when this woman came out with two handmaidens. She had the garden door shut close, and sent her maidens away; whereupon a young man, who had been in hiding till then, came out and had his will with her. We, from a nook in the garden, saw what foul thing was being done, and ran up close, so that we saw their dalliance, but we could not lay hold of the man, who was too strong for us, opening the door and springing out. The woman we caught, and asked who her gallant was, but she would not tell us. To all this, we bear witness. They were elders, they were judges of the people, and the people gave them credence, condemning her to death. Whereupon Susanna cried aloud, Eternal God, no secret is hidden from thee, nothing comes to pass without thy foreknowledge. Thou knowest that these men have borne false witness against me, wilt thou see me die, a woman innocent of all the charges their malice has invented against me? And the Lord listened to her plea;

liam Helciæ, uxorem Jóakim. Et statim misérunt. Et venit cum paréntibus, et filiis, et univérsis cognátis suis. Flebant igitur sui, et omnes qui nóverant eam. Consurgéntes autem duo presbýteri in médio pópuli, posuérunť manus suas super caput ejus. Quæ flens suspéxit ad cælum: erat enim cor ejus fidúciám habens in Dómino. Et dixerunt presbýteri: Cum deambuláremus in pomárió soli, ingressa est hæc cum duábus puéllis: et clausit óstia pomárii, et dimísit a se puéllas. Venítque ad eam adoléscent, qui erat abscondítus, et concúbuit cum ea. Porro nos, cum essémus in ángulo pomárii, vidéntes iniquitátem, cucúrrimus ad eos, et vídimus eos páriter commiscéri. Et illum quidem non quívimus comprehéndere, quia fórtior nobis erat, et apértis óstiis exsilívit: hanc autem cum apprehendissémus, interrogávimus, quisnam esset adoléscent, et nóluit indicáre nobis: hujus rei testes sumus. Crédidít eis multitúdo quasi sénibus, et judícibus pópuli, et condemnáverunt eam ad mortem. Exclamávit autem voce magna Susánna, et dixit: Deus ætérne, qui abscondítórum es cógnitor, qui nosti ómnia ánte-

quam fiant, tu scis quoniam falsum testimonium tulerunt contra me: et ecce morior, cum nihil horum fecerim, quæ isti malitiose composuerunt adversum me. Exaudivit autem Dominus vocem ejus. Cumque duceretur ad mortem, suscitavit Dominus spiritum sanctum pueri junioris, cujus nomen Daniel. Et exclamavit voce magna: Mundus ego sum a sanguine hujus. Et conversus omnis populus ad eum, dixit: Quis est iste sermo, quem tu locutus es? Qui cum staret in medio eorum, ait: Sic fatui, filii Israel, non judicantes, neque quod verum est cognoscētes, condemnastis filiam Israel? Revertimini ad iudicium, quia falsum testimonium locuti sunt adversus eam. Reversus est ergo populus cum festinatione. Et dixit ad eos Daniel: Separate illos ab invicem procul, et dijudicabo eos. Cum ergo divisi essent alter ab altero, vocavit unum de eis, et dixit ad eum: Inveterate dierum malorum, nunc venerunt peccata tua, quæ operaberis prius: iudicans iudicia injusta, innocētes opprimens, et dimittens noxios, dicente Domino: Innocentem et justum non interficies. Nunc ergo si vidisti eam, dic sub qua

even as she was being led off to her death, all at once he roused to utterance the holy spirit that dwelt in a young boy there, called Daniel. This Daniel raised his voice and cried out, I will be no party to the death of this woman;

and when all the people turned upon him, and asked what he meant, he stood there in their midst, and said, Are you such fools, men of Israel, as to condemn an Israelite woman without trial, without investigation of the truth? Go back to the place of judgment; the witness they have borne against her is false witness. The people went back without more ado, and Daniel bade them part the two men, at a distance from each other, while he questioned them. So they were parted, and Daniel beckoned one of them to him, and spoke to him thus: Grown so old in years, and years ill spent!

Now those old sins of thine have found thee out, a man that perverts justice, persecutes innocence and lets the guilty go free. Has not the Lord said, Never shalt thou put the innocent man, the upright man to death? Thou sawest her; good; tell us under what tree it was thou didst see them talking together. A mastic, said he. And Daniel told him, This lie of

thine falls pat on thy head; as men split a mastic tree, the angel of God, at his word, will split thee asunder. Then he had this one removed, and bade the other come near.

Brood of Chanaan, said he, and no true son of Juda, so beauty ensnared thee? So lust drove thy heart astray?

Such approaches you have made, long since, to women of the other tribes, and they, from very fear, admitted your suit; but you could not bring a woman of Juda to fall in with your wicked design. And now tell me, under what tree it was thou didst find them talking together. A holm-oak, said he. Once more, said Daniel, this lie of thine falls pat on thy head; there is an angel of the Lord that waits, ready armed, to saw thee through, as men saw a holm-oak; to both of you he brings death.

And with that, the whole multitude cried aloud, blessing God as the deliverer of those who trust in him. And they turned on the two elders, by Daniel's questioning self-accused of false witness, and served them as they, in their wickedness, would have served others; they put them to death. That day, an innocent life was saved.

GRADUAL. (Ps. 22, 4)  
What though I walk with the shadow of death all around

árbore videris eos colloquéntes sibi. Qui ait: Sub schino. Dixit autem Dániel: Recte mentítus es in caput tuum. Ecce enim Angelus Dei, accépta senténtia ab eo, scindet te médium. Et, amóto eo, jussit veníre álium, et dixit ei: Semen Chánaan, et non Juda, spécies decépit te, et concupiscéntia subvértit cor tuum: sic faciebátis filiábus Israel, et illæ timéntes loquebántur vobis: sed filia Juda non sustínuit ipiquitátem vestram. Nunc ergo dic mihi, sub qua árbore comprehénderis eos loquéntes sibi. Qui ait: Sub prino. Dixit autem ei Dániel: Recte mentítus es et tu in caput tuum: manet enim Angelus Dómini, gládium habens, ut secet te médium, et interficiat vos. Exclamávit itaque omnis cœtus voce magna, et benedixerunt Deum, qui salvat sperántes in se. Et consurrexérunt advérsus duos presbýteros (convícerat enim eos Dániel ex ore suo falsum dixisse testimónium), fecerúntque eis sicut male égerant advérsus próximum, ut fácerent secúndum legem Móysi: et interfecérunt eos, et salvátus est sanguis innóxius in die illa.

GRADUALE. (Ps. 22, 4)  
Si ámbulem in médio umbræ mortis, non timé-

bo mala: quóniam tu mecum es, Dómine. ŷ. Virga tua, et báculus tuus, ipsa me consoláta sunt. Si *ám-bulem*.

✠ Sequéntia sancti Evangelíi secúndum Joán-nem. (*Joann. 8, 1-11*).

In illo témpore: Jesus perréxit in montem Olivéti: et dilúculo íterum venit in templum, et omnis pópulus venit ad eum, et sedens docébat eos. Addúcunt autem scribæ et pharisæi mulierem in adultério deprehénsam: et statuérunt eam in médio, et dixerunt ei: Magister, hæc múlter modo deprehénsa est in adultério. In lege autem Móyses mandávit nobis hujúsmodi lapidáre. Tu ergo quid dicis? Hoc autem dicébant tentántes eum, ut possent accusáre eum. Jesus autem inclínans se deórsum, dígitó scribébat in terra. Cum ergo perseverárent interrogántes eum, eréxit se, et dixit eis: Qui sine peccáto est vestrum, primus in illam lápidem mittat. Et íterum se inclínans, scribébat in terra. Audiéntes autem unus post unum exíbant, incipiéntes a senióribus: et remánsit solus Jesus, et múlter in médio stans. Erigens autem se Jesus, dixit ei: Múlter, ubi sunt, qui te accusábant? nemo

me? I will not be afraid of any harm, for thou, Lord, art with me. ŷ. Thy rod, thy crook are my comfort. *What though.*

✠ Continuation of the Holy Gospel according to S. John. (*John 8, 1-11*).

At this time: Jesus went to the mount of Olives. And at early morning he appeared again in the temple; all the common folk came to him, and he sat down there and began to teach them. And now the scribes and Pharisees brought to him a woman who had been found committing adultery, and made her stand there in full view; Master, they said, this woman has been caught in the act of adultery. Moses, in his law, prescribed that such persons should be stoned to death; what of thee? What is thy sentence? They said this to put him to the test, hoping to find a charge to bring against him. But Jesus bent down, and began writing on the ground with his finger. When he found that they continued to question him, he looked up and said to them, Whichever of you is free from sin shall cast the first stone at her. Then he bent down again, and went on writing on the ground. And they began to go out one by one, beginning with the eldest, till Jesus was left alone with the woman, still standing in full view.

Then Jesus looked up, and asked her, Woman, where are thy accusers? Has no one condemned thee? No one, Lord, she said. And Jesus said to her, I will not condemn thee either. Go, and do not sin again henceforward.

**OFFERTORY.** (*Ps. 118, 133*) Rule thou my path and warn me: never be wrongdoing my master, Lord.

**SECRET.** Grant, we pray thee, almighty God, that the sacrificial gift we offer may cleanse and protect our frailty from all ill: through our Lord.

*Additional Secrets, p. 489;*

**COMMUNION.** (*John 8, 10, 11*) Woman, has no one condemned thee? No one, Lord. I will not condemn thee either: do not sin again henceforward.

**POSTCOMMUNION.** - We beg thee, almighty God, that we may be counted among his members of whose body and blood we have partaken: and who is God.

*Additional Postcommunions, p. 490.*

*Over the people:* Let us pray. Bow down your heads before God.

**PRAYER.** Stretch forth a helping hand from heaven to thy servants, Lord; and may those who with all their heart

te condemnávit? Quæ dixit: Nemo, Dómine. Dixit autem Jesus: Nec ego te condemnábo: Vade, et jam ámplius noli peccáre.

**OFFERTORIUM.** (*Ps. 118, 133*) Gressus meos dirige, Dómine, secúndum elóquium tuum: ut non dominétur mei omnis injustítia.

**SECRETA.** Concéde, quæsumus, omnípotens Deus: ut hujus sacrificii munus oblátum, fragilitátem nostram ab omni malo purget semper, et múniat. Per Dóminum.

*Lenten Preface, p. 521.*

**COMMUNIO.** (*Joann. 8, 10 et 11*) Nemo te condemnávit, múlter? Nemo, Dómine. Nec ego te condemnábo: jam ámplius noli peccáre.

**POSTCOMMUNIO.** - Quæsumus, omnípotens Deus: ut inter ejus membra numerémur, cujus córpori comunicámus, et sánguini: Qui tecum.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

**ORATIO.** Præténde, Dómine, fámulis et famulábus tuis dexteram cæléstis auxílii: ut te toto

corde perquirant; et quæ digne póstulant, cónsequi mereántur. Per Dóminum. | seek after thee be found worthy to have their just petition answered: through our Lord.

## THE FOURTH SUNDAY IN LENT

Sunday of the First Class

Station at the church of the Holy Cross in Jerusalem

### INTROITIUS

(*Isai. 66, 10 et 11*)

**L**Ætare, Jerúsalem: et convéntum fácite, omnes qui diligitis eam: gaudete cum lætítia, qui in tristítia fuístis: ut exsultétis, et satiémmini ab ubéribus consolatiónis vestræ. (*Ps. 121, 1*) Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. ¶ Glória Patri.

**ORATIO.** Concéde, quæsumus, omnípotens Deus: ut, qui ex mérito nostræ actiúnis affligimur, tuæ grátiae consolatióne respirémus. Per Dóminum.

### INTROIT

(*Isaias 66, 10, 11*)

**B**E glad, Jerusalem: gather together all you that love her: rejoice and be glad, you that were in sadness: that you may exult and be suckled plentifully with the consolations she offers you. (*Ps. 121, 1*) Welcome sound when I heard them saying: We will go into the Lord's house. ¶ Glory.

**COLLECT.** Grant, we pray thee, almighty God, that we who are deservedly punished for our evil doings may be comforted by thy grace and breathe again: through our Lord.

*Additional Collects, p. 489.*

Léctio Epístolæ beáti Pauli Apóstoli ad Gálatas. (*Gal. 4, 22-31*).

Fratres: Scriptum est: Quóniam Abraham duos fílios hábuit: unum de ancílla, et unum de líbera. Sed qui de ancílla, secúndum carnem natus est: qui autem de líbera, per repromissiónem: quæ sunt per allegoríam dicta. Hæc enim sunt duo testaménta. Unum quidem

Lesson from the Epistle of S. Paul the Apostle to the Galatians. (*Gal. 4, 22-31*).

Brethren: You will find it written there, that Abraham had two sons; one had a slave for his mother, and one a free woman. The child of the slave was born in the course of nature; the free woman's, by the power of God's promise. All that is an allegory; the two women stand for the two dispensations. Agar stands for



the old dispensation, which brings up its children to bondage, the dispensation which comes to us from mount Sinai. Mount Sinai, in Arabia, has the same meaning in the allegory as Jerusalem, the Jerusalem which exists here and now; an enslaved city, whose children are slaves. Whereas our mother is the heavenly Jerusalem, a city of freedom. So it is that we read, Rejoice, thou barren woman that hast never borne child, break out into song and cry aloud, thou that hast never known travail; the deserted one has more children than she whose husband is with her. It is we, brethren, that are children of the promise, as Isaac was. Now, as then, the son who was born in the course of nature persecutes the son whose birth is a spiritual birth. But what does our passage in scripture say? Rid thyself of the slave and her son; it cannot be that the son of a slave should divide the inheritance with the son of a free woman. You see, then, brethren, that we are sons of the free woman, not of the slave; such is the freedom Christ has won for us.

GRADUAL. (*Ps. 121, 1, 7*)  
Welcome sound, when I heard them saying: We will go into the Lord's house. *¶* Let there be peace within thy ramparts, ease in thy strongholds.

in monte Sina, in servitutem generans: quæ est Agar: Sina enim mons est in Arábia, qui conjunctus est ei, quæ nunc est Jerúsalem, et servit cum filiis suis. Illa autem, quæ sursum est Jerúsalem, libera est, quæ est mater nostra. Scriptum est enim: Lætare, stérilis, quæ non paris: erúmpe, et clama, quæ non párturis: quia multi filii desértæ, magis quam ejus, quæ habet virum. Nos autem, fratres, secúndum Isaac promissionis filii sumus. Sed quómodo tunc is, qui secúndum carnem natus fúerat, persequébátur eum, qui secúndum spíritum:

ita et nunc. Sed quid dicit Scriptúra? Ejice ancillam et filium ejus: non enim heres erit filius ancillæ cum illo filio liberæ.

Itaque, fratres, non sumus ancillæ filii, sed liberæ: qua libertáte Christus nos liberávit.

GRADUALE. (*Ps. 121, 1 et 7*) Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini ibimus. *¶* Fiat pax in virtute tua: et abundántia in túbibus tuis.

TRACTUS. (*Ps. 124, 1-2*) Qui confidunt in Dómino, sicut mons Sion: non commovébitur in ætérnum, qui hábitat in Jerúsalem. ¶ Montes in circúitu ejus: et Dóminus in circúitu pópuli sui, ex hoc nunc et usque in sæculum.

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann. 6, 1-15*).

In illo témpore: Abiit Jesus trans mare Galilææ, quod est Tiberíadis: et sequebátur eum multitúdo magna, quia vidébant signa, quæ faciébat super his, qui infirmabántur. Súbiit ergo in montem Jesus: et ibi sedébat cum discíplis suis. Erat autem próximum Pascha, dies festus Judæórum. Cum sublevásset ergo óculos Jesus, et vidísset quia multitúdo máxima venit ad eum, dixit ad Philíppum: Unde emémus panes, ut mandúcent hi? Hoc autem dicébat tentans eum: ipse enim sciébat quid esset factúrus. Respóndit ei Philíppus: Ducentórum denariórum panes non suffíciunt eis, ut unusquisque módicum quid accípiat. Dicit ei unus ex discíplis ejus, Andréas frater Simónis Petri: Est puer unus hic, qui habet quinque panes hordeáceos, et duos pi-

TRACT. (*Ps. 124, 1-2*) Those who trust in the Lord are as mount Sion itself. Unmoved for ever is he who dwells at Jerusalem. ¶ As the hills protect it, so the Lord protects his people, now and for ever.

✠ Continuation of the Holy Gospel according to S. John. (*John. 6, 1-15*).

At this time: Jesus retired across the sea of Galilee, or Tiberias, and there was a great multitude following him; they had seen the miracles he performed over the sick. So Jesus went up on to the hill side, and there sat down with his disciples. It was nearly the time of the Jews' great feast, the paschal feast. And now, lifting up his eyes and seeing that a great multitude had gathered round him, Jesus said to Philip, Whence are we to buy bread for these folk to eat? In saying this, he was putting him to the test; he himself knew well enough what he meant to do. Philip answered him, Two hundred silver pieces would not buy enough bread for them, even to give each a little. One of his disciples (it was Andrew, Simon Peter's brother) said to him, These is a boy here, who has five barley loaves and two fishes; but what is that among so many? Then Jesus said,

Make the men sit down. There was no lack of grass where they were; so the men sat down, about five thousand in number. And Jesus took the loaves, and gave thanks, and distributed them to the company, and a share of the fishes too, as much as they had a mind for. Then, when they had all had enough, he told his disciples, Gather up the broken pieces that are left over, so that nothing may be wasted. And when they gathered them up, they filled twelve baskets with the broken pieces left over by those who had eaten. When they saw the miracle Jesus had done, these men began to say, Beyond doubt, this is the prophet who is to come into the world. Knowing, then, that they meant to come and carry him off, so as to make a king of him, Jesus once again withdrew on to the hill-side all alone.

Creed.

OFFERTORY. (*Ps. 134, 3, 6*) Praise the Lord who is so gracious; praise to his name, a name so well-beloved: in heaven and on earth he accomplishes his will.

SECRET. Look favourably, Lord, upon these dedicated offerings, so that they may

scres: sed hæc quid sunt inter tantos? Dixit ergo Jesus: Fácite hómines discumbere. Erat autem fœnum multum in loco. Discubuérunt ergo viri, número quasi quinque milia. Accépit ergo Jesus panes, et cum grátias egisset, distribuit discumbéntibus: simíliter et ex piscibus quantum volébant. Ut autem impléti sunt, dixit discíplis suis: Collígite quæ superavérunt fragmenta, ne péreant. Collegérunt ergo, et implevérunt duódecim cóphinos fragmentórum ex quinque pánibus hordeáceis, quæ superfuérunt his, qui manducáverant. Illi ergo hómines cum vidissent quod Jesus fécerat signum, dicébant: Quia hic est vere Prophéta, qui ventúrus est in mundum. Jesus ergo cum cognovísset, quia ventúri essent ut ráperent eum, et fácerent eum regem, fugit íterum in montem ipse solus.

Credo.

OFFERTORIUM. (*Ps. 134, 3 et 6*) Laudáte Dóminum, quia benígnus est: psállite nómini ejus, quóniam suávis est: ómnia quæcúmque vóluit, fecit in cælo, et in terra.

SECRETA. Sacrificiis præsentibus, Dómine, quæsumus, inténde placá-

tus: ut et devoti6ni nostræ proficiant, et salutî. Per D6minum.

help our devotion and our salvation: through our Lord.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

COMMUNIO. (Ps. 121, 3-4) Jerúsalem, quæ ædificátur ut civitas, cujus participati6 ejus in idípsum: illuc enim ascendérunt tribus, tribus D6mini, ad confiténdum n6mini tuo, D6mine.

COMMUNION. (Ps. 121, 3-4) Jerusalem, thou art built as a city should be built, that is one in fellowship: there the tribes meet, the Lord's own tribes, to give praise to thy name, Lord.

POSTCOMMUNIO. - Da nobis, quæsumus, misericors Deus: ut sancta tua, quibus incessanter explémur, sincéris tractémus obséquîis, et fidéli semper mente sumámus. Per D6minum.

POSTCOMMUNION. - Grant us, we pray thee, merciful God, to use with loyal devotion and ever take with believing hearts this sacrament of thine from which we draw unfailing nourishment: through our Lord.

*Additional Postcommunions, p. 490.*

## MONDAY, FOURTH WEEK IN LENT

Station at the church of the Four Crowned Martyrs

### INTROITUS

(Ps. 53, 3-4)

**D**Eus, in n6mine tuo saluum me fac, et in virtúte tua júdica me: Deus, exáudi orati6nem meam. (Ps. *ibid.*, 5) Qu6niam aliéni insurrexérunt advérsus me: et fortes quæsiérunt ánimam meam. ¶ Glória Patri.

Orémus. Flectámus génua. R. Leváte.

ORATIO. Præsta, quæsumus, omnípotens Deus:

### INTROIT

(Ps. 53, 3-4)

**O** God, by the virtue of thy name deliver me, let thy sovereign power set me free: give a hearing, O God, to my plea. (Ps. *ibid.*, 5) Alien foes take arms against me; strong foes that grudge me life itself. ¶ Glory.

Let us pray. Let us kneel. R. Arise.

COLLECT. Grant, we pray thee, almighty God, that by

devoutly keeping from year to year these holy fasts, we may please thee both in body and soul: through our Lord.

ut observatiões sacras  
annua devotiōne recolē-  
tes, et corpore tibi pla-  
ceamus, et mente. Per Dó-  
minum.

*Additional Collects, p. 489.*

Lesson from the Book of Kings. (3 Kings 3, 16-28).

At this time: Two women that were harlots came and stood in the presence of king Solomon, and one of them said, My lord, give me a hearing. This woman and I share a single house, and there, in her presence, I gave birth to a child; three days after my delivery, she too gave birth. We were still living together, with no one in the house except us two. Then, one night, she overlay her child as she slept, and it died. So, rising at dead of night, when all was still, she took my son from beside me, my lord, while I slept; put him in her own bosom, and her dead son in mine. In the morning, when I roused myself to give my child suck, a dead child was there; and it was not till I looked at it more closely under the full light of day that I found this was never the child I bore. And when the other woman said, No, it is thy child that is dead, mine that is alive, she persisted in answering, Thou liest; it is my child that lives, thine that is dead. Such was the angry debate they held in the king's presence. See, said the

Lectio libri Regum. (3 Reg. 3, 16-28).

In diēbus illis: Venērunt duæ mulieres mere-  
trices ad regem Salomó-  
nem, steteruntque coram  
eo, quarum una ait: Ob-  
secro, mi dōmine: ego et  
mūlier hæc habitabāmus  
in domo una, et péperi  
apud eam in cubículo.  
Tértia autem die post-  
quam ego péperi, péperit  
et hæc: et erāmus simul,  
nullusque álius nobiscum  
in domo, excéptis nobis  
duābus. Mórtnus est au-  
tem filius mulferis hujus  
nocte: dórmienti quippe  
oppréssit eum. Et consúr-  
gens intempéstæ noctis si-  
léntio, tulit filium meum  
de látere meo ancillæ tuæ  
dormiéntis, et collocávit  
in sinu suo: suum autem  
filium, qui erat mórtnus,  
pósuit in sinu meo. Cum-  
que surrexissem mane, ut  
darem lac filio meo, ap-  
páruit mórtnus: quem di-  
ligéntius íntuens clara lu-  
ce, deprehéndi non esse  
meum, quem genúeram.  
Respondítque áltera mu-  
lier: Non est ita ut dicis,  
sed filius tuus mórtnus  
est, meus autem vivit. E  
contrário illa dicébat:

Mentiris: fílius quippe meus vivit, et fílius tuus mórtuus est. Atque in hunc modum contendébant coram rege. Tunc rex ait: Hæc dicit: Fílius meus vivit, et fílius tuus mórtuus est. Et ista respóndit: Non, sed fílius tuus mórtuus est, meus autem vivit. Dixit ergo rex: Afférte mihi gládium. Cumque attulissent gládium coram rege: Divídate, inquit, infántem vivum in duas partes, et date dimídiam partem uni, et dimídiam partem álteri. Dixit autem múlter, cuius fílius erat vivus, ad regem (commóta sunt quippe víscera ejus super filio suo): Obsecro, dómine, date illi infántem vivum, et nolíte interficere eum. E contrário illa dicebat: Nec mihi, nec tibi sit, sed dividátur. Respóndit rex, et ait: Date huic infántem vivum, et non occidátur: hæc est enim mater ejus. Audívit itaque omnis Israel judícium, quod judicásset rex, et timuérunt regem, vidéntes sapiéntiam Dei esse in eo ad faciéndum judícium.

GRADUALE. (Ps. 30, 3) Esto mihi in Deum protectórem, et in locum refúgii, ut salvum me fácias. V. (Ps. 70, 1) Deus in te sperávi: Dómine, non confúndar in ætérnum.

king, It is all, My child lives and thine is dead, on the one side, and Thy child is dead and mine lives, on the other.

Bring me a sword. So a sword was brought out before the king. Cut the living child in two, he said, and give half to one, half to the other.

Whereupon the true mother of the living child, whose heart went out to her son, cried out, No, my lord, give her the living child; never kill it! Not so the other; Neither mine nor thine, she said, let it be divided between us.

No, said the king, do not kill the living child, give it to the first claimant: she is its mother. This award was talked of throughout all Israel, and men feared the king, that was so inspired by divine wisdom in the judgments he gave.

GRADUAL. (Ps. 30, 3) Be my divine protector, my stronghold of defence, to keep me from harm. V. (Ps. 70, 1) In thee, O God, I put my trust: Lord, may I never be disappointed.

TRACT. (Ps. 102, 10) Lord, do not treat us as our sins deserve; do not exact the penalty of our wrong-doing.

¶ (Ps. 78, 8-9) Lord, forget the long record of our sins, and haste in mercy to our side; never was need so sore as this. (*Here all genuflect.*)

¶ O God, our Saviour, help us: deliver us, Lord, for the glory of thy name, and pardon our sins for the sake of thy own renown.

✠ Continuation of the Holy Gospel according to S. John. (*John 2, 13-25*).

At this time: The paschal feast which the Jews keep was drawing near, so Jesus went up to Jerusalem. And in the temple there he found the merchants selling oxen and sheep and pigeons, and the money-changers sitting at their trade. So he made a kind of whip out of cords, and drove them all, with their sheep and oxen, out of the temple, spilling the bankers' coins and overthrowing their tables; and he said to the pigeon-sellers, Take these away, do not turn my Father's house into a place of barter. And his disciples remembered how it is written, I am consumed with jealousy for the honour of thy house. Then the Jews

TRACTUS. (Ps. 102, 10) Dómine, non secúndum peccáta nostra, quæ fecimus nos: neque secúndum iniquitátes nostras retríbuas nobis. ¶ (Ps. 78, 8-9) Dómine, ne memíniseris iniquitátum nostrárum antiquárum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. (*Here all genuflect.*) ¶ Adjuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann. 2, 13-25*).

In illo témpore: Prope erat Pascha Judæórum, et ascéndit Jesus Jerosólymam: et invénit in templo vendéntes boves, et oves, et colúmbas, et nummulários sedéntes. Et cum fecísset quasi flagélum de funículis, omnes ejécit de templo, oves quoque, et boves, et nummulariórum effúdit æs, et mensas subvértit. Et his, qui colúmbas vendébant, dixit: Auférte ista hinc, et nolíte fácere domum Patris mei, domum negotiatiónis. Recordáti sunt vero discípuli ejus, quia scriptum est: Zelus domus tuæ comédit me. Respondérunt ergo Judæi, et

dixerunt ei: Quod signum ostēdis nobis, quia hæc facis? Respōdit Jesus, et dixit eis: Sóluite templum hoc, et in tribus diēbus excitābo illud. Dixerunt ergo Judæi: Quadraginta et sex annis ædificātum est templum hoc, et tu in tribus diēbus excitābis illud? Ille autem dicēbat de templo cōporis sui. Cum ergo resurrexisset a mōrtuis, recordāti sunt discipuli ejus, quia hoc dicēbat, et credidērunt Scripturæ, et sermōni, quem dixit Jesus. Cum autem esset Jerosólymis in Pascha in die festo, multi credidērunt in nómīne ejus, vidētes signa ejus, quæ faciēbat. Ipse autem Jesus non credēbat semetípsum eis, eo quod ipse nosset omnes, et quia opus ei non erat, ut quis testimōnium perhiberet de hómīne: ipse enim sciēbat, quid esset in hómīne.

**OFFERTORIUM.** (Ps. 99, 1-2) Jubiláte Deo, omnis terra, servíte Dómino in lætítia: intráte in conspéctu ejus in exsultatiōne: quia Dóminus ipse est Deus.

**SECRETA.** Oblátum tibi, Dómine, sacrificium vivíficet nos semper, et múniat. Per Dóminum.

answered him, What sign canst thou show us as thy warrant for doing this? Jesus answered them, Destroy this temple, and in three days I will raise it up again. At which the Jews said, This temple took forty-six years to build; wilt thou raise it up in three days? But the temple he was speaking of was his own body; and when he had risen from the dead his disciples remembered his saying this, and learned to believe in the scriptures, and in the words Jesus had spoken. At this paschal season, while he was in Jerusalem for the feast, there were many who came to believe in his name, upon seeing the miracles which he did. But Jesus would not give them his confidence; he had knowledge of them all, and did not need assurances about any man, because he could read men's hearts.

**OFFERTORY.** (Ps. 99, 1-2) Let the whole earth keep holiday in God's honour; pay to the Lord the homage of your rejoicing: appear in his presence with glad hearts: it is the Lord, no other, who is God.

**SECRET.** May the sacrifice we offer to thee, Lord, give us ever new life and keep us safe: through our Lord.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*



COMMUNION. (Ps. 18, 13, 14) If I have sinned unwittingly, do thou absolve me, O Lord: keep me thy own servant, far from the worship of other gods.

POSTCOMMUNION. - We who have partaken of the heavenly sacrament pray, Lord, that we may draw ever nearer to our eternal ransom: through our Lord.

*Additional Postcommunions, p. 490.*

*Over the people:* Let us pray. Bow down your heads before God.

PRAYER. Let thy right hand defend thy suppliant people, we pray thee, Lord, and fitly school our purified minds, so that from present consolation we may advance towards good things yet to come: through our Lord.

COMMUNIO. (Ps. 18, 13 et 14) Ab occúltis meis munda me, Dómine: et ab aliénis parce servo tuo.

POSTCOMMUNIO. - Sumptis, Dómine, salutáribus sacraméntis: ad redemptionis æternæ, quæsumus, proficiámus augmentum. Per Dóminum.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

ORATIO. Tueátur, quæsumus, Dómine, dextera tua pópulum tuum deprecántem, et purificátum dignánter erúdiat: ut, consolatione præsénti, ad futúra bona proficiat. Per Dóminum.

## TUESDAY, FOURTH WEEK IN LENT

Station at S. Laurence's in Damaso

### INTROIT

(Ps. 54, 2-3)

**G**Ive audience to my prayer, O God; do not spurn this plea of mine, but listen and give answer. (Ps. *ibid.*, 3-4) I am spent with anxiety, bewildered by the outcry of my enemies, by the malice which persecutes me.

ŷ. Glory.

### INTROITUS

(Ps. 54, 2-3)

**E**Xáudi, Deus, oratió-nem meam, et ne despéxeris deprecationem meam: inténde mihi et exáudi me. (Ps. *ibid.*, 3-4) Contristátus sum in exercitátione mea: et conturbátus sum a voce inimíci, et a tribulatione peccatóris. ŷ. Glória Patri.

Orémus. Flectámus gé-  
nua. *℟.* Leváte.

ORATIO. Sacræ no-  
bis, quæsumus, Dómine,  
observatiónis jejúnia: et  
piæ conversatiónis aug-  
mentum, et tuæ propitia-  
tiónis contínuum præstent  
auxílium. Per Dóminum.

Let us pray. Let us kneel.  
*℟.* Arise.

COLLECT. May this holy  
season's fasting procure us  
an increase of godly living  
and the unfailing succour of  
thy mercy, Lord: through  
our Lord.

*Additional Collects, p. 489.*

Léctio libri Exodi. (*Exodi*  
32, 7-14).

In diébus illis: Locútus  
est Dóminus ad Móysen,  
dicens: Vade, descénde  
de monte: peccávit pó-  
pulus tuus, quem eduxí-  
sti de terra Ægýpti. Re-  
cessérunt cito de via,  
quam ostendísti eis: fe-  
cerúntque sibi vítulum  
conflátilem, et adoravé-  
runt, atque immolántes ei  
hóstias, dixerunt: Isti sunt  
dii tui Israel, qui te edu-  
xérunt de terra Ægýpti.  
Rursúmque ait Dóminus  
ad Móysen: Cerno quod  
pópulus iste duræ cervi-  
cis sit: dimítte me, ut  
irascátur furor meus con-  
tra eos, et déleam eos,  
faciámque te in gentem  
magnam. Móyses autem  
orábat Dóminum Deum  
suum, dicens: Cur, Dó-  
mine, iráscitur furor tuus  
contra pópulum tuum,  
quem eduxísti de terra  
Ægýpti, in fortitúdine ma-  
gna, et in manu robústa?  
Ne, quæso, dicant Ægý-  
ptií: Cállide edúxit eos,

Lesson from the Book of  
Exodus. (*Exod. 32, 7-14*).

And now the Lord said to  
Moses: Away, down with  
thee; they have fallen into  
sin, this people thou didst  
bring out of Egypt with thee.

They have been swift to leave  
the way thou didst mark out  
for them, by making a mol-  
ten calf and falling down to  
worship it; brought victims  
to it, and cried out, Here are  
thy gods, Israel, the gods  
that rescued thee from the  
land of Egypt. And the Lord  
said to Moses, I know them  
now for a stiff-necked race;  
spare me thy importunacy,  
let me vent my anger and  
destroy them; I will make thy  
posterity into a great nation  
instead. But Moses would still  
plead with the Lord his God:  
What, Lord, said he, wilt  
thou vent thy anger on the  
people thou didst rescue from  
Egypt so imperiously, with  
so strong a hand? Wilt thou  
let the Egyptians say it was  
but a treacherous deliverance;  
that thou hadst marked them

out for death, here in the mountains, and no trace left of them on earth? Oh let the storm of thy anger pass; pardon thy people's guilt! Remember thy servants Abraham, Isaac, and Israel, and the oath thou didst swear by thy own name: I will make thy posterity countless as the stars in heaven, and give them all this land of which I spoke to thee, to be their everlasting home. So the Lord relented, and spared his people the punishment he had threatened.

GRADUAL. (Ps. 43, 26, 2) Arise, Lord, and help us; for thy honour's sake *ŷ*. O God, the tale has come to our ears—have not our fathers told it?—of the great things thou didst in their time, in days long ago. *Arise, Lord.*

✠ Continuation of the Holy Gospel according to S. John. (*John* 7, 14-31).

At this time: When the feast was already half over Jesus went up into the temple, and began to teach there. The Jews were astonished; How does this man know how to read? they asked; he has never studied. Jesus answered, The learning which I impart is not my own, it comes from him who sent me. Anyone who is prepared to do his

ut interficeret in montibus, et deleret e terra: quiescat ira tua, et esto placabilis super nequitia populi tui. Recordare Abraham, Isaac, et Israel servorum tuorum, quibus jurasti per temetipsum, dicens: Multiplicabo semen vestrum sicut stellas celi: et universam terram hanc, de qua locutus sum, dabo semini vestro, et possidebitis eam semper. Placatusque est Dominus, ne faceret malum, quod locutus fuerat adversus populum suum.

GRADUALE. (Ps. 43, 26 et 2) Exsurge, Domine, fer opem nobis: et libera nos propter nomen tuum. *ŷ*. Deus, auribus nostris audivimus: et patres nostri annuntiaverunt nobis opus, quod operatus es in diebus eorum, et in diebus antiquis. *Exsurge.*

✠ Sequentia sancti Evangelii secundum Joannem. (*Joann.* 7, 14-31).

In illo tempore: Jam die festo mediante, ascendit Jesus in templum, et docebat. Et mirabantur Judæi, dicentes: Quomodo hic litteras scit, cum non didicerit? Respondit eis Jesus, et dixit: Mea doctrina non est mea, sed ejus, qui misit me. Si quis voluerit voluntatem ejus facere, cognoscet de

doctrína, utrum ex Deo sit, an ego a meípso loquar. Qui a semetípso loquitur, glóriam própriam quærit. Qui autem quærit glóriam ejus, qui misit eum, hic verax est, et injustítia in illo non est.

Nonne Móyses dedit vobis legem: et nemo ex vobis facit legem? quid me quæritis interficere? Respondit turba, et dixit:

Dæmónium habes: quis te quærit interficere? Respondit Jesus, et dixit eis:

Unum opus feci, et omnes mirámini. Proptérea Móyses dedit vobis circumcisiónem (non quia ex Móyse est, sed ex pátribus): et in sábbato circumciditis hóminem. Si circumcisiónem accipit homo in sábbato, ut non solvátur lex Móysi: mihi indignámini, quia totum hóminem sanum feci in sábbato? Nolíte judicáre secúndum fáciem, sed justum judícium judicáte.

Dicébant ergo quidam ex Jerosólymis: Nonne hic est, quem quærunť interficere? Et ecce palam loquitur, et nihil ei dicunt.

Numquid vere cognóverunt príncipes, quia hic est Christus? Sed hunc scimus, unde sit: Chri-

will, can tell for himself whether such learning comes from God, or whether I am delivering a message of my own. The man who delivers a message of his own seeks to win credit for himself; when a man seeks to win credit for one who sent him, he tells the truth, there is no dishonesty in him. Moses, for example; was it not Moses that gave you the law? And yet none of you keeps the law. Why do you design to kill me? The multitude answered, Thou art possessed; who has a design to kill thee? Jesus answered them, There is one action of mine which has astounded you all. Listen to this; because Moses prescribed circumcision for you (not that it comes from Moses, it comes from the patriarchs), you are ready to circumcise a man on the sabbath day; and if a man receives circumcision on the sabbath, so that the law of Moses may not be broken, have you any right to be indignant with me, for restoring a man's whole strength to him on the sabbath? Be honest in your judgments, instead of judging by appearances. At this, some of those who belonged to Jerusalem began to ask, Is not this the man they design to put to death? Yet here he is, speaking publicly, and they have nothing to say to him. Can the rulers have made up their minds in earnest, that

this is the Christ? But then, we know this man's origins; when Christ appears, no one is to know whence he comes. Whereupon Jesus cried aloud as he taught in the temple, You know me, and you know whence I come; but I have not come on my own errand, I was sent by one who has a right to send; and him you do not know. I know him, because I come from him; it was he who sent me. And now they were ready to seize him; but none of them laid hands on him; his time had not yet come. And indeed, among the multitude there were many who learned to believe in him.

OFFERTORY. (Ps. 39, 2, 3, 4) Patiently I waited for the Lord's help and at last he turned his look towards me: he listened to my plea: he has framed a new music on my lips, a song of praise to our God.

SECRET. Lord, may this offering wash away our sins; may it sanctify thy servants, body and soul, making them fit to offer sacrifice: through our Lord.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

COMMUNION. (Ps. 19, 6) So may we rejoice in thy deliverance, extolling the name of the Lord our God.

stus autem, cum vénerit, nemo scit, unde sit. Clamabat ergo Jesus in templo docens, et dicens: Et me scitis, et unde sim, scitis, et a méipso non veni, sed est verus, qui misit me, quem vos nescitis. Ego scio eum, quia ab ipso sum, et ipse me misit. Quærebant ergo eum apprehendere: et nemo misit in illum manus, quia nondum vénerat hora ejus. De turba autem multi credidérunt in eum.

OFFERTORIUM. (Ps. 39, 2, 3 et 4) Exspéctans exspéctávi Dóminum, et respéxit me: et exaudívit deprecationem meam: et immísit in os meum cánticum novum, hymnum Deo nostro.

SECRETA. Hæc hóstia, Dómine, quæsumus, emúndet nostra delicta: et ad sacrificium celebrándum, subditórum tibi córpora, mentésque sanctíficet. Per Dóminum.

COMMUNIO. (Ps. 19, 6) Lætábimur in salutári tuo: et in nómine Dómini Dei nostri magnificábimur.

**POSTCOMMUNIO.** -  
Hujus nos, Dómine, percéptio sacraménti mundet a crímine: et ad cæléstia regna perdúcat. Per Dóminum.

**POSTCOMMUNION.** -  
Lord, may the receiving of this sacrament cleanse us from sin and lead us to the kingdom of heaven: through our Lord.

*Additional Postcommunions, p. 490.*

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

*Over the people:* Let us pray. Bow down your heads before God.

**ORATIO.** Miserére, Dómine, pópulo tuo: et contínuis tribulatióibus laborántem, propítius respiráre concéde. Per Dóminum.

**PRAYER.** Have mercy on thy people, Lord, and graciously allow us who are oppressed by unceasing trials to breathe again: through our Lord.

## WEDNESDAY, FOURTH WEEK IN LENT

Station at S. Paul's

### INTROITUS

(Ezech. 36, 23-26)

**C**UM sanctificátus fueró in vobis, congregábo vos de univérsis terris: et effúndam super vos aquam mundam, et mundabímmini ab ómnibus inquinaméntis vestris: et dabo vobis spíritum novum. (Ps. 33, 2) Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. V. Glória Patri.

### INTROIT

(Ezech. 36, 23-26)

**W**hen the time comes to proclaim my majesty by delivering you, I will bring you home again from every part of the earth; and I will pour cleansing streams over you, to purge you from every stain you bear, and breathe a new spirit into you. (Ps. 33, 2) At all times I will bless the Lord: his praise shall be on my lips continually. V. Glory.

*After the Kýrie, eléison there is said:*

Orémus. Flectámus génuá. R. Leváte.

Let us pray. Let us kneel. R. Arise.

**ORATIO.** Deus, qui et justis præmia meritórum, et peccatórum per jejúnium véniam præbes:

**COLLECT.** God, who rewardest the merits of the just, and allowest sinners to obtain pardon by fasting, have mer-

cy on us who beseech thee that our confession of guilt may enable us to win forgiveness of our sins: through our Lord.

miserére supplicibus tuis; ut reátus nostri conféssio, indulgéntiam váleat percípere delictórum. Per Dóminum.

*The above is the collect which is used when the feria is only commemorated.*

Lesson from the Prophet Ezechiel. (*Ezech. 36, 23-28*).

Thus says, the Lord God: I mean to vindicate that great renown of mine, that is now dragged in the dust among the Gentiles, dragged in the dust because of you. The Gentiles, says the Lord of hosts, will recognize my lordship, when I proclaim my majesty in their sight by delivering you. I mean to set you free from the power of the Gentiles, bring you home again from every part of the earth. And then I will pour cleansing streams over you, to purge you from every stain you bear, purge you from the taint of your idolatry. I will give you a new heart, and breathe a new spirit into you; I will take away from your breasts those hearts that are hard as stone, and give you human hearts instead. I will make my spirit penetrate you, so that you will follow in the path of my law, remember and carry out my decrees. So shall you make your home in the land I promised to your father; you shall be my people, and I will be your God.

Léctio Ezechiélis Prophétæ. (*Ezech. 36, 23-28*).

Hæc dicit Dóminus Deus: Sanctificábo nomen meum magnum, quod pollútum est inter gentes, quod polluístis in médio eárum: ut sciant gentes, quia ego Dóminus, cum sanctificátus fúero in vobis coram eis. Tollam quippe vos de géntibus, et congregábo vos de univérsis terris, et addúcam vos in terram vestram. Et effúndam super vos aquam mundam, et mundabímmini ab ómnibus inquinaméntis vestris, et ab univérsis idólis vestris mundábo vos. Et dabo vobis cor novum, et spíritum novum ponam in médio vestri: et áuferam cor lapídeum de carne vestra, et dabo vobis cor cárneum. Et spíritum meum ponam in médio vestri: et fáciam ut in præcéptis meis ambulétis, et judícia mea custodiátis et operémmini. Et habitábitis in terra, quam dedi pátribus vestris: et éritis mihi in pópulum, et ego ero vobis in Deum.

**GRADUALE.** (*Ps. 33: 12 et 6*) Veníte, filii, audíte me: timórem Dómini docébo vos. ¶ Accédite ad eum, et illuminámini: et fácies vestræ non confundéntur.

*The Gradual is not repeated. Here Dóminus vobiscum is said.*

Orémus. Flectámus génuā. ¶ Leváte.

**ORATIO.** Præsta, quæsumus, omnípotens Deus: ut, quos jejúnia votíva castígant, ipsa quoque devótio sancta lætíficet; ut, terrénis afféctibus mitígáti, facílius cæléstia capíamus. Per Dóminum.

**GRADUAL.** (*Ps. 33, 12, 6*) Come, my children, listen to me: I will teach you what the fear of the Lord is. ¶ Enter his presence and find there enlightenment: here is no room for downcast looks.

Let us pray. Let us kneel. ¶ Arise.

**COLLECT.** Grant, we pray thee, almighty God, that we who are chastening our bodies with devout fasting may find joy even in this holy penance, and that, our earthly passions being subdued, we may the more readily grasp heavenly things: through our Lord.

*Additional Collects, p. 489.*

Léctio Isaíæ Prophétæ. (*Isai. 1, 16-19*).

Hæc dicit Dóminus Deus: Lavámini, mundi estóte, auférte malum cogitatiónum vestrarum ab óculis meis: quiéscite ágere perversé, díscite benefácere: quærite judícium, subveníte opprésso, judicáte pupíllo, deféndite víduam. Et veníte, et argúite me, dicit Dóminus;

si fúerint peccáta vestra ut cóccinum, quasi nix dealbabúntur: et fúerint rubra quasi vermículus, velut lana alba erunt. Si voluéritis, et audieritis me, bona terræ comedétis.

Lesson from the Prophet Isaias. (*Isaias 1, 16-19*).

This is the message of the Lord God: Wash yourselves clean, sweep away from my presence those wicked schemings of yours, keep holiday from wrong-doing. Learn, instead, how to do good, setting your hearts on justice, righting the wrong, protecting the orphan, giving the widow redress, and then come back, says the Lord, and make trial of me. Then, the scarlet dye of your guilt will show snow-white, the crimson stains will be like clean wool. If you consent to listen, you will have rich harvests to feed you.



**GRADUAL.** (*Ps. 32, 12, 6*)  
Blessed is the nation that calls  
the Lord its God: the people  
he has chosen out to be his.  
¶ It was the Lord's word that  
made the heavens, the breath  
of his lips that peopled them.

**GRADUALE.** (*Ps. 32, 12 et 6*) Beáta gens, cu-  
jus est Dóminus Deus eó-  
rum: pópulus, quem elé-  
git Dóminus in hereditá-  
tem sibi. ¶ Verbo Dó-  
mini cæli firmáti sunt: et  
spíritu oris ejus omnis  
virtus eórum.

*Tract Dómine, non secúndum, p. 268.*

✠ Continuation of the Holy  
Gospel according to S.  
John. (*John 9, 1-38*).

At this time: Jesus saw, as  
he passed on his way, a man  
who had been blind from his  
birth. Whereupon his disci-  
ples asked him, Master, was  
this man guilty of sin, or was  
it his parents, that he should  
have been born blind? Nei-  
ther he nor his parents were  
guilty, Jesus answered; it was  
so that God's action might  
declare itself in him. While  
daylight lasts, I must work  
in the service of him who sent  
me; the night is coming, when  
there is no working any more.  
As long as I am in the  
world, I am the world's light.  
With that, he spat on the  
ground, and made clay with  
the spittle; then he spread  
the clay on the man's eyes,  
and said to him, Away with  
thee, and wash in the pool  
of Siloe (a word which means,  
Sent out). So he went and  
washed there, and came back  
with his sight restored. And  
now the neighbours, and those  
who had been accustomed to

✠ Sequéntia sancti Evan-  
gélíi secúndum Joán-  
nem. (*Joann. 9, 1-38*).

In illo témpore: Præ-  
tériens Jesus vidit hómi-  
nem cæcum a nativité:  
et interrogavérunt eum  
discípuli ejus: Rabbi, quis  
peccávit, hic, aut paréntes  
ejus, ut cæcus nascerétur?

Respóndit Jesus: Neque  
hic peccávit, neque pa-  
réntes ejus: sed ut ma-  
nifesténtur ópera Dei in  
illo. Me opórtet operári  
ópera ejus, qui misit me,  
donec dies est: venit nox,  
quando nemo potest ope-  
rári. Quámdu sum in  
mundo, lux sum mundi.

Hæc cum dixisset, éxspuit  
in terram, et fecit lutum  
ex sputo, et linívit lutum  
super óculos ejus, et di-  
xit ei: Vade, lava in na-  
tatória Síloe (quod inter-  
pretátur Missus). Abiit  
ergo, et lavit, et venit vi-  
dens. Itaque vicíni, et qui  
viderant eum prius, quia  
mendícus erat, dicébant:

Nonne hic est, qui sedébat, et mendicábat? Alii dicébant: Quia hic est.

Alii autem: Nequáquam, sed símilis est ei. Ille vero dicébat: Quia ego sum.

Dicébant ergo ei: Quómodo apérti sunt tibi óculi? Respóndit: Ille homo, qui dícitur Jesus, lutum fecit, et unxit óculos meos, et dixit mihi: Vade ad natatória Síloe, et lava.

Et ábii, lavi, et vídeo. Et dixerunt ei: Ubi est ille? Ait: Nescio. Addúcunt eum ad pharisæos, qui cæcus fúerat. Erat autem sábbatum, quando lutum fecit Jesus, et apéruiť óculos ejus. Iterum ergo interrogábant eum pharisæi, quómodo vidísset. Ille autem dixit eis: Lutum mihi pósuit super óculos, et lavi, et vídeo. Dicébant ergo ex pharisæis quidam:

Non est hic homo a Deo, qui sábbatum non custódit. Alii autem dicébant:

Quómodo potest homo peccátor hæc signa fácere? Et schisma erat inter eos. Dicunt ergo cæco íterum: Tu quid dicis de illo, qui apéruiť óculos tuos? Ille autem dixit:

Quia prophéta est. Non credidérunt ergo Judæi

see him begging, began to say, Is not this the man who used to sit here and beg? Some said, This is the man; and others, No, but he looks like him. And he told them, Yes, I am the man. How is it, then, they asked him, that thy eyes have been opened? He answered, A man called Jesus made clay, and anointed my eyes with it, and said to me, Away with thee to the pool of Siloe and wash there. So I went there, and washed, and recovered my sight. Where is he? they asked; and he said, I cannot tell. And they brought him before the Pharisees, this man who had once been blind. It was a sabbath day, you must know, when Jesus made clay and opened his eyes. And so the Pharisees in their turn asked him how he had recovered his sight. Why, he said, he put clay on my eyes; and then I washed, and now I can see. Whereupon some of the Pharisees said, This man can be no messenger from God; he does not observe the sabbath. Others asked, How can a man do miracles like this, and be a sinner? Thus there was a division of opinion among them. And now they questioned the blind man again, What account dost thou give of him, that he should thus have opened thy eyes? Why, he said, he must be a prophet. The Jews must send for the parents of the man

who had recovered his sight, before they would believe his story that he had been blind, and that he had had his sight restored to him. And they questioned them, Is this your son, who, you say, was born blind? How comes it, then, that he is now able to see? His parents answered them, We can tell you that this is our son, and that he was blind when he was born; we cannot tell how he is able to see now; we have no means of knowing who opened his eyes for him. Ask the man himself; he is of age; let him tell you his own story. It was fear of the Jews that made his parents talk in this way; the Jews had by now come to an agreement that anyone who acknowledged Jesus as the Christ should be forbidden the synagogue; that was why his parents said, He is of age, ask him himself. So once more they summoned the man who had been blind. Give God the praise, they said; this man, to our knowledge, is a sinner. Sinner or not, said the other, I cannot tell; all I know is that once I was blind, and now I can see. Then they asked him over again, What was it he did to thee? By what means did he open thy eyes? And he answered them, I have told you already, and you would not listen to me. Why must you hear it over again? Would you too become his disciples?

de illo, quia cæcus fuisset, et vidisset, donec vocaverunt parentes ejus, qui viderat: et interrogaverunt eos, dicentes: Hic est filius vester, quem vos dicitis, quia cæcus natus est? Quomodo ergo nunc videt? Respondérunt eis parentes ejus, et dixerunt: Scimus, quia hic est filius noster, et quia cæcus natus est: quomodo autem nunc vídeat, nescimus: aut quis ejus aperuit oculos, nos nescimus: ipsum interrogáte, ætatem habet, ipse de se loquátur.

Hæc dixerunt parentes ejus, quoniam timébant Judæos: jam enim conspiráverant Judæi, ut si quis eum confiteretur esse Christum, extra synagogam fieret. Propterea parentes ejus dixerunt: Quia ætatem habet, ipsum interrogáte. Vocaverunt ergo rursum hóminem, qui fúerat cæcus, et dixerunt ei: Da glóriam Deo. Nos scimus quia hic homo peccátor est. Dixit ergo eis ille: Si peccátor est, nescio: unum scio, quia cæcus cum essem, modo vídeo. Dixerunt ergo illi: Quid fecit tibi? quomodo aperuit tibi oculos? Respondit eis: Dixi vobis jam, et audístis: quid iterum vultis audíre? Numquid et vos vultis discipuli ejus fieri? Maledixé-

runt ergo ei, et dixerunt: Tu discipulus illius sis: nos autem Móysi discipuli sumus. Nos scimus quia Móysi locútus est Deus: hunc autem nescimus unde sit. Respóndit ille homo, et dixit eis: In hoc enim mirábile est, quia vos nescitis unde sit, et aperuit meos óculos: scimus autem quia peccátóres Deus non audit: sed, si quis Dei cultor est, et voluntátem ejus facit, hunc exáudit. A sáculo non est audítum, quia quis aperuit óculos cæci nati.

Nisi esset hic a Deo, non póterat fácere quidquam.

Respondérunt, et dixerunt ei: In peccátis natus es totus, et tu doces nos? Et ejecérunt eum foras. Audívit Jesus quia ejecérunt eum foras, et cum invenísset eum, dixit ei: Tu credis in Fílium Dei? Respóndit ille, et dixit: Quis est, Dómine, ut credam in eum? Et dixit ei Jesus:

Et vidísti eum, et qui lóquitur tecum, ipse est. At ille ait: Credo, Dómine. (*Here all genuflect.*) Et prócidens adorávit eum.

OFFERTORIUM. (*Ps. 65, 8-9 et 20*) Benedícite, gentes, Dóminum Deum nostrum, et obaudíte vocem laudis ejus: qui pósuit ánimam meam ad vi-

Upon this, they covered him with abuse; Keep his discipleship for thyself, we are disciples of Moses. We know nothing of this man, or whence he comes. Why, the man answered, here is matter for astonishment; here is a man that comes you cannot tell whence, and he has opened my eyes. And yet we know for certain that God does not answer the prayers of sinners, it is only when a man is devout and does his will, that his prayer is answered. That a man should open the eyes of one born blind is something unheard of since the world began. No, if this man did not come from God, he would have no powers at all. What, they answered, are we to have lessons from thee, all steeped in sin from thy birth? And they cast him out from their presence. When Jesus heard that they had so cast him out, he went to find him, and asked him, Dost thou believe in the Son of God? Tell me who he is, Lord, he answered, so that I can believe in him. He is one whom thou hast seen, Jesus told him. It is he who is speaking to thee. Then he said, I do believe, Lord, (*Here all genuflect*) and fell down to worship him.

OFFERTORY. (*Ps. 65, 8-9, 20*) Bless the Lord our God, you Gentiles, echo the sound of his praise. God's will is that I should live yet; he does not allow my steps

to falter. Blessed be the Lord who does not reject my prayer, does not withhold his mercy from me.

SECRET. Humbly we pray thee, God almighty, that by these sacrificial gifts our sins may be cleansed away: for then true health of mind and body will, by thy gift, be ours: through our Lord.

tam, et non dedit commoveri pedes meos: benedictus Dóminus, qui non amóvit deprecationem meam, et misericórdiam suam a me.

SECRETA. Súpplices te rogámus, omnípotens Deus: ut his sacrificiis peccáta nostra mundentur; quia tunc veram nobis tríbuis et mentis et córporis sanitátem. Per Dóminum.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

COMMUNION. (*John 9, 11*) The Lord made clay of spittle, and spread it on my eyes: and I went, and washed, and recovered my sight, and I found faith in God.

POSTCOMMUNION. - O Lord our God, may the sacrament we have taken fill us with spiritual food and comfort us with bodily support: through our Lord.

COMMUNIO. (*Joann. 9, 11*) Lutum fecit ex spuito Dóminus, et linívit óculos meos: et ábii, et lavi, et vidi, et crédidi Deo.

POSTCOMMUNIO. - Sacraménta, quæ súmpsimus, Dómine Deus noster: et spirituálibus nos répleant aliméntis, et corporálibus tueántur auxiliis. Per Dóminum.

*Additional Postcommunions, p. 490.*

*Over the people:* Let us pray. Bow down your heads before God.

PRAYER. Let thy merciful ears be open, Lord, to the prayers of those who entreat thee; and in order that they may obtain what they desire, make their petitions accord with thy will: through our Lord.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

ORATIO. Páteant aures misericórdiæ tuæ, Dómine, précibus supplicántium: et, ut peténtibus desideráta concédas; fac eos, quæ tibi sunt plácita, postuláre. Per Dóminum.

## THURSDAY, FOURTH WEEK IN LENT

Station at Ss. Silvester and Martin

## INTROITUS

(Ps. 104, 3-4)

**L**ætétur cor quæréntium Dóminum: quæríte Dóminum, et confir-mámini: quæríte faciém ejus semper. (Ps. *ibid.*, 1) Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. *ŷ.* Glória Patri.

Orémus. Flectámus gé-nua. *ŷ.* Leváte.

**ORATIO.** Præsta, quæsumus, omnípotens Deus: ut, quos jejúnia votíva castígant, ipsa quoque devótio sancta lætíficet; ut, terrénis afféctibus mitígá-tis, facílius cæléstia capiámus. Per Dóminum.

## INTROIT

(Ps. 104, 3-4)

**L**ET every heart that longs for the Lord rejoice; to the Lord have recourse and there find strength; beg continually for his presence. (Ps. *ibid.*, 1) Praise the Lord and call upon his name: tell the story of his doings for all the nations to hear. *ŷ.* Glory.

Let us pray. Let us kneel. *ŷ.* Arise.

**COLLECT.** Grant, we pray thee, almighty God, that we who are chastening our bodies with devout fasting may find joy even in this holy penance, and that, our earthly passions being subdued, we may the more readily grasp heavenly things: through our Lord.

*Additional Collects, p. 489.*

Léctio libri regum. (4 Reg. 4, 25-38).

In diébus illis: Venit mulier Sunamítis ad Eliséum in montem Carméli: cumque vidísset eam vir Dei e contra, ait ad Giézi púerum suum: Ecce Sunamítis illa. Vade ergo in occúrsum ejus, et dic ei: Recte ne ágitur circa te, et circa virum tuum, et circa filium tu-

Lesson from the Book of Kings. (4 Kings 4, 25-38).

At this time: The woman from Sunam came to find Eliseus on mount Carmel. And the servant of God, when he saw her approaching, said to his servant Giezi, That is the woman from Sunam; go to meet her, and ask if all is well with her, all well, too, with her husband and her son. All is well, she said; but

when she reached the servant of God, there in the mountain, she clasped him by the knees. Giezi would have pulled her away, but the servant of God said, Leave her alone; her heart is full of anguish over something the Lord has kept from me, and told me nothing of it. Then she said, My lord, did I not ask that I might have a son, imploring thee not to cheat my hopes? Whereupon he said to Giezi, Gird thyself, and take this staff of mine with thee; go at once, greeting none and returning no greeting by the way, till thou reachest the boy; and lay down the staff on his face. As thou livest, the woman said, and servest a living Lord, I will not part from thee; so he rose up and went with her. Giezi had gone on before him, and put down the staff on the boy's face; but no sound came, no sign of life, so he went back to meet his master with the news, The boy did not stir.

Then Eliseus went into the house, where the boy lay dead in his bed; and, once within, he shut himself in with the boy, and prayed to the Lord. So, rising from his prayer, he laid himself down on the dead body, mouth to mouth, eyes to eyes, hands to hands, bending down close, till the boy's flesh grew warm. Then he went away, and walked to the end of the

um? Quæ respóndit: Recte. Cumque venisset ad virum Dei in montem, apprehéndit pedes ejus: et accéssit Giézi ut amovéret eam. Et ait homo Dei: Dimítte illam: ánima enim ejus in amaritúdine est, et Dóminus celávit a me, et non indicávit mihi. Quæ dixit illi: Numquid petívi filium a dómíno meo? Numquid non dixi tibi: Ne illúdas me? Et ille ait ad Giézi: Accínge lumbos tuos, et tolle báculum meum in manu tua, et vade. Si occurrerit tibi homo, non salútes eum: et si salutáverit te quíspíam, non respónd eas illi: et pones báculum meum super fáciem púeri. Porro mater púeri ait: Vivit Dóminus, et vivit ánima tua, non dimíttam te. Surréxit ergo, et secútus est eam. Giézi autem præcésserat ante eos, et posúerat báculum super fáciem púeri, et non erat vox, neque sensus: reversúsque est in occúrsum ejus, et nuntiávit ei, dicens: Non surréxit puer. Ingréssus est ergo Eliséus domum, et ecce puer mórtuus jacébat in léctulo ejus: ingressúsque clausit óstium super se, et super púerum: et orávit ad Dóminum. Et ascéndit, et incúbuit super púerum: posuitque os suum super os

ejus, et óculos suos super óculos ejus, et manus suas super manus ejus: et incurvavit se super eum: et calefacta est caro pueri. At ille revérsus, deambulavit in domo, semel huc atque illuc: et ascendit et incubuit super eum: et oscitavit puer sépties, aperuítque óculos. At ille vocávit Giézi, et dixit ei: Voca Sunamítidem hanc. Quæ vocáta ingréssa est ad eum. Qui ait: Tolle filium tuum. Venit illa, et corruit ad pedes ejus, et adoravit super terram: tulítque filium suum, et egréssa est, et Eliséus revérsus est in Gálala.

GRADUALE. (Ps. 73, 20, 19 et 22) Réspice, Dómine, in testaméntum tuum: et ánimas páuperum tuórum ne obliviscáris in finem. †. Exsúrge, Dómine, et júdica causam tuam: memor esto opprobrii servórum tuórum. *Réspice.*

✠ Sequéntia sancti Evangelii secúndum Lucam. (Luc. 7, 11-16).

In illo témpore: Ibat Jesus in civitátem, quæ vocátur Naim: et ibant cum eo discípli ejus, et turba copiósa. Cum autem appropinquáret portæ civitátis, ecce defúctus efferebátur filius únicus matris suæ: et hæc vídua

house and back, and now when he mounted the bed and lay down, the boy yawned seven times, and opened his eyes. Then Eliseus sent Giezi to fetch the woman of Sunam, and when she answered the summons, bade her take her son into her arms. So she came up, and fell at his feet, bowing down to the earth; then she took up her son and went out, and Eliseus made his way to Galgal.

GRADUAL. (Ps. 73, 20, 19, 22) Bethink thee, Lord, of thy covenant: souls unfriended, but for thee, wilt thou leave us quite forgotten? † Bestir thyself, O God, to vindicate thy own cause: be mindful of the mocking of thy servants. *Bethink thee.*

✠ Continuation of the Holy Gospel according to S. Luke. (Luke 7, 11-16).

At this time: It happened that Jesus was going into a city called Naim, attended by his disciples and by a great multitude of people. And just as he drew near the gate of the city, a dead man was being carried out to his burial; the only son of this moth-



er, and she was a widow; and a crowd of folk from the city went with her. When the Lord saw her, he had pity on her, and said, Do not weep. Then he went up and put his hand on the bier; and those who were carrying it stood still. And he said, Young man, I say to thee, rise up. And the dead man sat up, and spoke; and Jesus gave him back to his mother. They were all overcome with awe, and said, praising God, A great prophet has risen up among us; God has visited his people.

**OFFERTORY.** (*Ps. 39, 14-15*) Lord, give heed and help: confusion and dread be theirs who lay plots against my life.

**SECRET.** Cleanse us, merciful God, so that thy Church's prayers, which are pleasing to thee when accompanied by godly gifts, may become yet more acceptable when offered by souls purged from sin: through our Lord.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

**COMMUNION.** (*Ps. 70, 16-17, 18*) O Lord, I will commemorate the faithfulness that belongs only to thee; it is thou, O God, that hast inspired me ever since the days of my youth: O God, do not fail me, even now when I am old and grey-headed.

erat, et turba civitatis multa cum illa. Quam cum vidisset Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accéssit, et tétigit lóculum. (Hi autem, qui portábant, stetérunt). Et ait: Adoléscens, tibi dico, surge. Et resédit qui erat mórtuus, et cœpít loquí. Et dedit illum matri suæ. Accépit autem omnes timor: et magnificábant Deum, dicéntes: Quia prophéta magnus surréxit in nobis: et quia Deus visitávit plebem suam.

**OFFERTORIUM.** (*Ps. 39, 14-15*) Dómine, in auxílium meum réspice: confundántur et revereántur, qui quærunt ánimam meam, ut áuferant eam.

**SECRETA.** Purifica nos, miséricors Deus: ut Ecclésiæ tuæ preces, quæ tibi gratæ sunt, pia múnera deferéntes, fiant expiátis méntibus gratióres. Per Dóminum.

**COMMUNIO.** (*Ps. 70, 16-17 et 18*) Dómine, memorábor justítiæ tuæ solíus: Deus, docuísti me a juventúte mea: et usque in senéctam et sénium, Deus, ne derelínquas me.

## POSTCOMMUNIO. -

Cæléstia dona capiéntibus, quæsumus, Dómine: non ad iudícium proveníre patiaris, quæ fídelibus tuis ad remédium providisti. Per Dóminum.

## POSTCOMMUNION. -

Lord, who hast given thy faithful food from heaven for their healing, we pray thee let it not bring about their condemnation: through our Lord.

*Additional Postcommunions, p. 490.*

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

ORATIO. Pópuli tui, Deus, institútor et rector, peccáta, quibus impugnátur, expélle: ut semper tibi plácitus, et tuo munímine sit secúrus. Per Dóminum.

*Over the people:* Let us pray. Bow down your heads before God.

PRAYER. O God, teacher and ruler of thy people, drive away the sins by which they are assailed: so that they may be ever pleasing to thee, and secure under thy protection: through our Lord.

## FRIDAY, FOURTH WEEK IN LENT

Station at S. Eusebius'

## INTROITUS

(Ps. 18, 15)

**M**editatio cordis mei in conspéctu tuo semper: Dómine, adjútor meus, et redémptor meus. (Ps. *ibid.*, 2) Cæli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. *Ps.* Glória Patri.

Orémus. Flectámus génuá. *R.* Leváte.

ORATIO. Deus, qui ineffabílibus mundum renóvas sacraméntis: præsta, quæsumus; ut Ecclesiá tua et ætérnis proficiat institútis, et tempore

## INTROIT

(Ps. 18, 15)

**M**AY every thought in my heart be what thou wouldst have, O Lord, my defender, my redeemer! (Ps. *ibid.*, 2) See how the skies proclaim God's glory: how the vault of heaven proclaims his craftsmanship! *Ps.* Glory.

Let us pray. Let us kneel. *R.* Arise.

COLLECT. O God, who by means of thy transcendent sacraments givest the world new life, grant, we pray thee, that thy Church may pursue the path of thy eternal ordi-

nances and be not deprived of temporal help: through our Lord.

rálibus non destituátur auxiliis. Per Dóminum.

*Additional Collects, p. 489.*

Lesson from the Book of Kings. (3 *Kings* 17, 17-24).

Lectio libri Regum. (3 *Reg.* 17, 17-24).

At this time: The housewife's son fell sick; and so violently did the disease take hold of him that at last he breathed no longer. Upon this, the woman said to Elias, Servant of God, why didst thou meddle with me? Didst thou come here to confront me, after all, with the record of my sins, and hand my son over to death? Give me thy son, said Elias, and took the boy from her bosom; then carried him up to the room where he himself lodged, and laid him down on the bed.

In diébus illis: Ægrotauit fílius mulieris matrisfamílias, et erat languor fortíssimus, ita ut non remaneret in eo hálitus. Dixit ergo ad Elíam: Quid mihi et tibi, vir Dei? Ingressus es ad me, ut rememorarentur iniquitates meæ, et interfíceres fílium meum? Et ait ad eam Elías: Da mihi fílium tuum. Tulítque eum de sinu ejus, et portávit in cœnáculum ubi ipse manebat, et pósuit super lectulum suum, et clamávit ad Dóminum, et dixit: Dómine, Deus meus, étiam ne víduam, apud quam ego utcúmque sustentor, afflíxisti, ut interfíceres fílium ejus? Et expándit se, atque mensus est super púerum tribus vícibus, et clamávit ad Dóminum, et ait: Dómine, Deus meus, revertátur, óbsecro, ánima púeri hujus in viscera ejus. Et exaudivit Dóminus vocem Elíæ: et revérta est ánima púeri intra eum, et revíxit. Tulítque Elías púerum, et depósuit eum de cœnáculo in inferiorem domum, et trádídít matri

O Lord my God, said he, must thou bring trouble even upon this widow, who is all my support, by taking her son's life away? Then, three times, he measured his whole length upon the child's body, crying out to the Lord, O Lord my God, send back life into the boy's limbs. So Elias prayed, and the Lord granted his prayer; the boy's life returned to him, and he revived. And when Elias took him down from the upper room into the house below, gave him back to his mother and showed her that her son lived, the woman said to Elias, This

suæ, et ait illi: En vivit filius tuus. Dixitque mulier ad Eliam: Nunc in isto cognovi, quoniam vir Dei es tu, et verbum Domini in ore tuo verum est.

GRADUALE. (Ps. 117, 8-9) Bonum est confidere in Domino, quam confidere in homine. V. Bonum est sperare in Domino, quam sperare in principibus.

proves to me that thou art God's servant indeed, and his promise on thy lips is true.

GRADUAL. (Ps. 117, 8-9) Better to trust the Lord than to rely on the help of man. V. Better to trust the Lord than to rely on the word of princes.

*Tract Domine, non secundum, p. 268.*

✠ Sequentia sancti Evangelii secundum Joannem. (Joann. 11, 1-45).

In illo tempore: Erat quidam languens Lazarus a Bethania, de castello Mariæ, et Marthæ sororis ejus. (Maria autem erat, quæ unxit Dominum unguento, et extersit pedes ejus capillis suis: cujus frater Lazarus infirmabatur). Misérunt ergo sorores ejus ad eum, dicentes: Domine, ecce quem amas infirmatur. Audiens autem Jesus, dixit eis: Infirmitas hæc non est ad mortem, sed pro glória Dei, ut glorificetur Filius Dei per eam. Diligebat autem Jesus Martham, et sororem ejus Mariam, et Lazarum. Ut ergo audivit, quia infirmabatur, tunc quidem mansit in eodem loco duobus diebus. Deinde post hæc dixit disci-

✠ Continuation of the Holy Gospel according to S. John. (John 11, 1-45).

At this time: There was a man called Lazarus, of Bethany, who had fallen sick. Bethany was the name of the village where Mary lived, with her sister Martha; and this Mary, whose brother Lazarus had now fallen sick, was the woman who anointed the Lord with ointment and wiped his feet with her hair. The sister sent a message to him, to say, Lord, he whom thou lovest lies here sick. And Jesus said, on hearing it, The end of this sickness is not death; it is meant for God's honour, to bring honour to the Son of God. Jesus loved Martha, and her sister, and Lazarus. At the time, then, after hearing the news, he waited for two days in the place where he was; and then, after that interval, he said to his dis-

ciples, Let us go back into Judæa. Master, his disciples said to him, the Jews were but now threatening to stone thee; art thou for Judæa again? Jesus answered, Are there not just twelve hours of daylight? A man can walk in the daytime without stumbling, with this world's light to see by; he only stumbles if he walks by night, because then the light cannot reach him. So much he said, and then he told them, Our friend Lazarus is at rest now; I am going there to awake him. But, Lord, the disciples said to him, if he is rested, his life will be saved. Jesus had been telling them of his death; but they supposed he meant the rest which comes with sleep. So now Jesus told them openly, Lazarus is dead. And for your sakes, I am glad I was not there; it will help you to believe. But come, let us make our way to him. Thereupon Thomas, who is also called Didymus, said to his fellow-disciples, Let us go too, and be killed along with him. When Jesus arrived, he found that Lazarus had already been four days in the grave. Since Bethany was near Jerusalem, about fifteen furlongs away, many of the Jews had gone out there to comfort Martha and Mary over the loss of their brother. Martha, when she heard that Jesus had come, went out to meet him, while Mary sat on

pulis suis: Eamus in Judæam iterum. Dicunt ei discipuli: Rabbi, nunc quærebant te Judæi lapidare, et iterum vadis illic? Respondit Jesus: Nonne duodecim sunt horæ dii? Si quis ambulaverit in die, non offendit, quia lucem hujus mundi videt: si autem ambulaverit in nocte, offendit, quia lux non est in eo. Hæc ait, et post hæc dixit eis: Lázarus amicus noster dormit: sed vado, ut a somno excitem eum. Dixerunt ergo discipuli ejus: Domine, si dormit, salvus erit. Dixerat autem Jesus de morte ejus: illi autem putaverunt, quia de dormitione somni diceret. Tunc ergo Jesus dixit eis manifeste: Lázarus mortuus est: et gaudeo propter vos, ut credátis, quóniam non eram ibi: sed eamus ad eum. Dixit ergo Thomas, qui dicitur Dídymus, ad condiscipulos: Eamus et nos, ut moriamur cum eo. Venit itaque Jesus, et invenit eum quatuor dies jam in monumento habentem. (Erat autem Bethánia juxta Jerosólymam quasi stádiis quíndecim). Multi autem ex Judæis vénerant ad Martham, et Mariám, ut consolarentur eas de fratre suo. Martha ergo, ut audivit quia Jesus venit, occúrrit illi: María autem

domi sedébat. Dixit ergo Martha ad Jesum: Dómine, si fuisses hic, frater meus non fuisset mórtuus: sed et nunc scio, quia quacúmque popósceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resúrget frater tuus. Dicit ei Martha: Scio quia resúrget in resurrectione in novissimo die. Dixit ei Jesus: Ego sum resurréctio, et vita: qui credit in me, étiam si mórtuus fúerit, vivet: et omnis, qui vivit, et credit in me, non moriétur in ætérnum. Credis hoc? Ait illi: Utique, Dómine, ego crédidi, quia tu es Christus Fílius Dei vivi, qui in hunc mundum venísti. Et cum hæc dixisset, ábiit, et vocávit Mariam sorórem suam siléntio, dicens: Magíster adest, et vocat te. Illa ut audívit, surgit cito, et venit ad eum: nondum enim vénerat Jesus in castéllum: sed erat adhuc in illo loco, ubi occurrerat ei Martha. Judæi ergo, qui erant cum ea in domo et consolabántur eam, cum vidissent Mariam, quia cito surrélixit, et éxiit, secúti sunt eam, dicéntes: Quia vadit ad monuméntum, ut ploret ibi. María ergo, cum venísset ubi erat Jesus, videns eum, cécidit ad pedes ejus, et dicit ei: Dómine, si fuisses hic, non esset mórtuus frater

in the house. Lord, said Martha to Jesus, if thou hadst been here, my brother would not have died; and I know well that even now God will grant whatever thou wilt ask of him. Thy brother, Jesus said to her, will rise again. Martha said to him, I know well enough that he will rise again at the resurrection, when the last day comes. Jesus said to her, I am the resurrection and life; he who believes in me, though he is dead, will live on, and whoever has life, and has faith in me, to all eternity cannot die. Dost thou believe this? Yes, Lord, she told him, I have learned to believe that thou art the Christ; thou art the Son of the living God; it is for thy coming the world has waited. And with that she went back and called her sister Mary aside; The Master is here, she said, and bids thee come. She rose up at once on hearing it, and went to him. (Jesus had not yet reached the village; he was still at the place where Martha had gone out to meet him.) And so the Jews who were in the house with Mary, comforting her, when they saw how quickly she rose up and went out, followed her; She has gone to the grave, they said, to weep there. So Mary reached the place where Jesus was; and when she saw him, she fell at his feet; Lord, she said, if thou hadst been here, my brother would

not have died. And Jesus, when he saw her in tears, and the tears of the Jews who accompanied her, sighed deeply and distressed himself over it; Where have you buried him? he asked. Lord, they said to him, come and see. Then Jesus wept. See, said the Jews, how he loved him; and some of them asked, Could not he, who opened the blind man's eyes, have prevented this man's death? So Jesus, once more sighing to himself, came to the tomb; it was a cave, and a stone had been put over the mouth of it. Take away the stone, Jesus told them. And Martha, the dead man's sister, said to him, Lord, the air is foul by now; he has been four days dead. Why, Jesus said to her, have I not told thee that if thou hast faith, thou wilt see God glorified? So they took the stone away; and Jesus lifted his eyes to heaven. Father, he said, I thank thee for hearing my prayer. For myself, I know that thou hearest me at all times, but I say this for the sake of the multitude which is standing round, that they may learn to believe it is thou who hast sent me.

And with that he cried in a loud voice, Come out, Lazarus, to my side. Whereupon the dead man came out, his feet and hands tied with linen strips, and his face muffled in a veil. Loose him, said

meus. Jesus ergo, ut vidit eam plorantem, et Judæos, qui vénérañt cum ea, plorantes, infrémuit spíritu, et turbávit seípsum, et dixit: Ubi posuístis eum? Dicunt ei: Dómine, veni, et vide. Et lacrimátus est Jesus. Dixérunt ergo Judæi: Ecce quómodo amábat eum. Quidam autem ex ipsis dixérunt: Non póterat hic, qui apéruít óculos cæci nati, fácere ut hic non morerétur? Jesus ergo rursum fremens in semetípso, venit ad monuméntum. Erat autem spelúnca, et lapis superpósitus erat ei. Ait Jesus: Tóllite lápidem. Dicit ei Martha soror ejus, qui mórtuus fúerat: Dómine, jam fœtet, quatrídúanus est enim. Dicit ei Jesus: Nonne dixi tibi, quóniam si credíderis, vidébis glóriam Dei? Tulérunt ergo lápidem: Jesus autem, elevátis sursum óculis, dixit: Pater, grátias ago tibi, quóniam audísti me. Ego autem sciébam, quia semper me audis, sed propter pópulum, qui circúmpstat, dixi: ut credant, quia tu me misísti. Hæc cum dixísset, voce magna clamávit: Lázare, veni foras. Et statim pródiit, qui fúerat mórtuus, ligátus pedes et manus íntitis, et fácies illíus sudário erat ligáta. Dixit eis Jesus: Sólвите eum, et sínite abí-

re. Multi ergo ex Judæis, qui vénéraunt ad Mariám, et Martham, et viderant quæ fecit Jesus, crediderunt in eum.

OFFERTORIUM. (Ps. 17, 28 et 32) Pópulum húmilem saluum fácies, Dómine, et óculos superbórum humiliábis: quóniam quis Deus præter te, Dómine?

SECRETA. Múnera nos, Dómine, quæsumus, oblata puríficent: et te nobis júgiter fáciant esse placátum. Per Dóminum.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

COMMUNIO. (Joann. 11, 33, 35, 43, 44 et 39) Videns Dóminus flentes soróres Lázari ad monumentum, lacrimátus est coram Judæis, et clamávit: Lázare, veni foras: et pródiit ligátis mánibus et pédibus, qui fúerat quadriduánuus mórtuus.

POSTCOMMUNIO. - Hæc nos, quæsumus, Dómine, participatio sacraménti: et a própriis réatibus indesinénter expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

*Additional Postcommunions, p. 490.*

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

ORATIO. Da quæsumus, omnipotens Deus:

Jesus, and let him go free. Many of these Jews who had visited Martha and Mary, and seen what Jesus did, learned to believe in him.

OFFERTORY. (Ps. 17, 28, 32) To humble folk thou wilt bring deliverance; the proud, with their haughty looks, thou wilt bring back to earth: for who but thou, Lord, is God?

SECRET. May the gifts we offer purify us, Lord, we pray thee, and reconcile us evermore with thee: through our Lord.

COMMUNION. (John 11, 33, 35, 43, 44, 39) The Lord, seeing the sisters of Lazarus weeping at the tomb, wept before the Jews, and cried out: Lazarus, come out here; and he who had been dead four days came out, his hands and feet tied with linen strips.

POSTCOMMUNION. - Lord, we pray thee let this sacrament of which we have partaken never fail to rid us of our guilt and shield us against all attack: through our Lord.

*Over the people:* Let us pray. Bow down your heads before God.

PRAYER. Grant, almighty God, we pray thee, that we



who are aware of our own weakness, but trust in thy strength, may ever rejoice in thy sheltering care: through our Lord.

ut, qui infirmitatis nostræ conscii, de tua virtute confidimus, sub tua semper pietate gaudeamus. Per Dóminum.

## SATURDAY, FOURTH WEEK IN LENT

Station at S. Nicholas in Prison

### INTROIT.

(*Isaias 55, 1*)

**Y**OU that thirst, come to the waters, says the Lord; and you that have no money, come and drink with joy. (*Ps. 77, 1*) Listen, my people, to this testament of mine: do not turn a deaf ear to the words I utter. *V.* Glory.

Let us pray. Let us kneel.  
*R.* Arise.

**COLLECT.** May the fervour of our devotion be made fruitful by thy grace, we beg thee, Lord; for the fast we have undertaken will profit us only if it please thy loving-kindness: through our Lord.

### INTROITUS

(*Isai. 55, 1*)

**S**itiéntes, veníte ad aquas, dicit Dóminus: et qui non habétis prætium, veníte, et bíbite cum lætítia. (*Ps. 77, 1*) Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *V.* Glória Patri.

Orémus. Flectámus génuā. *R.* Leváte.

**ORATIO.** Fiat, quæsumus, Dómine, per grátiam tuam fructuósus nostræ devotiónis afféctus: quia tunc nobis próderunt suscépta jejúnia, si tuæ sint plácita pietáti. Per Dóminum.

*Additional Collects, p. 489.*

Lesson from the Prophet  
Isaias. (*Isaias 49, 8-16*).

Thus says the Lord: Now the time of pardon has come, in which I will answer thy prayer, the day of salvation, when I will give thee my aid. I have kept thee in readiness, to make, through thee, a covenant with my people.

Léctio Isaíæ Prophétæ.  
(*Isai. 49, 8-16*).

Hæc dicit Dóminus: In témpore plácito exaudivi te, et in die salútis auxiliátus sum tui: et servávi te, et dedi te in fœdus pópuli, et suscitáres terram, et possidéres hereditates dissipátas: ut dí-

ceres his, qui vincti sunt: Exíte: et his, qui in ténebris: Revelámini. Super vias pascéntur, et in ómnibus planis páscua eórum. Non esúrient, neque sítient, et non percútiet eos æstus et sol: quia miserátor eórum reget eos, et ad fontes aquárum potábit eos. Et ponam omnes montes meos in viam, et sémitæ meæ exaltabúntur. Ecce isti de longe vénient, et ecce illi ab aquilóne et mari, et isti de terra austráli. Laudáte, cæli, et exsúlta, terra, jubilate, montes, laudem: quia consolátus est Dóminus pópulum suum, et páuperum suórum miserébitur. Et dixit Sion:

Derelíquit me Dóminus, et Dóminus oblítus est mei. Numquid oblivísci potest múlter infántem suum, ut non misereátur filio úteri sui? et si illa oblíta fúerit, ego tamen non oblivíscar tui. Ecce in mánibus meis descripsi te: muri tui coram óculis meis semper.

Thou art to revive a ruined land, to divide up the forfeited inheritances anew, bidding those who are bound go free, and those who are in darkness come to light. There shall be pasture for my flock by the wayside, they shall have feeding-grounds on all the barren uplands; they will hunger and thirst no more, nor will noonday heat or sun overpower them; theirs is a merciful shepherd, who will lead them to welling fountains and give them drink. And I will turn all these mountains of mine into a high road for you; safe through the upland my paths shall lead. See how they come from far away! And here are others from the north and the west, others again from the lands of the south. Ring out, heaven, with praise; let earth keep holiday, and its mountains echo that praise again; the Lord is bringing consolation to his people, taking pity on the helpless. Did Sion say, The Lord has forsaken me, my own Master has forgotten me? What, can a woman forget her child that is still unweaned, have no pity to spare for the son she bore in her womb? Let her forget; I will not be forgetful of thee. Why, I have cut thy image on the palms of my hands; those walls of thine dwell before my eyes continually.

GRADUALE. (Ps. 9, 14 et 1-2) Tibi, Dómine,

GRADUAL. (Ps. 9, 14, 1-2) The destitute are cast on

no care but thine, Lord: to thee only the orphan looks for redress. *V.* Lord, why dost thou stand far off? In days of peril and affliction, why dost thou make no sign? The heart of the oppressed burns within them, so triumphant is the schemer. *The destitute.*

✠ Continuation of the Holy Gospel according to S. John. (*John 8, 12-20*).

At this time: Jesus spoke to the Jewish crowd thus: I am the light of the world, he said. He who follows me can never walk in darkness; he will possess the light which is life. Whereupon the Pharisees told him, Thou art testifying on thy own behalf, thy testimony is worth nothing. Jesus answered them, My testimony is trustworthy, even when I testify on my own behalf; I know whence I have come, and where I am going; you do not know whence I have come, you do not know where I am going. You set yourselves up to judge, after your earthly fashion; I do not set myself up to judge anybody. And what if I should judge? My judgement is judgement indeed; it is not I alone, my Father who sent me is with me. Just so it is prescribed in your law, The testimony of two men is trustworthy; well, one is myself, testifying in my own behalf, and my Father who sent me testifies in my

derelictus est pauper: púillo tu eris adjutor. *V.* Ut quid, Dómine, recessisti longe, dēspicis in opportunitatibus, in tribulatióne? dum supérbit impius, incénditur pauper. *Tibi, Dómine.*

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann. 8, 12-20*).

In illo témpore: Locútus est Jesus turbis Judæórum, dicens: Ego sum lux mundi: qui séquitur me, non ámbulat in ténebris, sed habébit lumen vitæ. Dixérunt ergo ei pharisæi: Tu de te ipso testimónium pérhibes: testimónium tuum non est verum. Respóndit Jesus, et dixit eis: Et si ego testimónium perhíbeo de meípso, verum est testimónium meum: quia scio unde veni, et quo vado: vos autem nescitis unde vénio, aut quo vado. Vos secúndum carnem judicátis: ego non júdico quemquam: et si júdico ego, júdícium meum verum est, quia solus non sum: sed ego, et qui misit me, Pater. Et in lege vestra scriptum est, quia duórum hóminum testimónium verum est. Ego sum, qui testimónium perhíbeo de meípso: et testimónium pérhibet de me, qui misit me, Pater. Dicébant

ergo ei: Ubi est Pater tuus? Respondit Jesus:

Neque me scitis, neque Patrem meum: si me scirétis, fórsitan et Patrem meum scirétis. Hæc verba locútus est Jesus in gazophylácio, docens in templo: et nemo apprehéndit eum, quia necdum vénerat hora ejus.

**OFFERTORIUM.** (Ps. 17, 3) Factus est Dóminus firmaméntum meum, et refúgium meum, et liberátor meus: sperábo in eum.

**SECRETA.** Oblatióibus nostris, quæsumus, Dómine, placáre suscéptis: et ad te nostras étiam rebelles compélle propítius voluntátes. Per Dóminum.

*Additional Secrets, p. 489; Lenten Preface, p. 521.*

**COMMUNIO.** (Ps. 22, 1-2) Dóminus regit me, et nihil mihi déerit: in loco páscuæ ibi me collocávit: super aquam refectiόνis educávit me.

**POSTCOMMUNIO.** - Tua nos, quæsumus, Dómine, sancta puríficent: et, operatiónis suæ remédio, nos tibi fácient esse plácitos. Per Dóminum.

*Additional Postcommunions, p. 490.*

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

behalf too. Hereupon they said to him, Where is this Father of thine? And Jesus answered, You have no knowledge, either of me or of my Father; had you knowledge of me, you would have knowledge of my Father as well. All this Jesus said at the Treasury, while he was teaching in the temple; and no one seized him, because his time had not yet come.

**OFFERTORY.** (Ps. 17, 3) The Lord is my rock-fastness, my stronghold, my rescuer; he it is that gives me confidence.

**SECRET.** Accept our offerings and relent, we beseech thee, Lord. Though our wills resist thee, press them graciously into thy service: through our Lord.

**COMMUNION.** (Ps. 22, 1-2) The Lord is my shepherd, how can I lack anything? He gives me a resting-place where there is pasture, and leads me out by cool waters.

**POSTCOMMUNION.** - May thy holy eucharist purify us, Lord, and work within us so that we may become pleasing to thyself: through our Lord.

*Over the people:* Let us pray. Bow down your heads before God.

PRAYER. O God, who choosest to show mercy rather than anger to those who put their hope in thee, grant that we may deplore as we should the evil we have done, and so become worthy to find comfort in thee: through our Lord.

ORATIO. Deus, qui sperántibus in te miseréri pótius éligis, quam irásci: da nobis digne flere mala, quæ fécimus; ut tuæ consolatiónis grátiam inveníre mereámur. Per Dóminum.

*After Mass all the crucifixes, statues, and pictures in the church are veiled. The crucifix is not unveiled until after the veneration of the Cross on Good Friday; the statues and pictures, until after the intoning of Glória in excélsis on Holy Saturday.*



## PASSION SUNDAY

Sunday of the First Class

Station at S. Peter's

### INTROITUS

(Ps. 42, 1-2)

**J**udica me, Deus, et  
discérne causam meam  
de gente non sancta: ab  
hómine iníquo, et dolóso  
éripe me: quia tu es Deus  
meus, et fortitúdo mea.  
(Ps. *ibid.*, 3) Emítte lu-  
cem tuam, et veritátem  
tuam: ipsa me deduxérunt,  
et adduxérunt in  
monterem sanctum tuum, et  
in tabernácula tua. *Júdi-  
ca me.*

### INTROIT

(Ps. 42, 1-2)

**O** God, sustain my cause,  
give me redress against  
a race that knows no piety;  
save me from a treacherous  
foe and cruel: thou, O God,  
art all my strength. (Ps. *ibid.*,  
3) The light of thy presence,  
the fulfilment of thy promise,  
let these be my escort, bring-  
ing me safe to thy holy  
mountain, to the tabernacle  
where thou dwellest. O God,  
*sustain my cause.*

*From this day until Thursday of Holy Week inclusive, the Glória Patri of the Introit is omitted in Masses of the Season.*

**ORATIO.** Quæsumus,  
omnípotens Deus, famí-  
liam tuam propítius ré-

**COLLECT.** Look gracious-  
ly upon thy household, al-  
mighty God. We pray thee

guide and guard us, body and soul, by thy bountiful grace and protection: through our Lord.

spice: ut, te largiente, regatur in corpore; et, te servante, custodiatur in mente. Per Dóminum.

*Additional Collects, p. 491.*

Lesson from the Epistle of S. Paul the Apostle to the Hebrews. (*Heb. 9, 11-15*).

Brethren: Christ has taken his place as our high priest, to win us blessings that still lie in the future. He makes use of a greater, a more complete tabernacle, which human hands never fashioned; it does not belong to this order of creation at all. It is his own blood, not the blood of goats and calves, that has enabled him to enter, once for all, into the sanctuary; the ransom he has won lasts for ever. The blood of bulls and goats, the ashes of a heifer sprinkled over men defiled, have power to hallow them for every purpose of outward purification; and shall not the blood of Christ, who offered himself, through the Holy Spirit, as a victim unblemished in God's sight, purify our consciences, and set them free from lifeless observances, to serve the living God? Thus, through his intervention, a new covenant has been bequeathed to us; a death must follow, to atone for all our transgressions under the old covenant, and then the destined heirs were to obtain, for ever, their promised inheritance.

Lectio Epistolæ beati Pauli Apóstoli ad Hebræos. (*Hebr. 9, 11-15*).

Fratres: Christus assistens pōntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis: neque per sánguinem hircórum aut vitulórum, sed

per próprium sánguinem introívit semel in Sancta, æténa redemptióne invénta. Si enim sanguis hircórum et taurórum, et cinis vítulæ aspérsus, inquinátos sanctíficat ad emundatiónem carnis;

quanto magis sanguis Christi, qui per Spíritum Sanctum semetípsum óbtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti? Et ideo novi testaménti mediátor est: ut morte intercedénte, in redemptiόnem eárum prævaricatiόnum, quæ erant sub prióri testaménto, repromissiόnem accípiant, qui vocáti sunt ætérynæ hereditátis.

**GRADUALE.** (*Ps. 142, 9 et 10*) Eripe me, Dómine, de inimicis meis: doce me fácere voluntátem tuam. *V.* (*Ps. 17, 48-49*) Liberátor meus, Dómine, de gentibus iracúndis: ab insurgéntibus in me exaltábis me: a viro iníquo erípies me.

**TRACTUS.** (*Ps. 128, 1-4*) Sæpe expugnáverunt me a juventúte mea. *V.* Dicat nunc Israel: sæpe expugnáverunt me a juventúte mea. *V.* Etenim non potuérunt mihi: supra dorsum meum fabricáverunt peccatóres. *V.* Prolongáverunt iniquitátes suas: Dóminus justus concídit cervíces peccatórum.

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann. 8, 46-59*).

In illo témpore: Dixit Jesus turbis Judæórum: Quis ex vobis árguet me de peccáto? Si veritátem dico vobis, quare non créditis mihi? Qui ex Deo est, verba Dei audit. Proptérea vos non audítis, quia ex Deo non estis. Respondérunt ergo Judæi, et dixerunt ei: Nonne bene dícimus nos, quia Samaritánus es tu, et dæmónium habes? Respóndit Jesus: Ego dæmónium non hábeo, sed honorífico Patrem meum, et vos inhonorástis me. Ego autem non quæro glóriam meam:

**GRADUAL.** (*Ps. 142, 9, 10*) Deliver me, Lord, from my enemies: teach me to do thy will. (*Ps. 17, 48-49*) Thou savest me, Lord, from the spite of my enemies, so that I am high above the reach of their assaults, proof against their wickedness.

**TRACT.** (*Ps. 128, 1-4*) Often have they assailed me from my youth. *V.* Let this be Israel's boast: often have they assailed me from my youth. *V.* But never once out-matched me. I bent my back and sinners mishandled me. *V.* Long their tyranny lasted, but the Lord proved faithful and broke the sinners' necks in pieces.

✠ Continuation of the Holy Gospel according to S. John. (*John 8, 46-59*).

At this time: Jesus said to the Jewish crowd: Can any of you convict me of sin? If not, why is it that you do not believe me when I tell you the truth? The man who belongs to God listens to God's words; it is because you do not belong to God that you will not listen to me. Hereupon the Jews answered him, We are right, surely, in saying that thou art a Samaritan, and art possessed? I am not possessed, Jesus answered; it is because I reverence my Father that you have no reverence for me. Not that I am



looking to my own reputation; there is another who will look to it, and be the judge. Believe me when I tell you this; if a man is true to my word, to all eternity he will never see death. And the Jews said to him, Now we are certain that thou art possessed. What of Abraham and the prophets? They are dead; and thou sayest that a man will never taste death to all eternity, if he is true to thy word. Art thou greater than our father Abraham? He is dead, and the prophets are dead. What dost thou claim to be? If I should speak in my own honour, Jesus answered, such honour goes for nothing. Honour must come to me from my Father, from him whom you claim as your God: although you cannot recognize him. But I have knowledge of him; if I should say I have not, I should be what you are, a liar. Yes, I have knowledge of him, and I am true to his word. As for your father Abraham, his heart was proud to see the day of my coming; he saw, and rejoiced to see it. Then the Jews asked him, Hast thou seen Abraham, thou, who art not yet fifty years old? And Jesus said to them, Believe me, before ever Abraham came to be, I am. Whereupon they took up stones to throw at him; but Jesus hid himself, and went out of the temple. Creed.

est qui quærat, et júdicet. Amen, amen dico vobis: si quis sermónem meum serváverit, mortem non vidébit in ætérnum. Dixérunt ergo Judæi: Nunc cognóvimus quia dæmónium habes. Abraham mórtuus est, et prophétæ: et tu dicis: Si quis sermónem meum serváverit, non gustábit mortem in ætérnum. Numquid tu major es patre nostro Abraham, qui mórtuus est? et prophétæ mórtui sunt. Quem teípsum facis? Respóndit Jesus: Si ego glórfico meípsum, glória mea nihil est: est Pater meus, qui glórficat me, quem vos dicitis quia Deus vester est, et non cognóvistis eum: ego autem novi eum: et si díxero quia non scio eum, ero símilis vobis, mendax. Sed scio eum, et sermónem ejus servo. Abraham pater vester exsultávit, ut vidéret diem meum: vidit, et gavísus est. Dixérunt ergo Judæi ad eum: Quinquagínta annos nondum habes, et Abraham vidísti? Dixit eis Jesus: Amen, amen dico vobis, ántequam Abraham fieret, ego sum. Tulérunt ergo lápidés, ut jácerent in eum: Jesus autem abscondit se, et exívit de templo.

Credo.

OFFERTORIUM. (Ps. 118, 17 et 107) Confitebor tibi, Dómine, in toto corde meo: retribue servo tuo: vivam, et custodiam sermónes tuos: vivifica me secúndum verbum tuum, Dómine.

SECRETA. Hæc múnera, quæsumus, Dómine, et víncula nostræ pravitátis absólvant, et tuæ nobis misericórdiæ dona concílient. Per Dóminum.

*Additional Secrets, p. 491; Preface of the Cross, p. 522, which is said every day until Holy Thursday inclusive, except on feasts which have a Preface of their own.*

COMMUNIO. (1 Cor. 11, 24 et 25) Hoc corpus, quod pro vobis tradétur: hic calix novi testaménti est in meo ságuine, dicit Dóminus: hoc fácite, quotiescúmque súmitis, in meam commemoratiónem.

POSTCOMMUNIO. - Adésto nobis, Dómine Deus noster: et, quos tuis mystériis recreásti, perpétuis defénde subsidiis. Per Dóminum.

OFFERTORY. (Ps. 118, 17, 107) I will praise thee, Lord, with all my heart: crown thy servant with life, to live faithful to thy commands: give me the saving help thou didst promise me, Lord.

SECRET. Let these gifts, Lord, we pray thee, loosen the bonds of our wickedness, and win us the gifts of thy clemency: through our Lord.

COMMUNION. (1 Cor. 11, 24, 25) This is the body which is to be given up for you: this the cup of the new testament, in my blood, says the Lord: do this whenever you drink it, for a commemoration of me.

POSTCOMMUNION. - Stand by us, Lord our God, and with thy unfailing support uphold us whom thou hast refashioned by thy sacrament: through our Lord.

*Additional Postcommunions, p. 492.*

## MONDAY IN PASSION WEEK

Station at S. Chrysogonus'

INTROITUS

(Ps. 55, 2)

**M**iserere mihi, Dómine, quóniam conculcávit me homo: tota

INTROIT

(Ps. 55, 2)

**H**ave mercy on me, O God, downtrodden evermore by man's cruel oppres-

sion. (*Ps. ibid.*, 3) Evermore my enemies tread me under foot, so many there are to make war upon me. *Have mercy.*

Let us pray. Let us kneel.  
R. Arise.

COLLECT. Hallow our fast, Lord, we beseech thee, and mercifully grant us thy forgiveness for all our faults: through our Lord.

die bellans tribulávit me. (*Ps. ibid.*, 3) Conculcavérunt me inimíci mei tota die: quóniam multi bellántes advérsus me. *Miserére mihi.*

Orémus. Flectámus génuá. R. Leváte.

ORATIO. Sanctífica, quæsumus, Dómine, nostra jejúnia: et cunctárum nobis indulgéntiam propítius largíre culpárum. Per Dóminum.

*Additional Collects, p. 491.*

Lesson from the Prophet Jonas. (*Jonas 3, 1-10*).

At this time: The Lord sent word to Jonas once again, Up, make thy way to the great city of Nineve, and proclaim there the message I am revealing to thee. So, at the Lord's bidding, Jonas rose up and made his way to Nineve, a great city indeed, three days' journey from end to end. And when he had advanced into it as far as one day's journey would carry him, he began crying out, In forty days Nineve will be overthrown. With that the Ninevites showed faith in God, rich and poor alike, proclaiming a fast and putting on sackcloth; nay, the king of Nineve himself, when word of it reached him, came down from his throne, changed his robes for sackcloth, and sat down humbly in the dust. And a cry was raised in Nineve, at the bidding of

Lectio Jonæ Prophætæ. (*Jonæ 3, 1-10*).

In diébus illis: Factum est verbum Dómini ad Jonam secúndo, dicens: Surge, et vade in Níniven civitátem magnam: et prædica in ea prædicatió-nem, quam ego loquor ad te. Et surréxit Jonas, et ábiit in Níniven juxta verbum Dómini. Et Nínive erat cívitas magna itíne-re trium diérum. Et cœ-pit Jonas introíre in ci-vitátem itínere diéi unús: et clamávit, et dixit: Ad-huc quadraginta dies, et Nínive subvertétur. Et credidérunt viri Nínivítæ in Deum: et prædicavé-runt jejúnum, et vestíti sunt saccis a majóre us-que ad minórem. Et per-vénit verbum ad regem Nínive: et surréxit de sόlio suo, et abjécit vesti-méntum suum a se, et

indútus est sacco, et sedit in cínere. Et clamávit, et dixit in Nínive ex ore regis, et princípum ejus, dicens: Hómines, et juménta, et boves, et pécora non gustent quidquam: nec pascántur, et aquam non bibant. Et operiántur saccis hómines, et juménta, et clament ad Dóminum in fortitúdine, et convertátur vir a via sua mala, et ab iniquitáte, quæ est in mánibus eórum. Quis scit, si convertátur, et ignóscat Deus: et revertátur a furóre iræ suæ, et non períbimus? Et vidit Deus ópera eórum, quia convérsi sunt de via sua mala: et misértus est Deus super malítiam, quam locútus fúerat, ut fáceret eis, et non fecit.

GRADUALE. (*Ps. 53, 4 et 3*) Deus, exáudi orationem meam: áuribus percípe verba oris mei. *ŷ.* Deus, in nómine tuo salvum me fac, et in virtúte tua júdica me.

TRACTUS. (*Ps. 102, 10*) Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retribuas nobis. *ŷ.* (*Ps. 78, 8-9*) Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. (*Here*

the king and his nobles, A fast for man and beast, for herd and flock; no food is to be eaten, no water drunk; let man and beast go covered with sackcloth; cry out lustily to the Lord, and forsake, each of you, his sinful life, his wrongful deeds! God may yet relent and pardon, forgo his avenging anger and spare our lives. Thus God saw them amending their lives in good earnest, and he spared them, in his mercy, their threatened punishment.

GRADUAL. (*Ps. 53, 4, 3*) Give a hearing, O God, to my plea: let me speak, and know that thou art listening. *ŷ.* O God, by the virtue of thy name deliver me, let thy sovereign power set me free.

TRACT. (*Ps. 102, 10*) Lord, do not treat us as our sins deserve; do not exact the penalty of our wrong-doing.

*ŷ.* (*Ps. 78, 8-9*) Lord, forget the long record of our sins, and haste in mercy to our side; never was need so sore as this. (*Here all genuflect.*)

*ŷ.* O God, our Saviour, help

us: deliver us, Lord, for the glory of thy name, and pardon our sins for the sake of thy own renown.

✠ Continuation of the Holy Gospel according to S. John. (*John* 7, 32-39).

At this time: The chief priests and Pharisees sent officers to arrest him. Then Jesus said, For a little while I am still with you, and then I am to go back to him who sent me. You will look for me, but you will not be able to find me; you cannot reach the place where I am. Whereupon the Jews said among themselves, Where can he mean to journey, that we should not be able to find him? Will he go to the Jews who are scattered about the Gentile world, and teach the Gentiles? What can it mean, this saying of his, You will look for me, but you will not be able to find me; you cannot reach the place where I am? On the last and greatest day of the feast Jesus stood there and cried aloud, If any man is thirsty, let him come to me, and drink; yes, if a man believes in me, as the scripture says, Fountains of living water shall flow from his bosom. He was speaking here of the Spirit, which was to be received by those who learned to believe in him.

*all genuflect.*) V. Adjuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann.* 7, 32-39).

In illo témpore: Misérunt príncipes et pharisæi minístros, ut apprehénderent Jesum. Dixit ergo eis Jesus: Adhuc módicum tempus vobíscum sum: et vado ad eum qui me misit. Quærétis me, et non inveniétis: et ubi ego sum, vos non potéstis veníre. Dixerunt ergo Judæi ad semetípsos: Quo hic itúrus est, quia non inveniémus eum? numquid in dispersiónem géntium itúrus est, et doctúrus gentes? Quis est hic sermo, quem dixit: Quærétis me, et non inveniétis: et ubi sum ego, vos non potéstis veníre?

In novíssimo autem die magno festivitátis stabat Jesus, et clamábat, dicens: Si quis sitit, véniat ad me, et bibat. Qui credit in me, sicut dicit Scriptúra, flúmina de ventre ejus fluent aquæ vivæ.

Hoc autem dixit de Spíritu, quem acceptúri erant credéntes in eum.

**OFFERTORIUM.** (Ps. 6, 5) Dómine, convértere, et éripe ánimam meam: saluum me fac propter misericórdiam tuam.

**SECRETA.** Concéde nobis, Dómine Deus noster: ut hæc hóstia salutáris, et nostrórum fiat purgátio delictórum, et tuæ propitiátio majestátis. Per Dóminum.

*Additional Secrets, p. 491;*

**COMMUNIO.** (Ps. 23, 10) Dóminus virtutum ipse est Rex glóriæ.

**POSTCOMMUNIO.** - Sacraménti tui, quæsumus, Dómine, participátio salutáris, et purificatióem nobis tríbuat, et medélam. Per Dóminum.

*Additional Postcommunions, p. 492.*

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

**ORATIO.** Da, quæsumus, Dómine, pópulo tuo salutem mentis et corpóris: ut bonis opéribus inhæréndo, tua semper mereátur protectióne deféndi. Per Dóminum.

**OFFERTORY.** (Ps. 6, 5) Lord, relent and grant a wretched soul relief; as thou art ever merciful, save me.

**SECRET.** O Lord our God, grant that this wholesome sacrificial gift may purge us of our sins and plead for us before thy throne: through our Lord.

*Preface of the Cross, p. 522.*

**COMMUNION.** (Ps. 23, 10) The Lord of armies, he is the king of Glory.

**POSTCOMMUNION.** - May our partaking of thy sacrament, Lord, be for our good; may it purify and heal us: through our Lord.

*Over the people:* Let us pray. Bow down your heads before God.

**PRAYER.** Grant health of soul and body to thy people, Lord, so that by persevering in good works they may deserve always to be shielded by thy mighty power: through our Lord.

## TUESDAY IN PASSION WEEK

Station at S. Cyriacus'

**INTROITUS**

(Ps. 26, 14)

**E**xspécta Dóminum, viriliter age: et confortétur cor tuum, et sústine

**INTROIT**

(Ps. 26, 14)

**W**ait patiently for the Lord to help thee; be brave and let thy heart

take comfort, wait patiently for the Lord. (*Ps. ibid., 1*) The Lord is my light and my deliverance, whom have I to fear? *Wait patiently.*

Let us pray. Let us kneel.  
R. Arise.

COLLECT. May our fasting be acceptable to thee, Lord; may it atone for our sins, make us worthy of thy grace, and bring us never-failing health: through our Lord.

Dóminum. (*Ps. ibid., 1*) Dóminus illuminatio mea, et salus mea: quem timebo? *Exspecta Dóminum.*

Orémus. Flectámus génuā. R. Leváte.

ORATIO. Nostra tibi, Dómine, quæsumus, sint accepta jejúnia: quæ nos et expiándo grátia tua dignos efficiant; et ad remédia perdúcant æténa. Per Dóminum.

*Additional Collects, p. 491.*

Lesson from the Prophet Daniel. (*Dan. 14, 27-42*).

At this time: The men of Babylon gathered together against the king, crying out, Here is the king himself turned Jew! Here is Bel overthrown, and the dragon slain, and our priests massacred! And when they found audience, Give up Daniel to us, they said, or we will make an end of thee, and thy household with thee. The king, finding their onslaught so determined, gave Daniel up to them against his will; and they threw him into a pit in which lions were kept, where he spent six whole days. There were seven lions in the pit, and each day two human bodies and two sheep were given them as food; but now they were kept unfed, so that Daniel might be their prey. Far away, in Judæa, the prophet Habacuc had been

Léctio Daniélis Prophætæ. (*Dan. 14, 27-42*).

In diébus illis: Congregáti Babylónii advérsum regem, dixerunt: Judæus factus est rex: Bel destrúxit, draconem interfécit, et sacerdótes occídit. Et dixerunt, cum venissent ad regem: Trade nobis Daniélem, alióquin interficiémus te, et domum tuam. Vidit ergo rex, quod irrúerent in eum veheménter: et necessitate compúlsus trádidit eis Daniélem. Qui misérunt eum in lacum leónum, et erat ibi diébus sex. Porro in lacu erant leónes septem, et dabántur eis duo córpora quotidie, et duæ oves: et tunc non data sunt eis, ut devorarent Daniélem. Erat autem Hábacuc prophéta in Judæa, et ipse cóxerat pulméntum, et intráverat pa-

nes in alvéolo: et ibat in campum, ut ferret messóribus. Dixítque Angelus Dómini ad Hábacuc: Fer prándium, quod habes, in Babylónem Daniéli, qui est in lacu leónum. Et dixit Hábacuc: Dómine, Babylónem non vidi, et lacum néscio. Et apprehéndit eum Angelus Dómini in vértice ejus, et portávit eum capillo cápitis sui, posuítque eum in Babylóne supra lacum in ímpetu spíritus sui. Et clamávit Hábacuc, dicens:

Dániel serve Dei, tolle prándium, quod misit tibi Deus. Et ait Dániel:

Recordátus es mei, Deus, et non dereliquísti diligétes te. Surgénsque Dániel comédit. Porro Angelus Dómini restítuit Hábacuc conféstim in loco suo. Venit ergo rex die séptimo, ut lugéret Daniélem: et venit ad lacum, et introspéxit, et ecce Dániel sedens in médio leónum. Et exclamávit voce magna rex, dicens:

Magnus es, Dómine Deus Daniélis. Et extráxit eum de lacu leónum. Porro illos, qui perditionis ejus causa fúerant, intromísit in lacum, et devoráti sunt in moménto coram eo.

Tunc rex ait: Páveant

making broth, and crumbling bread in a great bowl, and was even now carrying it out to the reapers on the farm; when suddenly the angel of the Lord said to him, Take this dinner thou hast prepared to Babylon, and give it to Daniel; he is in the lion-pit. Lord, said Habacuc, I was never yet in Babylon, and I know nothing of any lion-pit there. Upon which the angel of the Lord caught at his head and lifted him up by the hair of it; then, by the force of his impulse, set him down in Babylon, close to the pit. So Habacuc cried out, Daniel! Servant of God! The Lord has sent thee thy dinner, come and take it. And Daniel said, Thou wouldst not forget me, O God, wouldst not forsake such as love thee. So Daniel rose up and ate, while the angel of the Lord brought Habacuc, all at once, back to his home. When the seventh day came, the king went out to mourn for Daniel; and now, reaching the pit and looking in, he saw Daniel seated there among the lions. And at that, the king cried aloud, How great thou art, O Lord, thou who art Daniel's God! And he took him out of the lion-pit, and shut up there instead the men who had conspired to ruin him; and in a moment, as he watched, the lions devoured them. Whereupon the king said, Well may the whole



world stand in awe of Daniel's God. What deliverance he effects, what signal proofs of his power, here on this earth; the God who has rescued Daniel out of a den of lions!

GRADUAL. (*Ps. 42, 1, 3*) Give me redress, Lord: save me from a treacherous foe and cruel. *Ÿ.* The light of thy presence, the fulfilment of thy promise, let these be my escort, bringing me safe to thy holy mountain. *Give me redress.*

✠ Continuation of the Holy Gospel according to S. John. (*John 7, 1-13*).

At this time: Jesus went about in Galilee; he would not go about in Judæa, because the Jews had designs on his life. And now one of the Jewish feasts, the feast of Tabernacles, was drawing near. And his brethren said to him, This is no place for thee; go to Judæa, so that thy disciples also may see thy doings. Nobody is content to act in secret, if he wishes to make himself known at large; if thou must needs act thus, show thyself before the world.

For even his brethren were without faith in him. Whereupon Jesus said to them, My opportunity has not come yet. Your opportunity is always ready to hand; the world cannot be expected to hate you, but it does hate me,

omnes habitantes in universa terra Deum Daniélis: quia ipse est salvátor, faciēns signa, et mirabilia in terra: qui liberávit Daniélem de lacu leónum.

GRADUALE. (*Ps. 42, 1 et 3*) Discérne causam meam, Dómine: ab hómine iníquo, et dolóso éripe me. *Ÿ.* Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum. *Discérne.*

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann. 7, 1-13*).

In illo témpore: Ambulábat Jesus in Galilæam, non enim volébat in Judæam ambuláre, quia quærébant eum Judæi interfícere. Erat autem in próximo dies festus Judæórum, Scenopégia. Dixérunt autem ad eum fratres ejus: Transi hinc, et vade in Judæam, ut et discípuli tui vídeant ópera tua, quæ facis. Nemo quippe in occúlto quid facit, et quærít ipse in palam esse: si hæc facis, manifestá teípsum mundo. Neque enim fratres ejus credébant in eum. Dicit ergo eis Jesus: Tém-pus meum nondum advénit: tempus autem vestrú semper est parátum. Non potest mundus odísse vos: me autem o-

dit: quia ego testimónium perhibeo de illo, quod ópera ejus mala sunt. Vos ascéndite ad diem festum hunc, ego autem non ascéndo ad diem festum istum: quia meum tempus nondum implétum est. Hæc cum dixisset, ipse mansit in Galilæa. Ut autem ascenderunt fratres ejus, tunc et ipse ascéndit ad diem festum non manifeste, sed quasi in occulto. Judæi ergo quærebant eum in die festo, et dicebant: Ubi est ille? Et murmur multum erat in turba de eo. Quidam enim dicebant: Quia bonus est. Alii autem dicebant: Non, sed sedúcit turbas. Nemo tamen palam loquebátur de illo, propter metum Judæórum.

**OFFERTORIUM.** (*Ps. 9, 11-12 et 13*) Sperent in te omnes, qui novérunt nomen tuum, Dómine: quóniam non derelínquis quæréntes te: psállite Dómino, qui hábitat in Sion: quóniam non est oblítus oratióem páuperum.

**SECRETA.** Hóstias tibi, Dómine, deférimus immolándas: quæ temporálem consolatióem significant: ut promissa non desperémus æténa. Per Dóminum.

because I denounce it for its evil doings. It is for you to go up for the feast; I am not going up for the feast, because for me the time is not ripe yet. And, saying so much to them, he stayed behind in Galilee. But afterwards, when his brethren had gone up for the feast, he too went up, not publicly, but as if he would keep himself hidden. The Jews were looking for him at the feast, and asked, Where can he be? Among the crowd, there was much whispering about him; some said, He is a good man; No, said others, he leads the multitude astray.

But, for fear of the Jews, nobody dared to speak of him openly.

**OFFERTORY.** (*Ps. 9, 11-12, 13*) All those who know how to call on thy name, Lord, can trust in thee: never was man forsaken that had recourse to thee: sing, then, to the Lord who dwells in Sion: he does not forget the cry of the afflicted.

**SECRET.** We bring thee gifts for sacrifice, Lord, symbols of consolation in this life, so that we may not lose hope in the life eternal thou hast promised: through our Lord.

*Additional Secrets, p. 491; Preface of the Cross, p. 522.*

COMMUNION. (*Ps. 24, 22*) Rescue me, O God of Israel, from all my troubles.

POSTCOMMUNION. - Grant, we pray thee, almighty God, that by constantly pursuing those things which are divine we may be found worthy to attain the gifts of heaven: through our Lord.

COMMUNIO. (*Ps. 24, 22*) Rédimé me, Deus Israel, ex ómnibus angústiis meis.

POSTCOMMUNIO. - Da, quæsumus, omnípotens Deus: ut quæ divína sunt, júgiter exsequéntes, donis mereámur cæléstibus propinquáre. Per Dóminum.

*Additional Postcommunions, p. 492.*

*Over the people:* Let us pray. Bow down your heads before God.

PRAYER. Grant us, we beg thee, Lord, a steadfast obedience to thy will, so that our time may see thy subject people enlarged both in merit and in numbers: through our Lord.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

ORATIO. Da nobis, quæsumus, Dómine: perseverántem in tua voluntáte famulátum; ut in diébus nostris, et mérito, et número, pópulus tibi sérviens augeátur. Per Dóminum.

## WEDNESDAY IN PASSION WEEK

Station at S. Marcellus'

### INTROIT

(*Ps. 17, 48-49*)

**T**Hou savest me, Lord, from the spite of my enemies, so that I am high above the reach of their assaults, proof against their wickedness. (*Ps. ibid., 2-3*) Shall I not love thee, Lord, my only defender: the Lord is my rock-fastness, my stronghold, my rescuer. *Thou savest me.*

Let us pray. Let us kneel. *R.* Arise.

### INTROITUS

(*Ps. 17, 48-49*)

**L**iberátor meus de génitibus iracúndis: ab insurgéntibus in me exaltábis me: a viro iníquo erípies me, Dómine. (*Ps. ibid., 2-3*) Díligam te, Dómine, fortitúdo mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. *Liberátor meus.*

Orémus. Flectámus génuá. *R.* Leváte.

ORATIO. Sanctificáto hoc jejúnio, Deus, tuórum corda fidélium miserátor illústra: et quibus devotiónis præstas afféctum, præbe supplicántibus pium benígnus audítum. Per Dóminum.

COLLECT. O God, in thy mercy enlighten the hearts of thy faithful by means of this hallowed fast: and in thy goodness grant to those on whom thou bestowest the spirit of devotion a favourable hearing when they call upon thee: through our Lord.

*Additional Collects, p. 491.*

Léctio libri Levítici. (*Lev. 19, 1-2 et 11-19*).

In diébus illis: Locú-tus est Dóminus ad Móysen, dicens: Lóquere ad omnem cœtum filiórur Israel, et dices ad eos: Sancti estóte, quia ego sanctus sum, Dóminus Deus vester. Non faciétis furtum. Non mentiémini, nec decípiet unusquisque próximum suum. Non perjurábis in nómine meo, nec póllues nomen Dei tui. Ego Dóminus. Non fácies calúmniam próximo tuo: nec vi ópprimes eum. Non morábitur opus mercenárii tui apud te usque mane. Non maledíces surdo, nec coram cæco pones offendículum: sed timébis Dóminum Deum tuum, quia ego sum Dóminus. Non fácies quod iníquum est, nec injúste judicábis. Non consíderes persónam páuperis, nec honóres vultum poténtis. Juste júdica próximo tuo. Non eris criminátor, nec sussúrro in

Lesson from the Book of Leviticus. (*Levit. 19, 1-2; 11-19*).

At this time: The Lord spoke to Moses, bidding him give the whole company of Israel this message: You must be men set apart, as I am set apart, I, the Lord your God. Do not steal, and lie, and deceive one another. Do not violate the honour of thy God by swearing falsely in my name; the Lord's name.

Do not wrong thy neighbour or despoil him by violence; do not withhold the wages of thy hired servants till morning comes. Do not mis-call the deaf, or put a stumbling-block in the blind man's way; thou hast the vengeance of thy God to fear; the Lord's vengeance. Do not pervert justice by giving false awards, taking a man's poverty into account, or flattering the great; give every man his just due. Do not whisper calumnies in the public ear, and swear away thy neighbour's life; the Lord hears thee. Do

not nurse resentment against thy brother; put thyself in the right by confronting him with his fault. Do not seek revenge, or bear a grudge for wrong done to thee by thy fellow-citizens; thou shalt love thy neighbour as thyself; thy Lord is his. Keep true to my commandments.

GRADUAL. (*Ps. 29, 2-4*) Praise to thee, Lord, thou hast taken me under thy protection, and baulked my enemies of their will. *℣.* I cried out, O Lord, claiming thee for my God and thou didst grant me recovery. So thou didst bring me back from the place of shadows, rescue me from the very edge of the grave.

*Tract* Dómine, non secúndum, p. 305.

✠ Continuation of the Holy Gospel according to S. John. (*John 10, 22-38*).

At this time: The Dedication feast was taking place at Jerusalem, and it was winter; and Jesus was walking about in the temple, in Solomon's porch. So the Jews gathered round him, and said to him, How long wilt thou go on keeping us in suspense? If thou art the Christ, tell us openly. Jesus answered them, I have told you, but you will not believe me. All that I do in my Father's name bears me testimony, and still

pópulo. Non stabis contra ságuinem próximi tui. Ego Dóminus. Non óderis fratrem tuum in corde tuo, sed públice árgue eum, ne hábeas super illo peccátum. Non quæras ultiónem, nec memor eris injúriæ cívium tuórum. Díliges amicum tuum sicut teípsum. Ego Dóminus. Leges meas custodíte.

GRADUALE. (*Ps. 29, 2-4*) Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. *℣.* Dómine Deus meus, clamávi ad te, et sanásti me: Dómine, abstraxísti ab ínferis ánimam meam, salvásti me a descendéntibus in lacum.

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann. 10, 22-38*).

In illo témpore: Facta sunt Encáenia in Jerosólymis: et hiems erat. Et ambulábat Jesus in templo, in pórticu Salomónis.

Circumdedérunt ergo eum Judæi, et dicébant ei: Quóúsque ánimam nostram tollis? Si tu es Christus, dic nobis palam.

Respóndit eis Jesus: Loquor vobis, et non créditois: Opera, quæ ego fácio

in nómine Patris mei, hæc testimónium pérhibent de me: sed vos non créditis, quia non estis ex óvibus meis. Oves meæ vocem meam áudiunt: et ego cognósco eas, et sequúntur me: et ego vitam ætérnam do eis: et non períbunt in ætérnum, et non rápiet eas quisquam de manu mea. Pater meus, quod dedit mihi, majus ómnibus est: et nemo potest rápere de manu Patris mei. Ego et Pater unum sumus. Sustulérunt ergo lápidés Judæi, ut lapidárent eum. Respóndit eis Jesus: Multa bona ópera osténdi vobis ex Patre meo, propter quod eórum opus me lapidátis? Respóndérunt ei Judæi: De bono ópere non lapidámus te, sed de blasphemía: et quia tu, homo cum sis, facis teípsum Deum.

Respóndit eis Jesus: Nonne scriptum est in lege vestra: quia Ego dixi, dii estis? Si illos dixit deos, ad quos sermo Dei factus est, et non potest solvi Scriptúra: quem Pater sanctificávit, et misit in mundum, vos dícitis: Quia blasphemás: quia dixi, Fílius Dei sum? Si non fácio ópera Patris mei, nolíte crédere mihi. Si autem fácio, et si mihi non vultis crédere, opéribus créдите, ut cognoscátis, et

you will not believe me; that is because you are no sheep of mine. My sheep listen to my voice, and I know them, and they follow me. And I give them everlasting life, so that to all eternity they can never be lost; no one can tear them away from my hand. This trust which my Father has committed to me is more precious than all else; no one can tear them away from the hand of my Father. My Father and I are one. At this, the Jews once again took up stones, to stone him with. Jesus answered them, My Father has enabled me to do many deeds of mercy in your presence; for which of these are you stoning me? It is not for any deed of mercy we are stoning thee, answered the Jews; it is for blasphemy; it is because thou, who art a man, dost pretend to be God. Jesus answered them, Is it not written in your law, I have said, You are gods? He gave the title of gods to those who had God's message sent to them; and we know that the words of scripture have binding force. Why then, what of him whom God has sanctified and sent into the world? Will you call me a blasphemer, because I have told you I am the Son of God? If you find that I do not act like the son of my Father, then put no trust in me; but if I do, then let my actions convince you where I cannot; so you will recognize

and learn to believe that the Father is in me, and I in him.

**OFFERTORY.** (*Ps. 58, 2*) O God, deliver me from my enemies: rescue me from their assaults.

**SECRET.** God of mercy, hear us, and grant that with unfeigned devotion we may bring thee sacrificial offerings in praise and reparation: through our Lord.

*Additional Secrets, p. 491; Preface of the Cross, p. 522.*

**COMMUNION.** (*Ps. 25, 6-7*) With the pure in heart I will wash my hands clean and take my place among them at thy altar, Lord, listening there to the sound of thy praises, telling the story of all thy wonderful deeds.

**POSTCOMMUNION.** - We who have received the blessing of thy heaven-sent gift, almighty God, humbly beseech thee that in it we may find not only a source of grace, but our very salvation: through our Lord.

*Additional Postcommunions, p. 492.*

*Over the people:* Let us pray. Bow down your heads before God.

**PRAYER.** Give heed to our entreaties, almighty God, and graciously bestow the fruits of thy wonted mercy upon those to whom thou grantest the confident hope of thy lovingkindness: through our Lord.

credátis, quia Pater in me est, et ego in Patre.

**OFFERTORIUM.** (*Ps. 58, 2*) Eripe me de inimicis meis, Deus meus: et ab insurgéntibus in me libera me, Dómine.

**SECRETA.** Annue, misericors Deus: ut hóstias placatiónis et laudis, sincéro tibi deferámus obsequio. Per Dóminum.

**COMMUNIO.** (*Ps. 25, 6-7*) Lavábo inter innocéntes manus meas, et circúmdabo altáre tuum, Dómine: ut áudiam vocem laudis tuæ, et enárrem univérsa mirábilia tua.

**POSTCOMMUNIO.** - Caeléstis doni benedictióne percépta: súpplices te, Deus omnípotens, deprecámur; ut hoc idem nobis et sacraménti causa sit, et salútis. Per Dóminum.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

**ORATIO.** Adésto supplicatiónibus nostris, omnípotens Deus: et, quibus fidúciam sperándæ pietátis indúlges; consuétæ misericórdiæ tribue benígnus effectum. Per Dóminum.

## THURSDAY IN PASSION WEEK

Station at S. Apollinaris'

## INTROITUS

(Dan. 3, 31)

**O**Mnia, quæ fecisti nobis, Dómine, in vero iudicio fecisti; quia peccávimus tibi, et mandátis tuis non obedívimus: sed da glóriam nómini tuo, et fac nobíscum secúndum multitudínem misericórdiæ tuæ. (Ps. 47, 2) Magnus Dóminus, et laudábilis nimis: in civitate Dei nostri in monte sancto ejus. *Omnia.*

Orémus. Flectámus genua. R. Leváte.

**ORATIO.** Præsta, quæsumus, omnípotens Deus: ut dignitas conditiónis humanæ per immoderántiam sauciáta, medicínalis parsimóniæ stúdio reformetur. Per Dóminum.

## INTROIT

(Dan. 3, 31)

**I**N all that thou hast done to us, Lord, thou hast but given us our deserts; we had sinned against thee, and disobeyed thy commandments: but now defend thy own honour, show in thy dealings with us that great mercy of thine. (Ps. 47, 2) The Lord is great, great honor is his due, here in the city where he, our God, dwells, here on his holy mountain. *In all that thou.*

Let us pray. Let us kneel. R. Arise.

**COLLECT.** Grant, we pray thee, almighty God, that the dignity of humankind, impaired as it is by self-indulgence, may be restored by the practice of wholesome self-denial: through our Lord.

*Additional Collects, p. 491.*

**Lectio Daniélis Prophætæ.** (Dan. 3, 25 et 34-45).

In diébus illis: Stans Azariás orávit sic: Dómine Deus: ne, quæsumus, tradas nos in perpétuum propter nomen tuum, et ne dissipes testaméntum tuum: neque áuferas misericórdiam tuam a nobis propter Abraham diléctum

Lesson from the Prophet Daniel. (Dan. 3, 25, 34-45).

At this time Azarias stood and prayed thus: For thy own honour, O Lord our God, we entreat thee not to abandon us eternally. Do not annul thy covenant and deprive us of thy mercy. Think of Abraham that was thy friend, of thy servant Isaac,



of Jacob whom thou didst set apart for thyself; the men to whom thou didst promise that thou wouldst increase their posterity, till it was countless as the stars in heaven, or the sand by the seashore. Whereas now, Lord, we are of all nations the most insignificant; all the world over, men see us humbled for our sins. In these days we are without prince or leader or prophet, we have no burnt-sacrifice, no victim, no offering; for us no incense burns, no first-fruits can be brought into thy presence and win thy favour. But oh, accept us still, hearts that are crushed, spirits bowed down by adversity; let this sacrifice of ours be so made before thee this day as to be acceptable in thy sight, no less than a burnt-sacrifice of rams and bullocks, no less than thousands of fattened lambs; surely those who trust in thee can never be disappointed. With all our hearts, now, we follow thy laws, we reverence thee, we long for thy presence; do not disappoint us, show that clemency, that abundant mercy of thine in thy dealings with us. Vindicate thy own honour by sending us miraculous deliverance. Theirs be the disappointment, who bear such ill will towards thy servants; thy omnipotence can frustrate their hopes, crush down their might, teach them that there is no other Lord, no other

tuum, et Isaac servum tuum, et Israel sanctum tuum: quibus locutus es, póllicens quod multiplicáres semen eórum sicut stellas cæli, et sicut arénam, quæ est in littore maris: quia, Dómine, imminúti sumus plus quam omnes gentes, sumúsque húmiles in univérsta terra hódie propter peccáta nostra. Et non est in témpore hoc princeps, et dux, et prophéta, neque holocáustum, neque sacrificium, neque oblátio, neque incénsum, neque locus primitiárum coram te, ut possimus inveníre misericórdiam tuam: sed in ánimo contríto, et spíritu humilitátis suscipiámur. Sicut in holocáusto aríetum, et taurórum, et sicut in millibus agnórum pínguium: sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi: quóniam non est confúsio confidéntibus in te. Et nunc séquimur te in toto corde, et timémus te, et quærimus fáciem tuam. Ne confúndas nos: sed fac nobíscum juxta mansuetúdinem tuam, et secúndum multitudínem misericórdiæ tuæ. Et érue nos in mirabílibus tuis, et da glóriam nómini tuo, Dómine: et confundántur omnes, qui osténdunt servis tuis mala, confundántur in omni poténtia tua:

et robur eórum conteràtur: et sciant, quia tu es Dóminus Deus solus, et gloriósus super orbem terrárum.

GRADUALE. (Ps. 95, 8-9) Tóllite hóstias, et introíte in átria ejus: adoráte Dóminum in aula sancta ejus. V. (Ps. 28, 9) Revelávit Dóminus condénsa: et in templo ejus omnes dicent glóriam. *Tóllite.*

✠ Sequéntia sancti Evangelíi secúndum Lucam. (Luc. 7, 36-50).

In illo témpore: Rogábat Jesum quidam de pharisæis, ut manducáret cum illo. Et ingrèssus domum pharisæi, discúbuit. Et ecce múlter, quæ erat in civitáte peccátrix, ut cognóvit, quod accubuisset in domo pharisæi, áttulit alabástrum unguénti: et stans retro secus pedes ejus, lácrimis cœpit rigáre pedes ejus, et capillis cápitis sui tergébat, et osculabátur pedes ejus, et unguénto ungébat. Videns autem pharisæus, qui vocáverat eum, ait intra se, dicens: Hic si esset prophéta, sciret útique, quæ et qualis est múlter, quæ tangit eum: quia peccátrix est. Et respóndens Jesus, dixit ad illum: Simon, hábeo tibi áliquíd dícere. At ille ait: Ma-

God but thou, our Lord God, whose glory fills the earth.

GRADUAL. (Ps. 95, 8-9) Bring sacrifice, come into his courts, worship the Lord in his holy temple. V. (Ps. 28, 9) The Lord strips the deep forest bare: in his sanctuary there is no sound but tells of his glory. *Bring sacrifice.*

✠ Continuation of the Holy Gospel according to S. Luke. (Luke 7, 36-50).

At this time: One of the Pharisees invited Jesus to a meal; so he went into the Pharisee's house and took his place at table. And there was then a sinful woman in the city, who, hearing that he was at table in the Pharisee's house, brought a pot of ointment with her, and took her place behind him at his feet, weeping; then she began washing his feet with her tears, and drying them with her hair, kissing his feet, and anointing them with the ointment. His host, the Pharisee, saw it, and thought to himself, If this man were a prophet, he would know who this woman is that is touching him, and what kind of woman, a sinner. But Jesus answered him thus, Simon, I have a word for thy hearing. Tell it me, Master, he said. There

was a creditor who had two debtors; one owed him five hundred pieces of silver, the other fifty; they had no means of paying him, and he gave them both their discharge. And now tell me, which of them loves him the more? I suppose, Simon answered, that it is the one who had the greater debt discharged.

And he said, Thou hast judged rightly. Then he turned towards the woman, and said to Simon, Dost thou see this woman? I came into thy house, and thou gavest me no water for my feet; she has washed my feet with her tears, and wiped them with her hair. Thou gavest me no kiss of greeting; she has never ceased to kiss my feet since I entered; thou didst not pour oil on my head; she has anointed my feet, and with ointment. And so, I tell thee, if great sins have been forgiven her, she has also greatly loved. He loves little, who has little forgiven him. Then he said to her, Thy sins are forgiven. And his fellow guests thereupon thought to themselves, Who is this, that he even forgives sins? But he told the woman, Thy faith has saved thee; go in peace.

OFFERTORY. (*Ps. 136, 1*)  
We sat down by the streams of Babylon, and wept there, remembering thee, Sion.

gister, dic. Duo debitores erant cuīdam fœneratōri: unus debēbat denārios quingētos, et alius quinquaginta. Non habentibus illis unde redderent, donavit utrisque. Quis ergo eum plus diligit? Respōndens Simon, dixit: Æstimo quia is, cui plus donavit. At ille dixit ei: Recte judicasti. Et conversus ad mulierem, dixit Simōni: Vides hanc mulierem? Intrāvi in domum tuam, aquam pēdibus meis non dedisti: hæc autem lacrimis rigavit pedes meos, et capillis suis tersit. Osculum mihi non dedisti: hæc autem, ex quo intrāvit, non cessavit osculāri pedes meos. Oleo caput meum non unxisti: hæc autem unguēto unxit pedes meos. Propter quod dico tibi: Remittuntur ei peccāta multa, quoniam dilēxit multum. Cui autem minus dimittitur, minus diligit. Dixit autem ad illam: Remittuntur tibi peccāta. Et cœperunt, qui simul accumbēbant, dicere intra se: Quis est hic, qui etiam peccāta dimittit? Dixit autem ad mulierem: Fides tua te salvam fecit: vade in pace.

OFFERTORIUM. (*Ps. 136, 1*) Super flūmina Babilōnis illic sēdimus, et flēvimus: dum recordāremur tui, Sion.

**SECRETA.** Dómine Deus noster, qui in his pótius creatúris, quas ad fragilitátis nostræ subsidium condidísti, tuo quoque nómini múnera iussisti dicánda constitúi: tríbe, quæsumus; ut et vitæ nobis præsentis auxili-um, et æternitátis efficiant sacraméntum. Per Dóminum.

**SECRET.** O Lord our God, who hast commanded and preferred that these material things, created by thee for the support of our frail nature, should also be dedicated as offerings to thy name, grant that they may not only help us in this present life, but prove a pledge of immortality: through our Lord.

*Additional Secrets, p. 491; Preface of the Cross, p. 522.*

**COMMUNIO.** (Ps. 118, 49-50) Meménto verbi tui servo tuo, Dómine, in quo mihi spem dedísti: hæc me consoláta est in humilitáte mea.

**COMMUNION.** (Ps. 118, 49-50) Do not go back on the word thou hast pledged to thy servant, Lord, there lies all my hope. This is my comfort in my affliction.

**POSTCOMMUNIO.** - Quod ore sumpsimus, Dómine, pura mente capiamus: et de múnere temporáli, fiat nobis remédium sempiternum. Per Dóminum.

**POSTCOMMUNION.** - That which our mouths have taken, Lord, may we possess in purity of mind, and may the gift of the moment become for us an everlasting remedy: through our Lord.

*Additional Postcommunions, p. 492.*

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

*Over the people:* Let us pray. Bow down your heads before God.

**ORATIO.** Esto, quæsumus, Dómine, propítius plebi tuæ: ut, quæ tibi non placent, respuéntes; tuórum pótius repleántur delectatióibus mandatórum. Per Dóminum.

**PRAYER.** Be merciful to thy people, Lord, we pray thee. May they reject those things which are displeasing to thee, and delight the more wholeheartedly in thy commandments: through our Lord.

## FRIDAY IN PASSION WEEK

Station at S. Stephen's on the Coelian Hill

## INTROIT

(Ps. 30, 10, 16, 18)

**L**ord, have compassion on my distress; save me from the enemy's power, save me from my pursuers: Lord, do not let me plead in vain! (Ps. *ibid.*, 2) To thee, Lord, I look for refuge, never let me be ashamed of my trust: in thy faithful care deliver me. *Lord, have compassion.*

Let us pray. Let us kneel.  
R. Arise.

**COLLECT.** Mercifully pour thy grace into our hearts, we pray thee, Lord, enabling us to keep our sins in check by voluntary penance, and to endure temporary suffering rather than be sentenced to eternal punishment: through our Lord.

## INTROITUS

(Ps. 30, 10, 16 et 18)

**M**iserere mihi, Dómine, quóniam tribulor: libera me, et éripe me de mánibus inimicórum meórum, et a persecúentibus me: Dómine, non confúndar, quóniam invocávi te. (Ps. *ibid.*, 2) In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua libera me. *Miserere mihi.*

Orémus. Flectámus génuá. R. Leváte.

**ORATIO.** Córdibus nostris, quæsumus, Dómine, grátiam tuam benígnus infúnde: ut peccáta nostra castigatióne voluntária cohibéntes, temporáliter pótius macerémur, quam supplíciis deputémur ætérnis. Per Dóminum.

*Additional Collects, p. 491.*

Lesson from the Prophet Jeremias. (Jer. 17, 13-18).

At this time Jeremias said: The men who forsake thee, Lord, will be frustrated of their hopes, the men who swerve from thy paths will be names written in sand; have they not forsaken that Lord who is the fountain of living water? If I am to be

Léctio Jeremíæ Prophétæ. (Jerem. 17, 13-18).

In diébus illis: Dixit Jeremías: Dómine; omnes qui te derelínquunt, confundéntur: recedéntes a te, in terra scribéntur: quóniam dereliquerunt venam aquárum vivéntium Dóminum. Sana me, Dómine, et sanábor: salvum

me fac, et salvus ero:  
quóniam laus mea tu es.

Ecce ipsi dicunt ad me:  
Ubi est verbum Dómini?  
Véniat. Et ego non sum  
turbátus, te pastórem se-  
quens: et diem hóminis  
non desiderávi, tu scis.

Quod egréssum est de lá-  
biis meis, rectum in con-  
spéctu tuo fuit. Non sis  
tu mihi formídini, spes  
mea tu in die afflictiónis.

Confundántur, qui me  
persequúntur, et non con-  
fúndar ego: páveant illi,  
et non páveam ego. Induc  
super eos diem afflictión-  
is, et dúplici contritióne  
cóntere eos.

GRADUALE. (Ps. 34,  
20 et 22) Pacífice loque-  
bántur mihi inimíci mei:  
et in ira molésti erant mi-  
hi. V. Vidísti, Dómine  
Deus meus, ne síleas: ne  
discédas a me.

healed, it is thou, Lord, that  
must heal me; if I am to find  
deliverance, it is thou must  
deliver me; thou art all my  
boast. What has become of  
the Lord's threat? (so men  
taunt me); we are waiting to  
see it accomplished! But this  
was no hasty word of mine,  
I did but follow thy guidance;  
it was no wish of mine that  
calamity should befall man-  
kind; no word I uttered but  
had the warrant of thy scru-  
tiny. Not for me thy terrors;  
the day of affliction is com-  
ing, but I shall find refuge  
in thee. They must be a-  
bashed, and I vindicated, they  
must cower, while I stand  
confident. It is on them the  
day of affliction will fall; re-  
ward them, then, with two-  
fold hurt for the hurt they  
did.

GRADUAL. (Ps. 34, 20,  
22) My enemies talked to  
me peaceably enough, yet all  
the while they were plotting  
against me. V. Lord, thou hast  
seen it, do not pass it by in  
silence: do not abandon me.

*Tract Dómine, non secúndum, p. 305.*

✠ Sequéntia sancti Evan-  
gélíi secúndum Joán-  
nem. (Joann. 11, 47-54).

In illo témpore: Col-  
legérunt pontífices et  
pharisæi concílium advér-  
sus Jesum, et dicébant:

Quid fácimus, quia hic  
homo multa signa facit?

✠ Continuation of the Holy  
Gospel according to S.  
John. (John 11, 47-54).

At this time: The chief  
priests and Pharisees sum-  
moned a council; What are  
we about? they said. This man  
is performing many miracles,  
and if we leave him to his  
own devices, he will find

credit everywhere. Then the Romans will come, and make an end of our city and our race. And one of them, Caiphas, who held the high priesthood in that year, said to them, You have no perception at all; you do not reflect that it is best for us if one man is put to death for the sake of the people, to save a whole nation from destruction. It was not of his own impulse that he said this; holding the high priesthood as he did in that year, he was able to prophesy that Jesus was to die for the sake of the nation; and not only for that nation's sake, but so as to bring together into one all God's children, scattered far and wide. From that day forward, then, they plotted his death; and Jesus no longer went about openly among the Jews, but retired to a city called Ephrem, in the country which borders on the desert, and waited there with his disciples.

**OFFERTORY.** (*Ps. 118, 12, 121, 42*) Blessed art thou, O Lord, teach me to know thy will: put me not in the power of the arrogant who wrong me; and I shall make answer to those who taunt me.

**SECRET.** God of mercy, give us grace always to serve thy altars worthily, and to be saved by the sacrifice we constantly take part in there: through our Lord.

Si dimittimus eum sic, omnes credent in eum: et venient Romani, et tollent nostrum locum, et gentem. Unus autem ex ipsis, Caïphas nómine, cum esset pöntifex anni illius, dixit eis: Vos nescitis quidquam, nec cogitatis quia expedit vobis, ut unus moriatur homo pro populo, et non tota gens pereat. Hoc autem a semetipso non dixit: sed cum esset pöntifex anni illius, prophetavit, quod Jesus moriturus erat pro gente, et non tantum pro gente, sed ut filios Dei, qui erant dispersi, congregaret in unum. Ab illo ergo die cogitaverunt, ut interficerent eum. Jesus ergo jam non in palam ambulabat apud Judæos: sed abiit in regiónem juxta désertum, in civitatem, quæ dicitur Ephrem, et ibi morabatur cum discipulis suis.

**OFFERTORIUM.** (*Ps. 118, 12, 121 et 42*) Benedictus es, Dómine, doce me justificatiónes tuas: et non tradas calumniántibus me supérbis: et respondebo exprobrántibus mihi verbum.

**SECRETA.** Præsta nobis, miséricors Deus: ut digne tuis servíre semper altáribus mereámur; et eórum perpétua participatióne salvári. Per Dóminum.

*Additional Secrets*, p. 491; *Preface of the Cross*, p. 522.

COMMUNIO. (Ps. 26, 12) Ne tradideris me, Dómine, in ánimas persecúentium me: quóniam insurrexérunt in me testes iníqui, et mentita est iníquitas sibi.

POSTCOMMUNIO. - Sumpti sacrificii, Dómine, perpétua nos tuítio non derelínquat: et nóxia semper a nobis cuncta depéllat. Per Dóminum.

COMMUNION. (Ps. 26, 12) Do not, Lord, give me over to the will of my oppressors: when false witnesses stand up to accuse me, with malice self-betrayed.

POSTCOMMUNION. - Lord, may the protection of the sacrifice in which we have taken part remain with us always, and drive away all harm: through our Lord.

*Additional Postcommunions*, p. 492.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

ORATIO. Concéde, quæsumus, omnipotens Deus: ut, qui protectiõnis tuæ grátiam quærimus, liberáti a malis ómnibus, secúra tibi mente serviámus. Per Dóminum.

*Over the people:* Let us pray. Bow down your heads before God.

PRAYER. Grant, we beseech thee, almighty God, that we who seek the favour of thy protection may be delivered from all evils and serve thee with untroubled minds: through our Lord.

## SATURDAY IN PASSION WEEK

Station at S. John before the Latin Gate

### INTROITUS

(Ps. 30, 10, 16 et 18)

**M**iserere mihi, Dómine, quóniam tribulor: libera me, et éripe me de mánibus inimicórum meórum, et a persecúentibus me: Dómine, non confúndar, quóniam invocávi te. (Ps. *ibid.*, 2) In te, Dómine, sperávi,

### INTROIT

(Ps. 30, 10, 16, 18)

**L**ord, have compassion on my distress; save me from the enemy's power, save me from my pursuers: Lord, do not let me plead in vain!

(Ps. *ibid.*, 2) To thee, Lord, I look for refuge, never let me be ashamed of my trust:



in thy faithful care deliver me. *Lord, have compassion.*

Let us pray. Let us kneel.  
R. Arise.

COLLECT. Grant us, Lord, we pray thee, the grace to carry out with perfect observance the service thou hast commanded, so that, abstaining from material food, we may please thee by the holiness of our lives: through our Lord.

non confundar in ætérnum: in justítia tua libera me. *Miserére mihi.*

Orémus. Flectámus génuā. R. Leváte.

ORATIO. Da nobis, quæsumus, Dómine, observántiam legítima devotíone perféctam: ut, cum refrénatíone carnális alimóniæ, sancta tibi conversatíone placeámus. Per Dóminum.

*Additional Collects, p. 491.*

Lesson from the Prophet Jeremias. (*Jer. 18, 18-23*).

At this time: The Jews, in their malice, summoned a conclave, to plot against their innocent victim. What! they said, would he have us believe that we need no more priests to expound the law, no more wise men to counsel us, no more prophets to say their word? They thought to compass his death by their whisperings; they would pay heed no longer to any of his warnings. Lord, give me audience; listen to these pratings of my enemies. Must they make such a return for my good will, laying a snare to take my life? Bethink thee, how I have ever stood up before thee to plead for them, to avert thy anger from them. Henceforth leave their children to famish, or give them up to butchery; may their wives be childless widows,

Léctio Jeremíæ Prophætæ. (*Jerem. 18, 18-23*).

In diébus illis: Dixérunt impíi Judæi ad ínvicem: Veníte, et cogitémus contra justum cogitatíones: non enim peribit lex a sacerdoté, neque consílium a sapiénite, nec sermo a prophéta: veníte, et percutiámus eum língua, et non attendámus ad univérsum sermónem ejus. Atténde, Dómine, ad me, et audi vocem adversariórū meórum. Numquid rédditur pro bono malum, quia fodérunt fóveam ánimæ meæ? Recórdáre, quod stéterim in conspéctu tuo, ut lóquerer pro eis bonum, et avérterem indignatíonem tuam ab eis. Proptérea da filios eórum in famem, et deduc eos in manus gládií: fiant uxóres eórum absque líberis, et víduæ:

et viri eárum interficiántur morte: júvenes eórum confodiántur gládio in prælio. Audiátur clamor de dómibus eórum: addúces enim super eos latrónem repénite: quia fodérunt fóveam, ut cáperent me, et láqueos abscondérunt pédibus meis. Tu autem, Dómine, scis omne consílium eórum advérsus me in mortem: ne propitiéris iniquitáti eórum, et peccátum eórum a fácie tua non deleátur. Fiant corruéntes in conspéctu tuo, in témpore furóris tui abútere eis.

GRADUALE. (*Ps. 34, 20 et 22*) Pacífice loquebántur mihi inimíci mei: et in ira molésti erant mihi. *ŷ.* Vidísti, Dómine Deus meus, ne síleas: ne discédas a me. *Pacífice.*

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann. 17, 1-11*).

In illo témpore: Sublevátis Jesus óculis in cælum, dixit: Pater, venit hora, clarífica Fílium tuum, ut Fílius tuus claríficet te. Sicut dedísti ei potestátem omnis carnis, ut omne, quod dedísti ei, det eis vitam ætérnam. Hæc est autem vita ætérna: ut cognóscant te, solum Deum verum, et quem misísti Jesum Christum. Ego te clarificávi super ter-

their grown men die of pestilence, their young men by the sword-thrust in battle; let their homes ring with lamentation, a prey to the sudden onslaught of robbers! Cunning the snare, deep the pit they have dug to entrap me, but there is no hiding from thee, Lord, the designs they have on my life. Do not forgive their malice, keep their guilt ever in thy sight; cast them down to earth at thy presence, and in thy anger make an end of them.

GRADUAL. (*Ps. 34, 20, 22*) My enemies talked to me peaceably enough, yet all the while they were plotting harm against me. *ŷ.* Lord, thou hast seen it, do not pass it by in silence: do not abandon me. *My enemies.*

✠ Continuation of the Holy Gospel according to S. John. (*John 17, 1-11*).

At this time: Jesus, lifting up his eyes to heaven, said: Father, the time has come; give glory now to thy Son, that the Son may give the glory to thee. Thou hast put him in authority over all mankind, to bring eternal life to all those thou hast entrusted to him. Eternal life is knowing thee, who art the only true God, and Jesus Christ, whom thou hast sent. I have exalted thy glory on earth, by

achieving the task which thou gavest me to do; now, Father, do thou exalt me at thy own side, in that glory which I had with thee before the world began. I have made thy name known to the men whom thou hast entrusted to me, chosen out of the world. They belonged to thee, and have become mine through thy gift, and they have kept true to thy word. Now they have learned to recognize all the gifts thou gavest me as coming from thee; I have given them the message which thou gavest to me, and they, receiving it, recognized it for truth that I came from thee, and found faith to believe that it was thou who didst send me. It is for these I pray; I am not praying for the world, but for those whom thou hast entrusted to me; they belong to thee, as all I have is thine, and all thou hast is mine; and in them my glory is achieved. I am remaining in the world no longer, but they remain in the world, while I am on my way to thee.

OFFERTORY. (*Ps. 118, 12, 121, 42*) Blessed art thou, O Lord, teach me to know thy will: put me not in the power of the arrogant who wrong me: and I shall make answer to those who taunt me.

SECRET. Lord, we beseech thee to have mercy and release from all guilt and

ram: opus consummávi, quod dedísti mihi ut fáciám: et nunc clarífica me tu, Pater, apud temetípsum, claritáte, quam hábui priúsqvam mundus esset, apud te. Manifestávi nomen tuum homínibus, quos dedísti mihi de mundo. Tui erant, et mihi eos dedísti: et sermónem tuum servavérunt.

Nunc cognovérunt quia ómnia, quæ dedísti mihi, abs te sunt: quia verba, quæ dedísti mihi, dedi eis: et ipsi accepérunt, et cognovérunt vere quia a te exívi, et credidérunt quia tu me misísti. Ego pro eis rogo: non pro mundo rogo, sed pro his, quos dedísti mihi: quia tui sunt: et mea ómnia tua sunt, et tua mea sunt, et clarificátus sum in eis. Et jam non sum in mundo, et hi in mundo sunt, et ego ad te vénio.

OFFERTORIUM. (*Ps. 118, 12, 121 et 42*) Benedíctus es, Dómine, doce me justificatiónes tuas: et non tradas calumniántibus me supérbis: et respondébo exprobrántibus mihi verbum.

SECRETA. A cunctis nos, quæsumus, Dómine, reátibus et periculis pro-

pitiátus absólve: quos tanti mystérii tribuis esse consórtes. Per Dóminum.

peril us whom thou permittest to have part in this great sacramental rite: through our Lord.

*Additional Secrets, p. 491; Preface of the Cross, p. 522.*

COMMUNIO. (Ps. 26, 12) Ne tradideris me, Dómine, in ánimas persecúentium me: quóniam insurrexérunt in me testes iníqui, et mentíta est iníquitas sibi.

COMMUNION. (Ps. 26, 12) Do not, Lord, give me over to the will of my oppressors: when false witnesses stand up to accuse me, with malice self-betrayed.

POSTCOMMUNIO. - Divíni múnere largitáte satiáti, quæsumus, Dómine Deus noster: ut hujus semper participatióne vivámus. Per Dóminum.

POSTCOMMUNION. - Filled with the abundance of thy divine gift, we pray thee, Lord our God, that it may be our bread of life for evermore: through our Lord.

*Additional Postcommunions, p. 492.*

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

*Over the people:* Let us pray. Bow down your heads before God.

ORATIO. Consérva, Dómine, pópulum tuum: et ab ómnibus, quæ merétur, advérsis redde securum; ut devóta tibi mente desérviat. Per Dóminum.

PRAYER. Protect thy people, Lord, and keep them safe from all the punishments they merit, so that they may serve thee with loving hearts: through our Lord.



## PALM SUNDAY

Sunday of the First Class

### THE BLESSING OF THE PALMS

*The celebrant, in white cope, with attendant ministers vested also in white, goes to the Epistle side of the altar, where branches of olive, palm, or other trees, have been placed. The celebrant says:*

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

℣. Blessed be the name of the Lord. ℟. From henceforth now and for ever.

℣. The Lord be with you. ℟. And with thy spirit.

Let us pray. *Prayer*

God who mendest what is shattered, and preservest what thou hast mended: who didst bless the throng that met Jesus with branches in their hands: bless too these branches of palm and olive, which thy servants receive in faith to the honour of thy name: so that in any place where they are brought, thy blessing may follow. May all hostile influence be driven away,

℣. Adjutórium nostrum in nómine Dómini. ℟. Qui fecit cælum et terram.

℣. Sit nomen Dómini benedíctum. ℟. Ex hoc nunc, et usque in sæculum.

℣. Dóminus vobiscum. ℟. Et cum spíritu tuo.

Orémus. *Oratio*

Deus, qui dispérsa cóngregas, et congregáta cónservas: qui pópulis óbviám Jesu ramos palmárum portántibus benedixísti: béne ☩ dic étiam hos ramos palmárum et olivárum, quos tui fámulí ad glóriám nóminis tui fidéliter suscípiunt; ut in quocúmque loco fúerint introducti, béne ☩ díctio tua subsequátur: et om-

ni advérſa valetúđine fugáta, dēxtera tua próteġat, quos redēmit Jeſus Chriſtus Fílius tuus Dóminus noſter: Qui tecum vivit et regnat in ſaecula ſaeculórum. *ſ.* Amen.

and may thy right hand protect thoſe who have been redeemed by our Lord, Jeſus Chriſt, thy Son: who liveth and reigneth with thee for ever and ever. *ſ.* Amen.

*Then the celebrant puts incenſe into the thurible. He ſprinkles the palms thrice with holy water, and incenſes them thrice. He continues:*

Orémus.

Oratio

Deus, qui per olivæ raram, pacem terris columbam nuntiáre juſſiſti: præſta, quæſumus; ut hoſ olivæ, aliarúmque árborum ramos, cæleſti bene *ſ.* dictióne ſanctífices: ut cuncto pópulo tuo proficiant ad ſalútem. Per Chriſtum Dóminum noſtrum. *ſ.* Amen.

Let us pray.

Prayer

God, who didſt command the dove to proclaim peace on earth by an olive-branch; grant, we pray thee, that theſe branches of olive and other trees may be hallowed by thy heavenly bleſſing, *ſ.* and ſo may further the ſalvation of all thy people: through Chriſt our Lord. *ſ.* Amen.

## DISTRIBUTION OF THE PALMS

*When the bleſſing is finiſhed, the celebrant goes to the center of the altar and receives a bleſſed palm from the firſt cantor, who, kneeling, preſents it to the celebrant, kiſſing firſt the palm and then the celebrant's hand. The cantor now intones the Antiphon Púeri Hebræórum. The celebrant proceeds to diſtribute the palms, beginning with the clergy, who approach in the order of their rank, and then to the laity. Each one, as he receives the palm, kneels and kiſſes firſt the celebrant's hand and then the palm itſelf. Meanwhile the choir ſings the following Antiphons.*

ANTIPHONA. Púeri Hebræórum tolléntes ramos olivárum, obviáverunt Dómino, clamántes, et dicéntes: Hoſánna in excéſiſ.

ANTIPHON. The Jewiſh children bearing olive-branches went forth to meet the Lord, crying out, and ſaying, Hoſanna in high heaven.

**ANOTHER ANTIPHON.** The Jewish children spread their garments in the road, and cried out, saying, Hosanna to the Son of David; blessed is he who is coming in the name of the Lord.

**ALIA ANTIPHONA.** Pueri Hebræorum vestimenta prosternébant in via, et clamábant dicéntes: Hosánna Filio David: benedíctus, qui venit in nómine Dómini.

*If these antiphons are not enough, they are repeated until the end of the distribution.*

### PROCESSION WITH PALMS

*Then follows the procession with four Stations or Pauses, at each of which one of the following Antiphons is sung. In this procession the Cross is borne uncovered, and each person carries blessed palm in his hand.*

**FIRST STATION: ANTIPHON.** The crowd goes out to meet the Redeemer with flowers and palms, and pays the homage due to a triumphant conqueror; the nations proclaim the Son of God; and their voices rend the skies in praise of Christ: Hosanna.

**SECOND STATION: R.** (*John 11, 47-48*) The chief priests and Pharisees summoned a council. What are we about? they said, this man is performing many miracles, and if we leave him to his own devices, he will find credit everywhere. Then the Romans will come and make an end of our city and our race.

**THIRD STATION: V.** (*John 11, 49-50, 53*) One of them, Caïphas, who held the high priesthood in that year, said to them in prophecy, It

**IN PRIMA STATIONE: ANTIPHONA.** Occurrunt turbæ cum flóribus et palmis Redemptóri óbviám: et victóri triumphánti digna dant obséquia: Fílium Dei ore gentes prædicant: et in laudes Christi voces tonant per núbila: Hosánna.

**IN SECUNDA STATIONE: R.** (*Joann. 11, 47-48*) Collegérunt pontífices et pharisæi concílium, et dicébant: Quid fácimus, quia hic homo multa signa facit? Si dimíttimus eum sic, omnes credent in eum: et vénient Románi, et tollent nostrum locum, et gentem.

**IN TERTIA STATIONE: V.** (*Joann. 11, 49-50 et 53*) Unus autem ex ipsis, Cáiphas nómine, cum esset póntifex anni

illius, prophetávit dicens: Expedit vobis, ut unus moriátur homo pro pópulo, et non tota gens péreát. Ab illo ergo die cogitavérunt ut interficerent eum, dicétes:

IN QUARTA STATIONE: *℟.* (*Joann. II, 47-48*) Quid fácimus, quia hic homo multa signa facit? Si dimittimus eum sic, omnes credent in eum: et vénient Románi, et tollent nostrum locum, et gentem.

is best for us if one man is put to death for the sake of the people, to save a whole nation from destruction. From that day forward, then, they plotted his death, saying:

FOURTH STATION: *℟.* (*John II, 47-48*) What are we about? they said, this man is performing many miracles, and if we leave him to his own devices, he will find credit everywhere. Then the Romans will come and make an end of our city and our race.

*The Antiphon Ave, Rex noster is now sung. The celebrant sings the word Ave as he genuflects towards the Cross, and rises immediately. The Choir and all others present then genuflect towards the Cross, singing Rex Noster, and rising immediately. The celebrant again sings Ave, but in a higher key, and genuflects as before. The Choir sings Rex noster in the same key and all genuflect. This is done a third time, with the celebrant intoning the Antiphon in a still higher key; and then the entire Antiphon is sung as the procession moves to the door of the church.*

ANTIPHONA. Ave, Rex noster, Fili David, Redemptor mundi: quem prophétæ prædixerunt Salvatorem Deum Israel esse venturum. Te enim ad salutarem victimam Pater misit in mundum: quem exspectabant omnes Sancti ab origine mundi, et nunc: Hosanna Filio David: benedictus qui venit in nomine Domini: Hosanna in excelsis.

ANTIPHON. Hail, our king, the son of David, redeemer of the world, whom the prophets foretold as the saviour to come to the house of Israel. For the Father sent thee into the world as a victim of salvation, whom all the saints from the beginning of the world did look for. And now, Hosanna to the Son of David: blessed is he that cometh in the name of the Lord: Hosanna in high heaven.



*When the procession arrives at the door of the Church, the celebrant puts incense into the thurible; and the deacon, after receiving the blessing from the celebrant, sings the following Gospel, as he stands before the Cross. He sings the Dóminus vobíscum, etc. and incenses the book as he would in a High Mass. At the end of the Gospel, the subdeacon carries the book to the celebrant, who kisses it, and is then himself incensed by the deacon.*

✠ Continuation of the Holy Gospel according to S. Matthew. (Matt. 21, 1-9).

At this time: When Jesus was near Jerusalem, and had reached Bethphage, which is close to mount Olivet, he sent two of his disciples on an errand; Go into the village that faces you, he told them, and the first thing you will find there will be a she-ass tethered, and a foal at her side; untie them and bring them to me. And if anyone speaks to you about it, tell him, The Lord has need of them, and he will let you have them without more ado. All this was so ordained, to fulfil the word spoken by the prophet: Tell the daughter of Sion, behold, thy king is coming to thee, humbly, riding on an ass, on a colt whose mother has borne the yoke. The disciples went and did as Jesus told them; they brought the she-ass and its colt, and saddled them with their garments, and bade Jesus mount. Most of the multitude spread their garments along the way, while others strewed the way with branches

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (Matth. 21, 1-9).

In illo témpore: Cum appropinquáset Jesus Jerosólymis, et venísset Béthphage ad montem Olivéti: tunc misit duos discípulos, dicens eis: Ite in castéllum, quod contra vos est, et statim inveniétis ásinam alligátam, et pullum cum ea: sólvite, et addúcite mihi: et si quis vobis áliquíd dixerit, dícite, quia Dóminus his opus habet, et conféstim dimíttet eos. Hoc autem totum factum est, ut adimplerétur quod dictum est per Prophétam, dicéntem: Dícite filíæ Sion: Ecce rex tuus venit tibi mansuétus, sedens super ásinam et pullum, filium subjugális. Eúntes autem discípuli, fecérunt sicut præcépit illis Jesus. Et adduxérunt ásinam, et pullum: et imposuérunt super eos vestiménta sua, et eum désuper sedére fecérunt. Plúrima autem turba stravérunt vestiménta sua in via: álíi autem

cædébant ramos de arbó-  
ribus, et sternébant in via:  
turbæ autem, quæ præce-  
débant, et quæ sequebân-  
tur, clamábant, dicéntes:  
Hosánna filio David: be-  
nedíctus, qui venit in nó-  
mine Dómini.

cut down from the trees. And  
the multitudes that went be-  
fore him and that followed  
after him cried aloud, Hosan-  
na for the son of David,  
blessed is he who comes in  
the name of the Lord.

*While the Gospel is being sung, two cantors enter the church, and, shutting the door, stand with their faces towards the procession, and sing the first stanza of the Glória, laus, et honor. Those outside the church repeat the stanza. Then those within sing the verses following; to which those outside, after every stanza, answer: Glória, etc.*

Glória, laus, et honor  
tibi sit, Rex Christe Re-  
demptor:

Cui puerile decus prom-  
psit Hosánna pium.  
℟. *Glória, laus.*

Israel es tu Rex, Davídus  
et ínclýta proles:  
Nómine qui in Dómini,  
Rex benedícte venis.  
℟. *Glória, laus.*

Cœtus in excélsis te lau-  
dat cælicus omnis,  
Et mortális homo, et cun-  
cta créata simul.  
℟. *Glória, laus.*

Plebs Hebræa tibi cum  
palmis óbviā venit:

Cum prece, voto, et hym-  
nis, ádsumus ecce tibi.  
℟. *Glória, laus.*

All glory, praise and hon-  
our, to thee Redeemer, King,

To whom the lips of children  
made glad hosannas ring.  
℟. All glory.

Thou art the king of Israel,  
thou David's famous Son,  
Who in the Lord's name  
comest, the King and bless-  
ed one. ℟. All glory.

Each company of angels  
hymns thy praise on high,  
And mortal man and all  
things created make reply.  
℟. All glory.

The people of the Hebrews  
with palms to meet thee  
went:

Our praise and prayer and  
anthems before thee we  
present. ℟. All glory.

*Then the crossbearer knocks at the door with the shaft of the Cross. The door is opened by the two cantors within and the procession enters the church, singing the following Responsory, which is intoned by the celebrant:*

℟. As the Lord was entering the holy city, the Jewish children, proclaiming the resurrection of life and carrying palm-branches, cried: Hosanna in high heaven. √. When the people heard that Jesus was coming to Jerusalem, they went out to meet him. Carrying palm-branches, they kept crying out: Hosanna in high heaven.

℟. Ingrediénte Dómino in sanctam civitátem, Hebræórum púeri resurrectionem vitæ pronuntiántes, \* Cum ramis palmárum: Hosánna, clamábant, in excélsis. √. Cum audísset pópulus, quia venit Jesus Jerosólymam, exiérunt óbviám ei. Cum ramis palmárum: Hosánna, clamábant, in excélsis.

*When the procession arrives at the altar, the following is sung:*

√. Deliver me from my enemies, O my God. ℟. And rescue me from their assaults.

√. Eripe me de inimicis meis, Deus meus. ℟. Et ab insurgéntibus in me líbera me.

Let us pray. *Prayer*

Orémus. *Oratio*

Almighty, everlasting God, by whose ordinance our Saviour took flesh and suffered a crucifixion to give mankind a pattern of humility, grant us this boon, that, with the lesson of his endurance before us, we may be found worthy to have fellowship in his resurrection: through the same Christ our Lord. ℟. Amen.

Omnípotens sempitérne Deus, qui humáno géneri ad imitándum humilitátis exémpulum, Salvatórem nostrum carnem súmeré, et crucem subíre fecísti: concéde propítius; ut et patiéntiæ ipsíus habére documénta, et resurrectionis consórtia mereámur. Per eúndem Christum Dóminum nostrum. ℟. Amen.

*The celebrant and his ministers return to the sacristy, and having removed the white vestments, put on purple ones for the Mass.*

## THE MASS

Station at S. John Lateran

### INTROIT

(Ps. 21, 20, 22)

**L**ord, do not stand at a distance, if thou wouldst aid me; look to my defence:

### INTROITUS

(Ps. 21, 20 et 22)

**D**omine, ne longe fácias auxiliúm tuum a me, ad defensiónem

meam áspice: libera me de ore leónis, et a córnibus unicórnium humilitátem meam. (*Ps. ibid., 2*) Deus, Deus meus, respice in me: quare me dereliquísti? longe a salúte mea verba delictórum meórum. *Dómine, ne longe.*

ORATIO. Omnípotens sempitérne Deus, qui humano géneri ad imitándum humilitátis exemplum, Salvatórem nostrum carnem súmeré, et crucem subíre fecísti: concéde propítius; ut et patiéntiæ ipsius habére documénta, et resurrectionis consórtia mereámur. Per eúmdem Dóminum.

rescue me from the very mouth of the lion, the very horns of the wild oxen that have brought me thus low. (*Ps. ibid., 2*) My God, my God, look upon me; why hast thou forsaken me? Why cannot my sinful words reach thee, who art my salvation? *Lord, do not stand.*

COLLECT. Almighty, everlasting God, by whose ordinance our Saviour took flesh and suffered crucifixion to give mankind a pattern of humility, grant us this boon, that with the lesson of his endurance before us, we may be found worthy to have fellowship in his resurrection: through the same.

*No other Collect is said.*

Léctio Epístolæ beáti Pauli Apóstoli ad Philipénses. (*Philipp. 2, 5-11*).

Fratres: Hoc sentíte in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapínam arbitrátus est esse se æquálem Deo: sed semetípsum exinanívit formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum: et donávit illi nomen,

Lesson from the Epistle of S. Paul the Apostle to the Philippians. (*Phil. 2, 5-11*).

Brethren: Yours is to be the same mind which Christ Jesus showed. His nature is, from the first, divine, and yet he did not see, in the rank of Godhead, a prize to be coveted; he dispossessed himself, and took the nature of a slave, fashioned in the likeness of men, and presenting himself to us in human form; and then he lowered his own dignity, accepted an obedience which brought him to death, death on a cross. That is why God has raised

him to such a height, given him that name which is greater than any other name; (*Here all genuflect.*) so that everything in heaven and on earth and under the earth must bend the knee before the name of Jesus, and every tongue must confess Jesus Christ as the Lord, dwelling in the glory of God the Father.

GRADUAL. (*Ps. 72, 24, 1-3*) Thou dost hold me by my right hand: thine to lead me in a way of thy own choosing, thine to take me up to thyself in glory. *℣.* What bounty God shows to Israel, to all upright hearts! Yet I came near to losing my foothold, and felt the ground sink under my steps, so indignant was I over the good fortune of the sinners that flout his law.

TRACT. (*Ps. 21, 2-9, 18, 19, 22, 24, 32*) My God, my God, look upon me; why hast thou forsaken me? *℣.* Why cannot my sinful words reach thee, who art my salvation? *℣.* Thou dost not answer, my God, when I cry out to thee day and night, and I am patient still. *℣.* Thou art there, none the less, dwelling in the holy place; Israel's ancient boast. *℣.* It was in thee that our fathers trusted, and thou didst reward their trust by delivering them. *℣.* They cried to thee, and rescue came; no need to be ashamed of such trust as theirs. *℣.* But I, poor

quod est super omne nomen: ut in nómine Jesu (*Here all genuflect.*) omne genu flectátur cælestium, terréstrium, et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

GRADUALE. (*Ps. 72, 24 et 1-3*) Tenuísti manum dexteram meam: et in voluntáte tua deduxísti me: et cum glória assumpsísti me. *℣.* Quam bonus Israel Deus rectis corde! mei autem pene moti sunt pedes: pene effúsi sunt gressus mei: quia zelávi in peccatóribus, pacem peccatórum videns.

TRACTUS. (*Ps. 21, 2-9, 18, 19, 22, 24 et 32*) Deus, Deus meus, respice in me: quare me dereliquísti? *℣.* Longe a salute mea verba delictórum meórum. *℣.* Deus meus, clamábo per diem, nec exáudies: in nocte, et non ad insipientiam mihi:

*℣.* Tu autem in sancto hábitas, laus Israel. *℣.* In te speravérunt patres nostri: speravérunt, et liberásti eos. *℣.* Ad te clamavérunt, et salvi sunt: in te speravérunt, et non sunt confúsi. *℣.* Ego au-

tem sum vermis, et non homo: opprobrium hóminum, et abjéctio plebis. V. Omnes qui vidébant me, aspernabántur me: locúti sunt lábiis, et movérunt caput. V. Sperávit in Dómino, erípiat eum: salvum fáciat eum, quóniam vult eum. V. Ipsi vero consideravérunt, et conspexérunt me: divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem. V. Libéra me de ore leónis: et a cónibus unicórnium humilitátem meam. V. Qui timétis Dóminum, laudáte eum: univérsum semen Jacob, magnificáte eum.

V. Annuntiábitur Dómino generátio ventúra: et annuntiábunt cæli justítiam ejus. V. Pópulo, qui nascétur, quem fecit Dóminus.

worm, have no manhood left; I am a by-word to all, the laughing-stock of the rabble. V. All those who catch sight of me fall to mocking; mouth-ing out insults, while they toss their heads in scorn. V. He committed himself to the Lord, why does not the Lord come to his rescue, and set his favourite free? V. They stand there watching me, gazing at me. They divide my spoils among them, cast lots for my garments. V. Rescue me from the very mouth of the lion, the very horns of the wild oxen that have brought me thus low. V. Praise the Lord, all you that are his worshippers; honour to him, from the sons of Jacob. V. The Lord will claim for his own a generation that is still to come; heaven itself will make known his faithfulness. V. To a people yet to be born, a people of the Lord's own founding.

*The Passion of our Lord is now begun. The deacon does not ask the celebrant's blessing, and neither incense nor candles are carried. Dóminus vobiscum and the response Glória tibi, Dómine are also omitted. While saying the words Pássio Dómini nostri etc. the deacon does not make the sign of the Cross either on the book or on himself. These same rubrics are observed on the other days on which the Passion is read.*

*Where it is possible, the Passion is sung by three deacons. The centre one of the three sings the general narrative: he is the Chronicler and the parts he sings are marked C. The deacon on his right sings the words of Christ, marked X; and the one on his left sings the words of any other speaker. He is called the Synagogue, and his parts are marked S.*

The Passion of our Lord Jesus Christ according to S. Matthew. (*Matt.* 26, 1-75; 27, 1-66).

At this time: Jesus said to his disciples: ☩ You know that after two days the paschal feast is coming; it is then that the Son of Man must be given up to be crucified. C. At this very time, the chief priests and the elders of the people gathered in the court of the high priest, whose name was Caiphas; and there they plotted to bring Jesus into their power by cunning, and put him to death. Yet they still said, S. Not on the day of the feast, or perhaps there will be an uproar among the people. C. But then, while Jesus was in the house of Simon the leper, at Bethany, a woman came to him, with a pot of very precious ointment, and poured it over his head as he sat at table. The disciples were indignant when they saw it: S. What is the meaning of this waste? It would have been possible to sell this at a great price, and give alms to the poor. C. This Jesus knew, and said to them, ☩ Why do you vex the woman? she did well to treat me so. You have the poor among you always; I am not always among you. When she poured this ointment over my body, she did it to prepare me for my burial; and

Passio Dómini nostri Jesu Christi secúndum Matthæum. (*Matth.* 26, 1-75 et 27, 1-66).

In illo témpore: Dixit Jesus discíplis suis: ☩ Scitis quia post bíduum Pascha fiet, et Fílius hóminis tradétur ut crucifigátur. C. Tunc congregáti sunt príncipes sacerdotum, et senióres pópuli in átrium príncipis sacerdotum, qui dicebátur Cáiphas: et consílium fecérunt ut Jesum dolo tenérant, et occíderent. Dicébant autem: S. Non in die festo, ne forte tumultus fieret in pópulo. C. Cum autem Jesus esset in Bethánia in domo Simónis leprósi, accéssit ad eum múlir habens alabástrum unguénti pretiósi, et effúdit super caput ipsíus recumbéntis. Vidéntes autem discípli, indignáti sunt, dicéntes: S. Ut quid perdítio hæc? pótuít enim istud venúmdari multo, et dari paupéribus. C. Sciens autem Jesus, ait illis: ☩ Quid molésti estis huic mulíeri? opus enim bonum operáta est in me. Nam semper páuperes habétis vobíscum: me autem non semper habétis. Míttens enim hæc unguéntum hoc in corpus meum, ad sepeliéndum me fecit. Amen dico vobis, ubicúmque prædicátum fúerit hoc

Evangélíum in toto mundo, dicétur et quod hæc fecit in memóriam ejus. C. Tunc ábiit unus de duódecim, qui dicebátur Judas Iscariótes, ad príncipes sacerdótum, et ait illis: S. Quid vultis mihi dare, et ego vobis eum tradam? C. At illi constituerunt ei trigínta argenteos. Et exínde quærébat opportunitátem ut eum tráderet. Prima autem die azymórum accessérunt discípuli ad Jesum, dicéntes: S. Ubi vis parémus tibi comédere pascha? C. At Jesus dixit: ☩ Ite in civitátem ad quemdam, et dícite ei: Magíster dicit: Tempus meum prope est, apud te fácio pascha cum discíplis meis. C. Et fecérunt discípuli, sicut constituit illis Jesus, et paravérunt pascha. Véspere autem facto, discumbébat cum duódecim discíplis suis. Et edéntibus illis, dixit: ☩ Amen dico vobis, quia unus vestrum me traditúrus est. C. Et contristáti valde, cœpérunt sínguli dícere: S. Numquid ego sum, Dómine? C. At ipse respóndens, ait: ☩ Qui intíngit mecum manum in parópside, hic me tradet. Fílius quidem hóminis vadit, sicut scriptum est de illo: væ autem hómini illi, per quem Fílius hóminis tradétur: bonum

I promise you, in whatever part of the world this gospel is preached, the story of what she has done shall be told in its place, to preserve her memory. C. And at that, one of the twelve, Judas who was called Iscariot, went to the chief priests and asked them, S. What will you pay me for handing him over to you? C. Whereupon they laid down thirty pieces of silver. And he, from that time onwards, looked about for an opportunity to betray him. On the first of the days of unleavened bread the disciples came to Jesus and asked, S. Where wilt thou have us make ready for thee to eat the paschal meal? C. And Jesus said, ☩ Go into the city, find such a man, and tell him, The Master says, My time is near; I and my disciples must keep the paschal feast at thy house. C. The disciples did as Jesus bade them, and made all ready for the paschal meal there. When evening came, he sat down with his twelve disciples, and, while they were at table, he said, ☩ Believe me, one of you is to betray me. C. They were full of sorrow, and began to say, one after another, S. Lord, is it I? C. He answered, ☩ The man who has put his hand into the dish with me will betray me. The Son of Man goes on his way, as the scripture foretells of him; but woe upon that man by whom the Son of



Man is to be betrayed; better for that man if he had never been born. C. Then Judas, he who was betraying him, said openly, S. Master, is it I? C. Jesus answered, ☩ Thy own lips have said it. C. And while they were still at table, Jesus took bread, and blessed, and broke it, and gave it to his disciples, saying, ☩ Take, eat, this is my body. C. Then he took a cup, and offered thanks and gave it to them, saying, ☩ Drink, all of you, of this; for this is my blood, of the new testament, shed for many, to the remission of sins. And I tell you this, I shall not drink of this fruit of the vine again, until I drink it with you, new wine, in the kingdom of my Father. C. And so they sang a hymn, and went out to mount Olivet. After this, Jesus said to them, ☩ To-night you will all lose courage over me; for so it has been written, I will smite the shepherd, and the sheep of his flock will be scattered. But I will go on before you into Galilee, when I have risen from the dead. C. Peter answered him, S. Though all else should lose courage over thee, I will never lose mine. C. Jesus said to him, ☩ Believe me, this night, before the cock crows, thou wilt thrice disown me. C. Peter said to him, S. I will never disown thee, though I must lay down my life with thee. C. And all the rest of his

erat ei, si natus non fuisset homo ille. C. Respóndens autem Judas, qui trádidit eum, dixit: S. Numquid ego sum, Rabbi? C. Ait illi: ☩ Tu dixísti. C. Coenántibus autem eis, accépit Jesus panem, et benedíxit, ac fregit, dedítque discípuulis suis, et ait: ☩ Accípite et comédite: hoc est corpus meum. C. Et accípiens cálicem, grátias egít: et dedít illis, dicens: ☩ Bíbite ex hoc omnes. Hic est enim sanguis meus novi testaménti, qui pro multis effundétur in remissíonem peccatórum. Dico autem vobis: non bibam ámodo de hoc genímine vitis, usque in diem illum, cum illud bibam vobíscum novum in regno Patris mei. C. Et hymno dicto, exiérunt in montem Olivéti. Tunc dicit illis Jesus: ☩ Omnes vos scándalum patiémmini in me, in ista nocte. Scriptum est enim: Percútiam pastórem, et dispergéntur oves gregis. Postquam autem resurréxero, præcedam vos in Galilæam. C. Respóndens autem Petrus, ait illi: S. Et si omnes scandalizáti fúerint in te, ego numquam scandalizábor. C. Ait illi Jesus: ☩ Amen dico tibi, quia in hac nocte, ántequam gallus cantet, ter me negábis. C. Ait illi Petrus:

S. Etiam si oportuerit me mori tecum, non te negábo. C. Simíliter et omnes discípuli dixerunt. Tunc venit Jesus cum illis in villam, quæ dicitur Gethsémani, et dixit discípulis suis: ☩ Sedéte hic, donec vadam illuc, et orem. C. Et assumpto Petro, et duóbus filiis Zebedæi, cœpit contristári, et moestus esse. Tunc ait illis: ☩ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte mecum. C. Et progréssus pusillum, prócidit in faciém suam, orans, et dicens: ☩ Pater mi, si possibile est, tránseat a me calix iste. Verúmtamen non sicut ego volo, sed sicut tu. C. Et venit ad discípulos suos, et invénit eos dormiéntes: et dicit Petro: ☩ Sic non potúistis una hora vigiláre mecum? Vigiláte, et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro autem infirma. C. Iterum secúndo ábiit, et orávit, dicens: ☩ Pater mi, si non potest hic calix transíre, nisi bibam illum, fiat volúntas tua. C. Et venit iterum, et invénit eos dormiéntes: erant enim óculi eórum graváti. Et relictis illis, iterum ábiit, et orávit tértio, eúndem sermónem dicens. Tunc venit ad discípulos suos, et di-

sciples said the like. So Jesus came, and they with him, to a plot of land called Gethsemani; and he said to his disciples, ☩ Sit down here, while I go in there and pray. C. But he took Peter and the sons of Zebedee with him. And now he grew sorrowful and dismayed, and said: ☩ My soul is ready to die with sorrow; do you abide here, and watch with me. C. When he had gone a little further, he fell upon his face in prayer, and said, ☩ My Father, if it is possible, let this chalice pass me by; only as thy will is, not as mine is. C. Then he went back to his disciples, to find them asleep; and he said to Peter, ☩ Had you no strength, then, to watch with me even for an hour? Watch and pray, that you may not enter into temptation; the spirit is willing enough, but the flesh is weak. C. Then he went back again, and prayed a second time; and his prayer was, ☩ My Father, if this chalice may not pass me by, but I must drink it, then thy will be done. C. And once more he found his disciples asleep when he came to them, so heavy their eyelids were; this time he went away without disturbing them, and made his third prayer, using the same words. After that he returned to his disciples, and said to them, ☩ Sleep and take your rest hereafter; as I speak,

the time draws near when the Son of Man is to be betrayed into the hands of sinners. Rise up, let us go on our way; already, he that is to betray me is close at hand. C. And all at once, while he was speaking, Judas, who was one of the twelve, came near; with him was a great multitude carrying swords and clubs, who had been sent by the chief priests and the elders of the people. The traitor had appointed them a signal, saying, S. It is none other than the man whom I shall greet with a kiss; hold him fast. C. No sooner, then, had he come near to Jesus than he said, S. Hail, Master, C. and kissed him. Jesus said to him, ☩ My friend, on what errand hast thou come? C. Then they came forward and laid their hands on Jesus, and held him fast. And at that, one of those who were with Jesus lifted a hand to draw his sword, and smote one of the high priest's servants with it, cutting off his ear. Whereupon Jesus said to him, ☩ Put thy sword back into its place; all those who take up the sword will perish by the sword. Dost thou doubt that if I call upon my Father, even now, he will send more than twelve legions of angels to my side? But how, were it so, should the scriptures be fulfilled, which have prophesied that all must be as it is? C. And Jesus said to the mul-

cit illis: ☩ Dormíte jam, et requiescite: ecce appropinquávit hora, et Filius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce appropinquávit qui me tradet. C. Adhuc eo loquente, ecce Judas unus de duódecim venit, et cum eo turba multa cum gládiis, et fústibus, missi a princípibus sacerdótum, et senióribus pópuli. Qui autem tradidit eum, dedit illis signum dicens: S. Quemcúmque osculátus fuero, ipse est, tenéte eum. C. Et conféstim accédens ad Jesum, dixit: S. Ave, Rabbi. C. Et osculátus est eum. Dixítque illi Jesus: ☩ Amíce, ad quid venísti? C. Tunc accessérunt, et manus iniecérunt in Jesum, et tenuérunt eum. Et ecce unus ex his, qui erant cum Jesu, extendens manum, exémit gládium suum, et percútiens servum princípis sacerdótum, amputávit aurícula ejus. Tunc ait illi Jesus: ☩ Convérte gládium tuum in locum suum. Omnes enim, qui accéperint gládium, gládio peribunt. An putas, quia non possum rogáre Patrem meum, et exhibébit mihi modo plus quam duódecim legiónes Angelórum? Quómodo ergo implebúntur Scriptúræ, quia sic opórtet fieri? C. In illa hora dixit

Jesus turbis: ☩ Tamquam ad latrónem existis cum gládiis, et fústibus comprehendere me: quotidie apud vos sedébam docens in templo, et non me tenuístis. C. Hoc autem totum factum est, ut adimpleréntur Scripturæ prophetarum. Tunc discipuli omnes, relicto eo, fugérunt. At illi tenéntes Jesum, duxérunt ad Cáipham principem sacerdotum, ubi scribæ, et seniôres convénierant. Petrus autem sequebátur eum a longe, usque in átrium principis sacerdotum. Et ingressus intro, sedébat cum minístris, ut vidéret finem. Príncipes autem sacerdotum, et omne concílium, quærébant falsum testimónium contra Jesum, ut eum morti tráderent: et non invenérunt, cum multi falsi testes accessíssent. Novíssime autem venérunt duo falsi testes, et dixerunt: S. Hic dixit: Possum destrúere templum Dei, et post trídium reädificáre illud. C. Et surgens princeps sacerdotum, ait illi: S. Nihil respóndes ad ea, quæ isti advérsus te testificántur? C. Jesus autem tacébat. Et princeps sacerdotum ait illi: S. Adjúro te per Deum vivum, ut dicas nobis, si tu es Christus Fílius Dei. C. Dicit illi Jesus: ☩ Tu

titude at that hour, ☩ You have come out to my arrest with swords and clubs, as if I were a robber; and yet I used to sit teaching in the temple close to you, day after day, and you never laid hands on me. C. All this was so ordained, to fulfil what was written by the prophets. And now all his disciples abandoned him, and fled. And those who had arrested Jesus led him away into the presence of the high priest, Caiphas, where the scribes and the elders had assembled. Yet Peter followed him at a long distance, as far as the high priest's palace; where he went in and sat among the servants, to see the end. The chief priests and elders and all the Council tried to find false testimony against Jesus, such as would compass his death. But they could find none, although many came forward falsely accusing him; until at last two false accusers came forward who declared, S. This man said, I have power to destroy the temple of God and raise it again in three days. C. Then the high priest stood up and asked him, S. Hast thou no answer to make to the accusations these men bring against thee? C. Jesus was silent; and the high priest said to him openly, S. I adjure thee by the living God to tell us whether thou art the Christ, the Son of God? C. Jesus answered, ☩ Thy

own lips have said it. And moreover I tell you this, you will see the Son of Man again, when he is seated at the right hand of God's power, and comes on the clouds of heaven. C. At this, the high priest tore his garments, and said, S. He has blasphemed; what further need have we of witnesses? Mark well, you have heard his blasphemy for yourselves. What is your finding? C. And they answered, S. The penalty is death. C. Then they fell to spitting upon his face and buffeting him and smiting him on the cheek, saying as they did so, S. Show thyself a prophet, Christ; tell us who it is that smote thee. C. Meanwhile, Peter sat in the court without; and there a maidservant came up to him, and said, S. Thou too wast with Jesus the Galilean. C. Whereupon he denied it before all the company; S. I do not know what thou meanest. C. And he went out into the porch, where a second maidservant saw him, and said, to the bystanders, S. This man, too, was with Jesus the Nazarene. C. And he made denial again with an oath, I know nothing of the man. But those who stood there came up to Peter soon afterwards, and said, S. It is certain that thou art one of them; even thy speech betrays thee. C. And with that he fell to calling down curses on himself and swearing he knew nothing

dixisti. Verúm tamen dico vobis, ámodo vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem in núbibus cæli. C. Tunc princeps sacerdotum scidit vestiménta sua, dicens: S. Blasphémávit: quid adhuc egémus téstibus? Ecce nunc audístis blasphémiam: quid vobis vidétur? C. At illi respondéntes dixerunt: S. Reus est mortis. C. Tunc exspuérent in fáciem ejus, et cólaphis eum cecidérunt, álíi autem palmas in fáciem ejus dedérunt, dicéntes: S. Prophe-tíza nobis, Christe, quis est qui te percússit? C. Petrus vero sedébat foris in átrio: et accéssit ad eum una ancílla, dicens: S. Et tu cum Jesu Galilæo eras. C. At ille negávit coram ómnibus, dicens: S. Néschio quid dicis. C. Exeúnte autem illo jánuam, vidit eum ália ancílla, et ait his, qui erant ibi: S. Et hic erat cum Jesu Nazaréno. C. Et íterum negávit cum juraménto: Quia non novi hóminem. Et post pusíllum accessérunt qui stabant, et dixerunt Petro: S. Vere et tu ex illis es: nam et loquéla tua maniféstum te facit. C. Tunc cœpit detestári, et juráre quia non novísset hóminem. Et contínuo gallus cantávit. Et recordátus est Petrus ver-

bi Jesu, quod dixerat: Priusquam gallus cantet, ter me negabis. Et egressus foras, flevit amare. Mane autem facto, consilium iniérunt omnes principes sacerdotum, et seniores populi adversus Jesum, ut eum morti traderent. Et vinctum adduxerunt eum, et tradiderunt Póntio Piláto præsidi. Tunc videns Judas, qui eum tradidit, quod damnátus esset; poenitentia ductus, rétulit triginta argenteos principibus sacerdotum, et senióribus, dicens: S. Peccávi, tradens sánguinem justum. C. At illi dixerunt: S. Quid ad nos? Tu videris. C. Et projectis argenteis in templo, recéssit: et ábiens, láqueo se suspendit. Principes autem sacerdotum, accéptis argenteis, dixerunt: S. Non licet eos mittere in córbonam: quia prétium ságuinis est. C. Consílio autem ínito, emérunt ex illis agrum figuli, in sepultúram peregrinórum. Propter hoc vocátus est ager ille, Hacéldama, hoc est, ager ságuinis, usque in hodiérnum diem. Tunc implétum est, quod dictum est per Jeremíam prophétam, dicentem: Et acceperunt triginta argenteos prétium appretiáti, quem appretiavérunt a filiis Israel: et dedérunt eos

of the man; and thereupon the cock crew. Then Peter remembered the words of Jesus, how he had said, Before the cock crows, thou wilt thrice disown me; and he went out, and wept bitterly. At daybreak, all the chief priests and elders of the people laid their plans for putting Jesus to death, and they led him away in bonds, and gave him up to the governor, Pontius Pilate. And now Judas, his betrayer, was full of remorse at seeing him condemned, so that he brought back to the chief priests and elders their thirty pieces of silver, saying, S. I have sinned in betraying the blood of an innocent man. C. They answered: S. What is that to us? It concerns thee only. C. Whereupon he left them, throwing down the pieces of silver there in the temple, and went and hanged himself. The chief priests, thus recovering the money, said, S. It must not be put in the treasury, since it is the price of blood; C. and after consultation, they used it to buy the potter's field, as a burial place for strangers; it is upon that account that the field has been called Haceldama, the field of blood, to this day. And so the word was fulfilled which was spoken by the prophet Jeremy, when he said, And they took the thirty pieces of silver, the price of one who was appraised, for men

of the race of Israel appraised him, and bestowed them upon the potter's field, as the Lord had bidden me. But Jesus stood before the governor. And the governor asked him, S. Art thou the king of the Jews? C. Jesus told him,  $\text{X}$  Thy own lips have said it. C. And when the chief priests and elders brought their accusation against him, he made no answer. Then Pilate said to him, S. Dost thou not hear all the testimony they bring against thee? C. But Jesus would not answer any of their charges, so that the governor was full of astonishment. At the festival, the governor used to grant to the multitude the liberty of any one prisoner they should choose; and there was one notable prisoner then in custody, whose name was Barabbas; so, when they gathered about him, Pilate asked them, S. Whom shall I release? Barabbas, or Jesus who is called Christ? C. He knew well that they had only given him up out of malice, and even as he sat on the judgement seat, his wife had sent him a message, S. Do not meddle with this innocent man; I dreamed to-day that I suffered much on his account. C. But the chief priests and elders had persuaded the multitude to ask for Barabbas and have Jesus put to death; and so, when the governor openly asked them, S. Which of the two would

in agrum figuli, sicut constituit mihi Dóminus. Jesus autem stetit ante præsidem, et interrogávit eum præses, dicens: S. Tu es Rex Judæórum? C. Dicit illi Jesus:  $\text{X}$  Tu dicis. C. Et cum accusarétur a princípibus sacerdotum, et senióribus, nihil respóndit. Tunc dicit illi Pilátus: S. Non audis quanta advérsus te dicunt testimónia? C. Et non respóndit ei ad ullum verbum, ita ut mirarétur præses veheménter. Per diem autem solémnnem consuéverat præses pópulo dimíttre unum vinctum, quem voluissent. Habébat autem tunc vinctum insígnem, qui dicebátur Barábbas. Congregátis ergo illis, dixit Pilátus: S. Quem vultis dimíttam vobis: Barábbam, an Jesum, qui dicitur Christus? C. Sciébat enim quod per invídiam tradi-dissent eum. Sedénte autem illo pro tribunáli, misit ad eum uxor ejus, dicens: S. Nihil tibi, et justo illi: multa enim passa sum hódie per visum propter eum. C. Príncipes autem sacerdotum, et senióres persuasérunt pópulis, ut péterent Barábbam, Jesum vero pérderent. Respóndens autem præses ait illis: S. Quem vultis vobis de duóbus dimítti? C. At illi dixerunt: S. Ba-

rábbam. C. Dicit illis Pilátus: S. Quid igitur faciám de Jesu, qui dicitur Christus? C. Dicunt omnes: S. Crucifigátur. C. Ait illis præses: S. Quid enim mali fecit? C. At illi magis clamábant, dicéntes: S. Crucifigátur. C. Videns autem Pilátus quia nihil proficeret, sed magis tumultus fieret: accepta aqua, lavit manus coram pópulo, dicens: S. Innocens ego sum a sanguine justi hujus: vos vidéritis. C. Et respóndens univérsum pópulus dixit: S. Sanguis ejus super nos, et super filios nostros. C. Tunc dimísit illis Barábbam: Jesum autem flagellátum trádidit eis, ut crucifigerétur. Tunc milites præsidis suscipiéntes Jesum in prætóríum, congregavérunt ad eum univérsum cohórtem: et exuéntes eum, chlámydem coccíneam circumdederunt ei: et plecténtes corónam de spinis, posuérunt super caput ejus, et arúndinem in dextera ejus. Et genu flexo ante eum, illudébant ei, dicéntes: S. Ave, Rex Judæórum. C. Et exspuéntes in eum, acceperunt arúndinem, et percutiébant caput ejus. Et postquam illusérunt ei, exuérunt eum chlámyde, et induérunt eum vestiméntis ejus, et duxérunt eum ut crucifigerent. Exeúntes au-

you have me release? C. they said, S. Barabbas. C. Pilate said to them, S. What am I to do, then, with Jesus, who is called Christ? C. They said, S. Let him be crucified. C. And when the governor said, S. Why, what wrong has he done? C. they cried louder than ever, S. Let him be crucified. C. And so, finding that his good offices went for nothing, and the uproar only became worse, Pilate sent for water and washed his hands in full sight of the multitude, saying as he did so, S. I have no part in the death of this innocent man; it concerns you only. C. And the whole people answered, S. His blood be upon us, and upon our children. C. And with that he released Barabbas as they asked; Jesus he scourged, and gave him up to be crucified. After this, the governor's soldiers took Jesus into the palace, and gathered the whole of their company about him. First they stripped him, and arrayed him in a scarlet cloak; then they put on his head a crown which they had woven out of thorns, and a rod in his right hand, and mocked him by kneeling down before him, and saying, S. Hail, king of the Jews. C. And they spat upon him, and took the rod from him and beat him over the head with it. At last they had done with mockery; stripping him of the scarlet cloak, they put his own gar-



ments on him, and led him away to be crucified. As for his cross, they forced a man of Cyrene, Simon by name, whom they met on their way out, to carry it; and so they reached a place called Golgotha, that is, the place named after a skull. Here they offered him a draught of wine, mixed with gall, which he tasted but would not drink, and then crucified him, dividing his garments among them by casting lots. The prophecy must be fulfilled. They divide my spoils among them, cast lots for my garments. There, then, they sat, keeping guard over him. Over his head they set a written proclamation of his offence, This is Jesus, the king of the Jews; and with him they crucified two thieves, one on his right and one on his left. The passers-by blasphemed against him, tossing their heads, saying, S. Come now, thou who wouldst destroy the temple and build it up in three days, rescue thyself; come down from that cross, if thou art the Son of God. C. The chief priests, with the scribes and elders, mocked him in the same way: S. He saved others, he cannot save himself. If he is the king of Israel, he has but to come down from the cross, here and now, and we will believe in him. He trusted in God; let God, if he favours him, succour him now; he told us,

tem, invenérunt hóminem Cyrenæum, nómine Simónem: hunc angariavérunt, ut tólleret crucem ejus. Et venérunt in locum qui dicitur Gólgotha, quod est Calváriæ locus. Et dedérunt ei vinum bíbere cum felle mixtum. Et cum gustásset, nóluit bíbere. Postquam autem crucifixerunt eum, divisérunt vestiménta ejus, sortem mitténtes: ut implerétur, quod dictum est per Prophétam, dicéntem: Diviserunt sibi vestiménta mea, et super vestem meam miserunt sortem. Et sedéntes, servábant eum. Et imposuérunt super caput ejus causam ipsíus scriptam: Hic est Jesus Rex Judæórum. Tunc crucifíxi sunt cum eo duo latrónes: unus a dextris, et unus a sinístris. Prætereúntes autem blasphemábant eum, movéntes cápita sua, et dicéntes: S. Vah, qui destruis templum Dei, et in trídúo illud reædíficas: salva temetípsum. Si Fílius Dei es, descénde de cruce. C. Simíliter et príncipes sacerdotum illudéntes cum scribis et senióribus, dicébant: S. Alios salvos fecit, seípsum non potest salvum fácere: si Rex Israel est, descéndat nunc de cruce, et crédimus ei: confidit in Deo: líberet nunc, si vult eum; dixit enim: Quia Fílius

Dei sum. C. Idípsum autem et latrónes, qui crucifixi erant cum eo, impropérabant ei. A sexta autem hora ténebræ factæ sunt super univérsum terram usque ad horam nominam. Et circa horam nominam clamávit Jesus voce magna, dicens: ℣ Eli, Eli, lamma sabachtháni? C. Hoc est: ℣ Deus meus, Deus meus, ut quid dereliquísti me? C. Quidam autem illic stantes, et audiéntes, dicébant: S. Eliám vocat iste. C. Et contínuo currens unus ex eis, accéptam spóngiam implévit acéto, et impósuit arúndini, et dabat ei bíbere. Ceteri vero dicébant: S. Sine, videámus an véniat Eliás liberans eum. C. Jesus autem iterum clamans voce magna, emísit spíritum. (*Here all kneel and pause a little while.*) Et ecce velum templi scissum est in duas partes a summo usque deórsum: et terra mota est, et petræ scissæ sunt, et monuménta apérta sunt: et multa córpora sanctorum, qui dormierant, surrexerunt. Et exeúntes de monuméntis post resurrectionem ejus, venérunt in sanctam civitatem et apparuérent multis. Centúrio autem, et qui cum eo erant, custodiéntes Jesum, viso terramótu, et his, quæ fiébant, tímuerunt valde, di-

I am the Son of God. C. Even the thieves who were crucified with him uttered the same taunts. From the sixth hour onwards there was darkness over all the earth until the ninth hour; and about the ninth hour Jesus cried out with a loud voice, ℣ Eli, Eli, lamma sabachthani? C. that is, ℣ My God, my God, why hast thou forsaken me? C. Hearing this, some of those who stood by said, S. He is calling upon Elias: C. and thereupon one of them ran to fetch a sponge, which he filled with vinegar and fixed upon a rod, and offered to let him drink; the rest said, S. Wait, let us see whether Elias is to come and save him. C. Then Jesus cried out again with a loud voice, and yielded up his spirit. (*Here all kneel and pause a little while.*) And all at once, the veil of the temple was torn this way and that from the top to the bottom, and the earth shook, and the rocks parted asunder; and the graves were opened, and many bodies arose out of them, bodies of holy men gone to their rest: who, after his rising again, left their graves and went into the holy city, where they were seen by many. So that the centurion and those who kept guard over Jesus with him, when they perceived the earthquake and all that befell, were overcome with fear, saying, S. No doubt, but this was the Son

of God. C. Many women stood watching from far off; they had followed Jesus from Galilee, to minister to him; among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And now it was evening, and a man came forward, by name Joseph, a rich man from Arimathea, who followed Jesus as a disciple like the rest; he it was who approached Pilate, and asked to have the body of Jesus; whereupon Pilate ordered that the body should be given up. Joseph took possession of the body, and wrapped it in a clean winding-sheet; then he buried it in a new grave, which he had fashioned for himself out of the rock, and left it there, rolling a great stone against the grave-door. But there were two who sat on there opposite the tomb, Mary Magdalene and the other Mary with her.

céntes: S. Vere Fílius Dei erat iste. C. Erant autem ibi mulieres multæ a longe, quæ secútæ erant Jesum a Galilæa, ministrantes ei: inter quas erat María Magdaléne, et María Jacóbi, et Joseph mater, et mater filiórum Zebedæi. Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nómine Joseph, qui et ipse discipulus erat Jesu. Hic accéssit ad Pilátum, et pétiit corpus Jesu. Tunc Pilátus jussit reddi corpus. Et accépto corpore, Joseph invólvit illud in síndone munda. Et pósuit illud in monumento suo novo, quod excíderat in petra. Et advólvit saxum magnum ad óstium monuménti, et ábiit. Erat autem ibi María Magdaléne, et áltera María, sedéntes contra sepúlchrum.

*What follows is sung by the deacon of the Mass in the Gospel tone.*

Next day, the next after the day of preparation, the chief priests and the Pharisees gathered in Pilate's presence, and said, Sir, we have recalled it to memory that this deceiver, while he yet lived, said, I am to rise again after three days. Give orders, then, that his tomb shall be securely guarded until the third day; or perhaps his disciples will

Alterá autem die, quæ est post Parascéven, convénérunt príncipes sacerdotum, et pharisæi ad Pilátum dicéntes: Dómine, recordáti sumus, quia sedúctor ille dixit adhuc vivens: Post tres dies resúrgam. Jube ergo custodíri sepúlchrum usque in diem tértium: ne forte véniant discipuli ejus, et

furéntur eum, et dicant plebi: Surréxit a mórtuis: et erit novíssimus error peior prióre. Ait illis Pilátus: Habétis custódiam, ite, custodíte sicut scitis. Illi autem abeúntes, munierunt sepúlchrum, signántes lápidem, cum custódibus.

come and steal him away. If they should then say to the people, He has risen from the dead, this last deceit will be more dangerous than the old. Pilate said to them, You have guards; away with you, make it secure as you best know how. And they went and made the tomb secure, putting a seal on the stone and setting a guard over it.

*Here the celebrant does not bless himself or kiss the book, but immediately intones the Credo.*

**OFFERTORIUM.** (Ps. 68, 21-22) Improperium expectávit cor meum, et misériam: et sustínui qui simul mecum contristarétur, et non fuit: consolántem me quæsívi, et non invéni: et dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

**SECRETA.** Concéde, quæsumus, Dómine: ut óculis tuæ majestátis munus oblátum, et grátiam nobis devotiónis obtíneat, et effectum beatæ perennitátis acquirat. Per Dóminum.

**OFFERTORY.** (Ps. 68. 21-22) Naught else but shame and misery does my heart forbode. I look around for pity, where pity is none; for comfort, where there is no comfort to be found: they gave me gall to eat, and when I was thirsty they gave me vinegar to drink.

**SECRET.** Grant, we pray thee, Lord, that the gift we set before thy majesty may obtain us the grace of devotion and ensure us an eternity of bliss: through our Lord.

*Preface of the Cross, p. 522.*

**COMMUNIO.** (Matth. 26, 42) Pater, si non potest hic calix transíre, nisi bibam illum: fiat volúntas tua.

**POSTCOMMUNIO.** - Per hujus, Dómine, operationém mystérii: et vicia nostra purgéntur, et justa desidéria compleántur. Per Dóminum.

**COMMUNION.** (Matt. 26, 42) Father, if this chalice may not pass me by, but I must drink it, then thy will be done.

**POSTCOMMUNION.** - By the working of this sacrament, Lord, may our sins be purged away, and our just desires fulfilled: through our Lord.

Where there is no blessing of palms and no procession, the last Gospel is Cum appropinquasset, p. 334, as in the Procession with Palms.

## MONDAY IN HOLY WEEK

Station at S. Praxedes

### INTROIT

(Ps. 34, 1-2)

**L**ord, redress my wrongs: disarm the enemies who rise in arms against me: grip thy weapons and thy shield, bestir thyself in my defence, Lord, my strong deliverer. (Ps. *ibid.*, 3) Unsheathe thy sword, and bar the way against my pursuers: whisper in my heart, I am here to save thee. *Lord, redress.*

Let us pray. Let us kneel.  
R. Arise.

**COLLECT.** Grant, we pray thee, almighty God, that we, who faint through weakness in so many difficulties, may recover, thanks to the sufferings of thy only-begotten Son: who is God.

*Additional Collects, p. 491.*

Lesson from the Prophet  
Isaias. (*Isaias* 50, 5-10).

At this time: Isaias said; An attentive ear the Lord God has given me, and I make no resistance; there is no shrinking from my task. I offered my body defenceless to the men who would smite me, my cheeks to those who

### INTROITUS

(Ps. 34, 1-2)

**J**udica, Dómine, nocentes me, expúgna impugnantes me: apprehende arma, et scutum, et exsurge in adiutorium meum, Dómine, virtus salutis meæ. (Ps. *ibid.*, 3) Effúnde frámeam, et conclúde advérsus eos, qui persequuntur me: dic ánimæ meæ: Salus tua ego sum. *Júdica, Dómine.*

Orémus. Flectámus génuá. R. Leváte.

**ORATIO.** Da, quæsumus, omnipotens Deus: ut, qui in tot advérsis ex nostra infirmitáte deficiamus; intercedente unigéniti Filii tui passióne respirémus: Qui tecum.

Léctio Isaíæ Prophétæ.  
(*Isai.* 50, 5-10).

In diébus illis: Dixit Isaías: Dóminus Deus apéruit mihi aurem, ego autem non contradíco: retrórsum non ábii. Corpus meum dedi percutiéntibus, et genas meas veléntibus: fáciem meam

non avérti ab increpántibus, et conspuéntibus in me. Dóminus Deus auxiliátor meus, ideo non sum confúsus: ideo pósui faciém meam, ut petram duríssimam, et scio, quóniam non confúndar. Juxta est, qui justíficat me, quis contradícet mihi? Stemus simul, quis est adversárius meus? Accédát ad me. Ecce Dóminus Deus auxiliátor meus: quis est qui condémnet me? Ecce omnes quasi vestiméntum conteréntur, tinea cómedet eos. Quis ex vobis timens Dóminum, áudiens vocem servi sui? Qui ambulávit in ténebris, et non est lumen ei, speret in nómine Dómini, et innitátur super Deum suum.

GRADUALE. (*Ps. 34, 23 et 3*) Exsúrge, Dómine, et inténde iudício meo, Deus meus et Dóminus meus, in causam meam. *ŷ.* Effúnde frámeam, et conclúde advérsum eos, qui me persequúntur.

plucked at my beard; I did not turn my face away when they reviled me and spat upon me. The Lord God is my helper, and that help cannot play me false; that is why I can meet them with a face unmoved as flint, I know well that I cannot suffer the shame of defeat. One stands by me to vindicate my cause. Who pleads against me? Let us meet to try the issue. Who is my accuser? Let him come forward. Here is the Lord God ready to aid me; who dares pass sentence against me now? See them all shrivel away like a garment the moth has eaten! Is there any of you who fears the Lord, and listens to his servant's message? Is there one who makes his way through dark places, with no glimmer of light? Then let him trust in the name of the Lord, and lean upon his God.

GRADUAL. (*Ps. 34, 23, 3*) Bestir thyself, Lord, and take my part, give me speedy redress, O Lord my God. *ŷ.* Unsheathe thy sword, and bar the way against my pursuers.

*Tract Dómine, non secúndum, p 305.*

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann. 12, 1-36*).

Ante sex dies Paschæ venit Jesus Bethániam,

✠ Continuation of the Holy Gospel according to S. John. (*John 12, 1-36*).

Six days before the paschal feast, Jesus went to Bethany.

Bethany was the home of Lazarus, the dead man whom Jesus raised to life. And a feast was made for him there, at which Martha was waiting at table, while Lazarus was one of his fellow-guests. And now Mary brought in a pound of pure spikenard ointment, which was very precious, and poured it over Jesus' feet, wiping his feet with her hair; the whole house was scented with the ointment. One of his disciples, the same Judas Iscariot who was to betray him, said when he saw it, Why should not this ointment have been sold? It would have fetched three hundred silver pieces, and alms might have been given to the poor. He said this, not from any concern for the poor, but because he was a thief; he kept the common purse, and took what was put into it. And Jesus said, Let her alone; enough that she should keep it for the day when my body is prepared for burial. You have the poor among you always; I am not always among you. A great number of the Jews heard that he was there and went out there, not only on account of Jesus, but so as to have sight of Lazarus, whom he raised from the dead. And the chief priests made a plot against Lazarus' life too, because so many of the Jews, on his account, were beginning to go off and find faith in Jesus. Next day, a great

ubi Lázarus fúerat mórtuus, quem suscitávit Jesus. Fecérunt autem ei cœnam ibi: et Martha ministrábat, Lázarus vero unus erat ex discumbéntibus cum eo. Maríá ergo accépit libram unguénti nardí pístici pretiósí, et unxit pedes Jesu, et extérsit pedes ejus capillis suis: et domus impléta est ex odóre unguénti. Dixit ergo unus ex discipulis ejus, Judas Iscariótes, qui erat eum traditúrus: Quare hoc unguéntum non véniit trecéntis denáriis, et datum est egénis? Dixit autem hoc, non quia de egénis pertinébat ad eum, sed quia fur erat, et lóculos habens, ea, quæ mittebántur, portábat. Dixit ergo Jesus: Sínite il-lam, ut in diem sepultúræ meæ servet illud. Páuperes enim semper habétis vobíscum: me autem non semper habétis. Cognóvit ergo turba multa ex Judæis, quia illic est: et venérunt, non propter Jesum tantum, sed ut Lázarus vidérent, quem suscitávit a mórtuis. Cogitavérunt autem príncipes sacerdotum, ut et Lázarus interficerent: quia multi propter illum abí-bant ex Judæis, et credebánt in Jesum. In crástinum autem turba multa, quæ vénerat ad diem festum, cum audíssent

quia venit Jesus Jerosólymam, acceperunt ramos palmárum, et processerunt óbviám ei, et clamábant: Hosánna, benedíctus qui venit in nómine Dómini, Rex Israel. Et invénit Jesus aséllum, et sedit super eum, sicut scriptum est: Noli timére, filia Sion: ecce Rex tuus venit, sedens super pullum ásinæ. Hæc non cognoverunt discipuli ejus primum: sed quando glori ficátus est Jesus, tunc recordáti sunt, quia hæc erant scripta de eo, et hæc fecerunt ei. Testimónium ergo perhibébat turba, quæ erat cum eo, quando Lázarus vocávit de monuménto, et suscitávit eum a mórtuis. Propterea et óbviám venit ei turba: quia audiérunt eum fecísse hoc signum. Pharisei ergo dixerunt ad semetipsos: Vidétis quia nihil profícimus? ecce mundus totus post eum ábiit. Erant autem quidam gentíles ex his, qui ascénderant, ut adorárent in die festo. Hi ergo accesserunt ad Philíppum, qui erat a Bethsáida Galilææ: et rogábant eum, dicéntes: Dómine, vólumus Jesum vidére. Venit Philíppus, et dicit Andréæ: Andréas rursum et Philíppus dixerunt Jesu. Jesus autem respóndit eis, dicens: Venit hora, ut clarificétur Fí-

multitude of those who had come up for the feast, hearing that Jesus was coming into Jerusalem, took palm branches with them and went out to meet him, crying aloud, Hosanna, blessed is he who comes in the name of the Lord, blessed is the king of Israel. And Jesus took an ass' foal, and mounted on it; so it is written, Do not be afraid, daughter of Sion; behold, thy king is coming to thee, riding on an ass' colt. The disciples did not understand all this at the time; only after Jesus had attained his glory did they remember what they had done, and how it fulfilled the words written of him. There were many who had been with him, when he called Lazarus out of the tomb and raised him to life, and these too bore witness of him. Indeed, that was why the multitude went out to meet him, because they had heard of his performing this miracle. And the Pharisees said to one another, Do you see how vain are your efforts? Look, the whole world has turned aside to follow him. And there were certain Gentiles, among those who had come up to worship at the feast, who approached Philip, the man from Bethsaida in Galilee, and made a request of him; Sir, they said, we desire to see Jesus. Philip came and told Andrew and together Andrew and Philip



went and told Jesus. And Jesus answered them thus, The time has come now for the Son of Man to achieve his glory. Believe me when I tell you this; a grain of wheat must fall into the ground and die, or else it remains nothing more than a grain of wheat; but if it dies, then it yields rich fruit. He who loves his life will lose it; he who is an enemy to his own life in this world will keep it, so as to live eternally. If anyone is to be my servant, he must follow my way; so shall my servant too be where I am. If anyone serves me, my Father will do him honour. And now my soul is distressed. What am I to say? I will say, Father, save me from undergoing this hour of trial; and yet, I have only reached this hour of trial that I might undergo it. Father, make thy name known. And at this, a voice came from heaven, I have made it know, and will yet make it known. Thereupon the multitude which stood listening declared that it had thundered; but some of them said, An angel has spoken to him. Jesus answered, It was for your sake, not for mine, that this utterance was made. Sentence is now being passed on this world; now is the time when the prince of this world is to be cast out. Yes, if only I am lifted up from the earth, I will attract all men to myself.

lius hóminis. Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet. Si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam ætérnam custódit eam. Si quis mihi minístrat, me sequátur: et ubi sum ego, illic et miníster meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus.

Nunc ánima mea turbáta est. Et quid dicam? Pater, salvífica me ex hac hora. Sed proptérea veni in horam hanc. Pater, clarífica nomen tuum. Venit ergo vox de cælo: Et clarificávi, et íterum clarificábo. Turba ergo, quæ stabat, et audíerat, dicébat tonítruum esse factum.

Alii dicébant: Angelus ei locútus est. Respóndit Jesus, et dixit: Non propter me hæc vox venit, sed propter vos. Nunc iudícium est mundi, nunc princeps hujus mundi ejiciétur foras. Et ego si exaltátus fúero a terra, ómnia traham ad meípsum. (Hoc autem dicébat, significans qua morte esset moritúrus). Respóndit ei turba: Nos audívimus ex lege, quia

Christus manet in ætérnum: et quómodo tu dicis: Opórtet exaltári Fílium hóminis? Quis est iste Fílius hóminis? Dixit ergo eis Jesus: Adhuc módicum lumen in vobis est. Ambuláte dum lucem habétis, ut non vos ténebræ comprehéndant: et qui ámbulat in ténebris, nescit quo vadat. Dum lucem habétis, créдите in lucem, ut fílii lucis sitis.

Hæc locútus est Jesus: et ábiit, et abscondit se ab eis.

(In saying this, he prophesied the death he was to die.) The multitude answered him, We have been told, out of the law, that Christ is to remain undisturbed for ever; what dost thou mean by saying that the Son of Man must be lifted up? What Son of Man is this? And Jesus said to them, The light is among you still, but only for a short time. Finish your journey while you still have the light, for fear darkness should overtake you; he who journeys in darkness cannot tell which way he is going. While you still have the light, have faith in the light, that so you may become children of the light. So much Jesus told them, and then went away, and was lost to their view.

OFFERTORIUM. (*Ps.* 142, 9-10) Eripe me de inimícis meis, Dómine: ad te confúgi, doce me fácere voluntátem tuam: quia Deus meus es tu.

SECRETA. Hæc sacrificia nos, omnípotens Deus, poténti virtúte mundátos, ad suum fáciant puriôres veníre príncipium. Per Dóminum.

*Additional Secrets*, p. 491;

OFFERTORY. (*Ps.* 142, 9-10) To thee I fly for refuge, deliver me, Lord, from my enemies. Thou art my God, teach me to do thy will.

SECRET. Lord, may these dedicated offerings cleanse us by their mighty power and bring us all the purer to him who created them: through our Lord.

*Preface of the Cross*, p. 522.

COMMUNIO. (*Ps.* 34, 26) Erubéscant, et revearéantur simul, qui grátulántur malis meis: induántur pudóre et reveréntia, qui maligna loquúntur advérsus me.

COMMUNION. (*Ps.* 34, 26) Fill with shame and awe the men who delight in my misfortune: cover them with confusion and self-reproach, the enemies who speak evil against me.

## POSTCOMMUNION.

Lord, may thy sacrament warm us to a godly fervour, making us find pleasure alike in its performance and in its effect: through our Lord.

*Additional Postcommunions, p. 492.*

*Over the people:* Let us pray. Bow down your heads before God.

PRAYER. Help us, God, our deliverer, and grant that we may come in joyful mood to celebrate the merciful restoration thou hast granted us: through our Lord.

## POSTCOMMUNIO.

Præbeant nobis, Dómine, divinum tua sancta fervorem: quo eórum páriter et actu delectémur, et fructu. Per Dóminum.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

ORATIO. Adjuva nos, Deus salutáris noster: et ad benefícia recolénda, quibus nos instauráre dignátus es, tríbue veníre gaudéntes. Per Dóminum.

## TUESDAY IN HOLY WEEK

Station at S. Prisca's

## INTROIT

(Gal. 6, 14)

**I**T is for us to glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection: through whom we have been saved and set free. (Ps. 66, 2) May God be merciful unto us and bless us: may he smile graciously on us, and show us his mercy. *It is for us.*

Let us pray. Let us kneel. *℟.* Arise.

COLLECT. Almighty, everlasting God, grant that we may so perform the sacred rites of the Lord's passion as to be counted worthy of thy pardon: through the same.

## INTROITUS

(Gal. 6, 14)

**N**OS autem gloriári opórtet in cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurréctio nostra: per quem salváti, et liberáti sumus. (Ps. 66, 2) Deus misereátur nostri, et benedicat nobis: illúminet vultum suum super nos, et misereátur nostri. *Nos autem.*

Orémus. Flectámus génuá. *℟.* Leváte.

ORATIO. Omnípotens sempitérne Deus: da nobis ita Domínicæ passiónis sacraménta perágere; ut indulgéntiam percípere mereámur. Per eúndem Dóminum.

*Additional Collects, p. 491.*

Lectio Jeremiæ Prophætæ.  
(*Jerem. 11, 18-20*).

In diébus illis: Dixit Jeremiás: Dómine, demonstrásti mihi, et cognóvi: tunc ostendísti mihi stúdia eórum. Et ego quasi agnus mansuétus, qui portátur ad víctimam: et non cognóvi quia cogitavérunt super me consília, dicéntes: Mittámus lignum in panem ejus, et eradámus eum de terra vivéntium, et nomen ejus non memorétur ámplius. Tu autem, Dómine Sábaoth, qui júdicas juste, et probas renes et corda, vídeam ultiónem tuam ex eis: tibi enim revelávi causam meam.

GRADUALE. (*Ps. 34, 13 et 1-2*) Ego autem, dum mihi molésti essent, induébam me cilício, et humiliábam in jejúnio ánimam meam: et orátio mea in sinu meo convertétur. V. Júdica, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma, et scutum, et exsúrge in adjutórium mihi. *Ego autem.*

Pássio Dómini nostri Jesu Christi secúndum Marcum. (*Marc. 14, 1-72 et 15, 1-46*).

In illo témpore: Erat Pascha, et ázyma post bídium, et quærébant summí sacerdótes et scribæ,

Lesson from the Prophet Jeremias. (*Jer. 11, 18-20*).

At this time: Jeremias said, Thou, Lord, didst make it all known to me past doubt, warning me beforehand of their devices. Hitherto, I had been as unsuspecting as a cade lamb that is led off to the slaughter-house; I knew nothing of the plots they were hatching against me, as they whispered, Let us give him a taste of the gallows-tree; let us rid the world of him, so that his very name will be forgotten. But thou, Lord of hosts, canst read the inmost thoughts of man's heart; let me live to see thee punish them; to thee I have made my plea known.

GRADUAL. (*Ps. 34, 13, 1-2*) What did I do, when they began to trouble me thus? I went clad in sackcloth, and humbled my pride with fasting, and all my prayer hid itself in my own bosom. V. Lord, redress my wrongs, disarm the enemies who rise in arms against me: grip thy weapons and thy shield, bestir thyself in my defence. *What did I do.*

The Passion of our Lord Jesus Christ according to S. Mark. (*Mark 14, 1-72; 15, 1-46*).

At this time: It was now two days to the paschal feast and the time of unleavened bread; and the chief priests

and scribes were trying to bring Jesus into their power by cunning, and put him to death; but, they said, *S.* Not on the day of the feast, or there may be an uproar among the people. *C.* And then, while he was in the house of Simon the leper, at Bethany, sitting at table, a woman came in with a pot of very precious spikenard ointment, which, first breaking the pot, she poured over his head. There were some present who were indignant when they saw it, and said among themselves, *S.* What did she mean by wasting the ointment so? This ointment might have been sold for three hundred pieces of silver, and alms might have been given to the poor. *C.* And they rebuked her angrily. But Jesus said, *✠* Let her alone; why should you vex her? She did well to treat me so. You have the poor among you always, so that you can do good to them when you will; I am not always among you. She has done what she could; she has anointed my body beforehand to prepare it for burial. I promise you, in whatever part of the world this gospel is preached, the story of what she has done shall be told in its place, to preserve her memory. *C.* Then Judas Iscariot, one of the twelve, went to the chief priests and offered to betray him into their hands. And they, listening to

quómo*do* Jesum dolo tenérent et occiderent. Dicébant autem: *S.* Non in die festo, ne forte tumultus fieret in pópulo. *C.* Et cum esset Jesus Bethánia*e* in domo Simónis leprósi, et recúmbere*t*: venit múlier habens alabástrum unguénti nardi spicáti pretiósi, et fracto alabástro, effúdit super caput ejus.

Erant autem quidam indigne feré*ntes* intra semetipsos, et dicé*ntes*: *S.* Ut quid per*d*itio ista unguénti facta est? Póterat enim unguéntum istud venú*nd*ari plus quam trecentis denáriis, et dari paupéribus. *C.* Et fremébant in eam. Jesus autem dixit: *✠* Sínite eam: quid illi molésti estis? Bonum opus operáta est in me.

Semper enim páuperes habéti*s* vobíscum: et cum voluéritis, potésti*s* illis benefácere: me autem non semper habéti*s*. Quod hábuit hæc, fecit: prævénit úngere corpus meum in sepultúram. Amen dico vobis: Ubicúmque prædicátum fúerit Evangélium istud in univérso mundo, et quod fecit hæc, narrábitur in memóriam ejus.

*C.* Et Judas Iscariótes, unus de duódecim, ábiit ad summos sacerdótes, ut próderet eum illis. Qui

audiéntes, gavísi sunt: et promísérunt ei pecúniám se datúros. Et quærébat quómodo illum oportúne tráderet. Et primo die azymórum quando pascha immolábant, dicunt ei discípuli: S. Quo vis eámus, et parémus tibi, ut mandúces pascha? C. Et mittit duos ex discipulis suis, et dicit eis: ☩ Ite in civitátem: et occúrret vobis homo lagénam aquæ bájulans, sequímini eum: et quocúmque introíerit, dícite dómino domus, quia Magíster dicit: Ubi est refectío mea, ubi pascha cum discipulis meis mandúcem? Et ipse vobis demonstrábit cœnáculum grande, stratum: et illic paráte nobis. C. Et abiérunt discípuli ejus, et venérunt in civitátem: et invenérunt sicut díxerat illis, et paravérunt pascha.

Véspere autem facto, venit cum duódecim. Et discumbéntibus eis, et manducántibus, ait Jesus: ☩ Amen dico vobis, quia unus ex vobis tradet me, qui mandúcat mecum. C. At illi cœpérunt contristári, et dícere ei singulátim: S. Numquid ego? C. Qui ait illis: ☩ Unus ex duódecim, qui intíngit mecum manum in catíno.

Et Fílius quidem hómínis vadit, sicut scriptum est

him eagerly, promised him money; whereupon he looked about for an opportunity to betray him. On the first of the days of unleavened bread, the day on which they killed the paschal victim, his disciples asked him, S. Where wilt thou have us go and make ready for thee to eat the paschal meal? C. And he sent two of his disciples on this errand, ☩ Go into the city, and there a man will meet you, carrying a jar of water; you are to follow him, and say to the owner of the house into which he enters, The master says, Where is my room, in which I am to eat the paschal meal with my disciples? And he will show you a large upper room, furnished and prepared; it is there that you are to make ready for us. C. So the disciples left him and went into the city, where they found all as he had told them, and so made ready for the paschal meal. When it was evening, he came there with the twelve. And as they sat at table and were eating, Jesus said, ☩ Believe me, one of you, one who is eating with me, is to betray me. C. They began to ask him sorrowfully, each in turn, S. Is it I? C. He told them, ☩ It is one of the twelve, the man who puts his hand into the dish with me. The Son of Man goes on his way, as the scripture foretells of him; but woe

upon that man by whom the Son of Man is to be betrayed; better for that man if he had never been born. C. And while they were still at table, Jesus took bread, and blessed, and broke it, and gave it to them, saying, ☩ Take this; this is my body. C. Then he took a cup, and offered thanks, and gave it to them, and they all drank of it. And he said, ☩ This is my blood of the new testament, shed for many. I tell you truthfully, I shall not drink of this fruit of the vine again, until the day when I drink it with you, new wine, in the kingdom of God. C. And so they sang a hymn, and went out to mount Olivet. And Jesus said to them, ☩ To-night you will all lose courage over me; for so it has been written, I will smite the shepherd, and the sheep will be scattered. But I will go on before you into Galilee, when I have risen from the dead. C. Peter said to him, S. Though all else should lose courage over thee, I will never lose mine. C. And Jesus said to him, ☩ Believe me, this night, before the second cock-crow, thou wilt thrice disown me. C. But Peter insisted more than ever, S. I will not disown thee, though I must lay down my life with thee. C. And all of them said the like. So they came to a plot of land called Gethsemani; and he said to his disciples, ☩ Sit

de eo: vā autem hómini illi, per quem Fílius hóminis tradétur. Bonum erat ei, si non esset natus homo ille. C. Et manducántibus illis, accépit, Jesus panem: et benedícens fregit, et dedit eis, et ait: ☩ Súmite, hoc est corpus meum. C. Et accépto cálice, grátias agens dedit eis: et bibérunt ex illo omnes. Et ait illis: ☩ Hic est sanguis meus novi testaménti, qui pro multis effundétur. Amen dico vobis, quia jam non bibam de hoc genímine vitis, usque in diem illum, cum illud bibam novum in regno Dei. C. Et hymno dicto, exiérunt in montem Olivárum. Et ait eis Jesus: ☩ Omnes scandalizabímmini in me in nocte ista: quia scriptum est: Percútiam pastórem, et dispergéntur oves. Sed postquam resurréxero, præcedam vos in Galiléam.

C. Petrus autem ait illi: S. Et si omnes scandalizáti fúerint in te, sed non ego. C. Et ait illi Jesus: ☩ Amen dico tibi, quia tu hódie in nocte hac, priúsqum gallus vocem bis déderit, ter me es negatúrus. C. At ille ámplius loquebátur: S. Et si oportúerit me simul cómmori tibi, non te negábo. C. Simíliter autem et omnes dicébant. Et vé-

niunt in prædium, cui nomen Gethsémani. Et ait discipulis suis: ☩ Sedete hic donec orem. C. Et assumit Petrum, et Jacobum, et Joannem secum: et coepit pavere, et tædere. Et ait illis: ☩ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte. C. Et cum processisset páululum, prócidit super terram: et orábat, ut si fieri posset, transíret ab eo hora: et dixit: ☩ Abba, Pater, ómnia tibi possibília sunt, transfer cálicem hunc a me: sed non quod ego volo, sed quod tu. C. Et venit, et invénit eos dormiéntes. Et ait Petro: ☩ Simon, dormis? non potuísti una hora vigiláre? Vigiláte, et oráte, ut non intrétis in tentatióem. Spíritus quidem promptus est, caro vero infirma. C. Et iterum ábiens orávit, eúmdem sermónem dicens. Et revérsus, dénuo invénit eos dormiéntes (erant enim óculi eórum graváti) et ignorábant quid responderént ei. Et venit tértio, et ait illis: ☩ Dormíte jam, et requiescite.

Súfficit: venit hora: ecce Fílius hóminis tradétur in manus peccatórum. Súr-gite, eámus: ecce qui me tradet, prope est. C. Et, adhuc eo loquénte, venit Judas Iscariótes, unus de

down here, while I go and pray. C. But he took Peter and James and John with him. And now he grew dismayed and distressed: he said to them, ☩ My soul is ready to die with sorrow; do you abide here, and keep watch. C. So he went forward a little, and fell on the ground, and prayed that if it were possible, the hour might pass him by, saying, ☩ Abba, Father, all things are possible to thee; take away this chalice from before me; only as thy will is, not as mine is. C. Then he went back, and found them asleep; and he said to Peter, ☩ Simon, art thou sleeping? Hadst thou not strength to watch even for an hour? Watch and pray, that you may not enter into temptation; the spirit is willing enough, but the flesh is weak. C. Then he went away and prayed again, using the same words. And when he returned, once more he found them asleep, so heavy their eyelids were; and they did not know what answer to make to him. When he came the third time, he said to them, ☩ Sleep and take your rest hereafter. Enough; the time has come; behold, the Son of Man is to be betrayed into the hands of sinners. Rise up, let us go on our way; already, he that is to betray me is close at hand. C. And thereupon, while he was speaking, Judas Iscariot, who



was one of the twelve, came near; with him was a great multitude carrying swords and clubs, who had been sent by the chief priests and the scribes and the elders. The traitor had appointed them a signal, saying, S. It is none other than the man whom I shall greet with a kiss; hold him fast, and take him away under guard. C. No sooner, then, had he come up than he went close to Jesus, saying, S. Hail Master, C. and kissed him; and with that they laid their hands on him, and held him fast. And one of those who stood by drew his sword, and smote one of the high priest's servants with it, cutting off his ear. Then Jesus said to them aloud, ☩ You have come out to my arrest with swords and clubs, as if I were a robber; and yet I used to teach in the temple close to you, day after day, and you never laid hands on me. But the scriptures must be fulfilled. C. And now all his disciples abandoned him, and fled. There was a young man there following him, who was wearing only a linen shirt on his bare body; and he, when they laid hold of him, left the shirt in their hands, and ran away from them naked. So they took Jesus into the presence of the high priest, and all the chief priests and elders and scribes were assembled about him. Yet Peter followed at a

duódecim, et cum eo turba multa cum gládiis et lignis, a summis sacerdotibus, et scribis, et senióribus. Dédérat autem traditor ejus signum eis, dicens: S. Quemcúmque osculátus fúero, ipse est, tenéte eum, et dúcite caute. C. Et cum venisset, statim accédens ad eum, ait: S. Ave, Rabbi. C. Et osculátus est eum. At illi manus injecérunt in eum, et tenuérunt eum. Unus autem quidam de circumstantibus, edúcens gládium, percússit servum summi sacerdotis: et amputávit illi aurículam. Et respóndens Jesus, ait illis: ☩ Tamquam ad latrónem exístis cum gládiis, et lignis comprehéndere me? quotidie eram apud vos in templo docens, et non me tenuístis. Sed ut impleántur Scriptúræ. C. Tunc discípuli ejus relinquéntes eum, omnes fugérunt. Adoléscens autem quidam sequebátur eum amíctus síndone super nudo: et tenuérunt eum. At ille, rejécta síndone, nudus profúgit ab eis. Et adduxérunt Jesum ad summum sacerdotem: et convenérunt omnes sacerdotes, et scribæ, et senióres. Petrus autem a longe secútus est eum usque intro in átrium summi sacerdotis: et sedébat cum minístris ad ignem,

et calefaciēbat se. Summi vero sacerdotes, et omne concilium, quærēbant advērsus Jesum testimōnium, ut eum morti trāderent, nec inveniēbant. Multi enim testimōnium falsum dicēbant advērsus eum: et conveniētia testimōnia non erant. Et quidam surgētes, falsum testimōnium ferēbant advērsus eum, dicētes: S. Quoniam nos audīvimus eum dicentem: Ego dissolvam templum hoc manufactum, et per trīdium aliud non manufactum ædificābo. C. Et non erat convēniens testimōnium illōrum. Et exsurgens summus sacerdos in mēdium, interrogavit Jesum, dicens: S. Non respōdes quidquam ad ea, quæ tibi objiciūntur ab his? C. Ille autem tacēbat, et nihil respōndit. Rursum summus sacerdos interrogābat eum, et dixit ei: S. Tu es Christus Fīlius Dei benedīcti? C. Jesus autem dixit illi: ☩ Ego sum: et vidēbitis Fīlium hōminis sedentem a dextris virtutis Dei, et venientem cum nūbibus cæli. C. Summus autem sacerdos scindens vestimenta sua, ait: S. Quid adhuc desiderāmus testes? Audīstis blasphemiam: quid vobis videtur? C. Qui omnes condemnāvērunt eum esse reum mortis. Et cœperunt quidam conspuere

long distance, right into the high priest's palace, where he sat with the servants by the fire, to warm himself. The high priest and all the Council tried to find an accusation against Jesus, such as would compass his death, but they could find none; many accused him falsely, but their accusations did not agree. There were some who stood up and falsely accused him thus: S. We heard him say, I will destroy this temple that is made by men's hands, and in three days I will build another, with no hand of man to help me. C. But even so their accusation did not agree. Then the high priest stood up, and asked Jesus, S. Hast thou no answer to the accusations these men bring against thee? C. He was still silent, still did not answer; and the high priest questioned him again, S. Art thou the Christ, the Son of the blessed God? C. Jesus said to him, ☩ I am. And you will see the Son of Man sitting at the right hand of God's power, and coming with the clouds of heaven. C. At this, the high priest tore his garments, and said, S. What further need have we of witnesses? You have heard his blasphemy for yourselves; what is your finding? C. And they all pronounced against him a sentence of death. Then some of them fell to spitting upon him, and covering his

face while they buffeted him and bade him: S. Prophecy. C. The servants, too, caught him blows on the cheek. Meanwhile, Peter was in the court without, and one of the maidservants of the high priest came by: she saw Peter warming himself, and said, looking closely at him, S. Thou too wast with Jesus the Nazarene. C. Whereupon he denied it; S. I know nothing of it, I do not understand what thou meanest. C. Then he went out into the porch; and the cock crew. Again the maid looked at him, and said to the bystanders, This is one of them. And again he denied it. Then, a little while afterwards, the bystanders said to Peter, S. It is certain that thou art one of them; why, thou art a Galilean. C. And he fell to calling down curses on himself and swearing, I do not know the man you speak of. Then came the second cock-crow; and Peter remembered the word Jesus had said to him, Before the second cock-crow thou wilt thrice deny me. And all at once he burst out weeping. No sooner had day broken, than the chief priests made their plans, with the elders and scribes and the whole Council; they took Jesus away in bonds and gave him up to Pilate. And Pilate asked him, S. Art thou the King of the Jews? C. He answered him, **✠** Thy own lips have said

eum, et velare faciē ejus, et colaphis eum cedere, et dicere ei: S. Prophetiza. C. Et ministri alapis eum cadebant. Et cum esset Petrus in atrio deorsum, venit una ex ancillis summi sacerdotis: et cum vidisset Petrum calefacientem se, aspiciens illum, ait: S. Et tu cum Jesu Nazareno eras. C. At ille negavit, dicens: S. Neque scio, neque novi quid dicas. C. Et exiit foras ante atrium, et gallus cantavit.

Rursus autem cum vidisset illum ancilla, cepit dicere circumstantibus: Quia hic ex illis est. At ille iterum negavit. Et post pusillum rursus qui astabant, dicebant Petro: S. Vere ex illis es: nam et Galileus es. C. Ille autem cepit anathematizare, et jurare: Quia nescio hominem istum, quem dicitis. Et statim gallus iterum cantavit. Et recordatus est Petrus verbi, quod dixerat ei Jesus: Priusquam gallus cantet bis, ter me negabis. Et cepit flere. Et confestim mane consilium facientes summi sacerdotes, cum senioribus, et scribis, et universo concilio, vincientes Jesum, duxerunt, et tradiderunt Pilato. Et interrogavit eum Pilatus: S. Tu es Rex Judæorum? C. At ille respondens, ait

illi: ☩ Tu dicis. C. Et accusábant eum summi sacerdótes in multis. Pilátus autem rursum interrogávit eum, dicens: S. Non respóndes quidquam? vide in quantis te accúsant. C. Jesus autem ámplius nihil respóndit, ita ut mirarétur Pilátus. Per diem autem festum solébat dimittere illis unum ex vinctis, quemcúmque petiissent. Erat autem qui dicebátur Barábbas, qui cum seditiósus erat vinctus, qui in seditiône fécerat homicídium. Et cum ascendisset turba, cœpit rogáre, sicut semper faciébat illis.

Pilátus autem respóndit eis, et dixit: S. Vultis dimittam vobis Regem Judæórum? C. Sciébat enim quod per invídiam tradidissent eum summi sacerdótes. Pontífices autem concitavérunt turbam, ut magis Barábbam dimitteret eis. Pilátus autem iterum respóndens, ait illis: S. Quid ergo vultis fáciam Regi Judæórum? C. At illi iterum clamavérunt: S. Crucifige eum. C. Pilátus vero dicébat illis: S. Quid enim mali fecit? C. At illi magis clamábant: S. Crucifige eum. C. Pilátus autem volens pópulo satisfácere, dimisit illis Barábbam, et tradidit Jesum flagéllis cæsum, ut crucifigerétur. Mí-

it. C. And now the chief priests brought many accusations against him, and Pilate questioned him again, S. Dost thou make no answer? See what a weight of accusation they bring against thee. C. But Jesus still would not answer him, so that Pilate was full of astonishment. At the festival, he used to grant them the liberty of any one prisoner they chose; and the man they called Barabbas was then in custody, with the rebels who had been guilty of murder during the rebellion. So, when the multitude came up towards him, and began to ask for the customary favour, Pilate answered them, S. Would you have me release the king of the Jews? C. He knew well that the chief priests had only given him up out of malice. But the chief priests incited the multitude to ask for the release of Barabbas instead. Once more Pilate answered them, S. What would you have me do, then, with the king of the Jews? C. And they made a fresh cry of, S. Crucify him. C. Pilate said to them, S. Why, what wrong has he done? C. But they cried all the more, S. Crucify him. C. And so Pilate, determined to humour the multitude, released Barabbas as they asked; Jesus he scourged, and gave him up to be crucified. Then the soldiers led him away into the court

of the palace, and gathered there the whole of their company. They arrayed him in a scarlet cloak, and put round his head a crown which they had woven out of thorns, and fell to greeting him with, Hail, king of the Jews. And they beat him over the head with a rod, and spat upon him, and bowed their knees in worship of him. At last they had done with mockery; stripping him of the scarlet cloak, they put his own garments on him, and led him away to be crucified. As for his cross, they forced a passerby who was coming in from the country to carry it, one Simon of Cyrene, the father of Alexander and Rufus. And so they took him to a place called Golgotha, which means, The place of a skull. Here they offered him a draught of wine mixed with myrrh, which he would not take; and then crucified him, dividing his garments among them by casting lots, to decide which should fall to each. It was the third hour when they crucified him. A proclamation of his offence was written up over him, The king of the Jews; and with him they crucified two thieves, one on the right and the other on his left, so fulfilling the words of scripture, And he was counted among the wrongdoers. The passers-by blasphemed against him, shaking their heads and say-

lites autem duxerunt eum in átrium prætorii, et convocant totam cohórtē, et induunt eum púrpura, et impónunt ei plecténtes spíneam corónam. Et cœpérunt salutáre eum: Ave, Rex Judæórum. Et percutiébant caput ejus arúndine: et conspuébant eum, et ponéntes génua, adorábant eum. Et postquam illusérunt ei, exué-runt illum púrpura, et induérunt eum vestiméntis suis: et edúcunt illum, ut crucifígerent eum. Et angariavérunt prætereúntem quémpiam, Simónem Cyrenæum, veniéntem de villa, patrem Alexándri, et Rufi, ut tólleret crucem ejus. Et perdúcunt illum in Gólgotha locum, quod est interpretátum Calváriæ locus. Et dabant ei bíbere myrrhátum vinum: et non accépit. Et crucifigéntes eum, divisérunt vestiménta ejus, mitténtes sortem super eis, quis quid tólleret. Erat autem hora tértia: et crucifixérunt eum. Et erat título causæ ejus inscriptus: Rex Judæórum. Et cum eo crucifigunt duos latrónes: unum a dextris, et álium a sinístris ejus. Et impléta est Scriptúra, quæ dicit: Et cum iníquis reputátus est. Et prætereúntes blasphemábant eum, movéntes cápita sua, et dicéntes: S. Vah, qui dé-

struis templum Dei, et in tribus diébus reädíficas: saluum fac temetípsum, descéndens de cruce. C.

Simíliter et summi sacerdótes illudéntes, ad altérutrum cum scribis dicébant: S. Alios salvos fecit, seípsum non potest saluum fácere. Christus Rex Israel descéndat nunc de cruce, ut videámus, et credámus. C. Et qui cum eo crucifíxi erant, convitiabántur ei. Et facta hora sexta, ténebræ factæ sunt per totam terram, usque in horam nonam. Et hora nona exclamávit Jesus voce magna, dicens: ☩ Eloi, Eloi, lamma sabachtháni?

C. Quod est interpretátum: ☩ Deus meus, Deus meus, ut quid dereliquísti me? C. Et quidam de circumstántibus audiéntes, dicébant: S. Ecce, Eliám vocat. C. Currens autem unus, et implens spóngiam acéto, circumponénsque cálamo, potum dabat ei, dicens: S. Sínite, videámus si véniat Eliás ad deponéndum eum. C. Jesus autem emíssa voce magna expirávit. (*Here all kneel and pause a little while.*) Et velum templi scissum est in duo, a summo usque deórsum. Videns autem centúrio, qui ex advérso stabat, quia sic clamans expirásset, ait:

ing, S. Come now, thou who wouldst destroy the temple and build it up in three days, come down from that cross, and rescue thyself. C. In the same way, the chief priests and scribes said mockingly to one another, S. He saved others, he cannot save himself. Let Christ, the king of Israel, come down from the cross, here and now, so that we can see it and believe in him. C. And the men who were crucified with him uttered taunts against him. When the sixth hour came, there was darkness over all the earth until the ninth hour; and at the ninth hour Jesus cried out with a loud voice, ☩ Eloi, Eloi, lamma sabachthani? C. which means, ☩ My God, my God, why hast thou forsaken me? C. Hearing this, some of those who stood by said, S. Why, he is calling upon Elias. C. And thereupon one of them ran off to fill a sponge with vinegar, and fixed it on a rod, and offered to let him drink, saying, S. Wait, let us see whether Elias is to come and save him. C. Then Jesus gave a loud cry, and yielded up his spirit. (*Here all kneel and pause a little while.*) And the veil of the temple was torn this way and that, from the top to the bottom. The centurion who stood in front of him, perceiving that he so yielded up his spirit with a cry, said, S. No doubt but

this was the Son of God. C. There were women there, who stood watching from far off; among them were Mary Magdalene, and Mary the mother of James the less and of Joseph, and Salome. These used to follow him and minister to him when he was in Galilee, and there were many others who had come up with him to Jerusalem.

*The following is sung in the Mass.*

And now it was already evening; and because it was the day of preparation, that is, the day before the sabbath, a rich councillor, named Joseph of Arimathea, one of those who waited for God's kingdom, boldly went to Pilate, and asked to have the body of Jesus. Pilate, astonished that he should have died so soon, called the centurion to him, to ask if he was dead already, and when he heard the centurion's report, gave Joseph the body. Joseph took him down, and wrapped him in a winding-sheet which he had brought, and laid him in a tomb cut out of the rock, rolling a stone against the door of the tomb.

**OFFERTORY.** (*Ps. 139, 5*) Preserve me, Lord, from the power of sinful men: save me from these lovers of oppression.

**SECRET.** Lord, may these sacrificial gifts, we pray thee, restore us the more readily

S. Vere hic homo Fílius Dei erat. C. Erant autem et mulieres de longe aspicientes: inter quas erat María Magdaléne, et María Jacóbi minóris, et Joseph mater, et Salóme: et cum esset in Galilæa, sequebantur eum, et ministrabant ei, et aliæ multæ, quæ simul cum eo ascenderant Jerosólymam.

*the Gospel tone by the*

Et cum jam sero esset factum (quia erat Parascève, quod est ante sabbatum) venit Joseph ab Arimathæa nóbilis decúrio, qui et ipse erat exspéctans regnum Dei, et audácter introívit ad Pilátum, et pétíit corpus Jesu. Pilátus autem mirabátur si jam obiisset. Et accersito centurióne, interrogávit eum si jam mórtuus esset. Et cum cognovisset a centurióne, donávit corpus Joseph. Joseph autem mercátus síndonem, et depónens eum, invólvit síndone, et pósuit eum in monuménto, quod erat excísum de petra, et advólvit lápidem ad óstium monuménti.

**OFFERTORIUM.** (*Ps. 139, 5*) Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis éripe me, Dómine.

**SECRETA.** Sacrificia nos, quæsumus, Dómine, propénsius ista restáu-

rent: quæ medicinálibus sunt institúta jejúniis. Per Dóminum.

for having been set forth with healing fasts: through our Lord.

*Additional Secrets*, p. 491; *Preface of the Cross*, p. 522.

COMMUNIO. (Ps. 68, 13-14) Advérsus me exercebántur, qui sedébant in porta: et in me psallébant, qui bibébant vinum: ego vero oratiónem meam ad te, Dómine: tempus benepláciti, Deus, in multitúdine misericórdiæ tuæ.

COMMUNION. (Ps. 68, 13-14) The idlers at the city gates would taunt me; the drunkards would make a song of me over their wine. To thee, Lord, I make my prayer; never man more needed thy goodwill: listen to me, O God, full of mercy as thou art.

POSTCOMMUNIO. - Sanctificatiónibus tuis, omnípotens Deus: et vítia nostra curéntur, et remédia nobis sempitérna provéniant. Per Dóminum.

POSTCOMMUNION. - Almighty God, let thy sanctifying graces cure our evil dispositions and provide us with never-failing remedies: through our Lord.

*Additional Postcommunions*, p. 492.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

*Over the people:* Let us pray. Bow down your heads before God.

ORATIO. Tua nos misericórdia, Deus, et ab omni subreptióne vetustátis expúrget, et capáces sanctæ novitátis efficiat. Per Dóminum.

PRAYER. May thy mercy, God, preserve us from each stealthy return of our old selves, and make us capable of new holiness: through our Lord.

## WEDNESDAY IN HOLY WEEK

Station at S. Mary Major

### INTROITUS

(Philipp. 2, 10, 8 et 11)

**I**N nómine Jesu omne genu flectátur, cælestium, terréstrium et infernórum: quia Dóminus factus est obédiens usque ad mortem, mortem autem

### INTROIT

(Phil. 2, 10, 8, 11)

**E**verything in heaven and on earth and under the earth must bend the knee before the name of Jesus: for the Lord accepted an obedience which brought him to



death, death on a cross: therefore the Lord Jesus Christ dwells in the glory of God the Father. (*Ps. 101, 2*) O Lord, hear my prayer: and let my cry come unto thee. *Everything in heaven.*

Crucis: ideo Dóminus Jesus Christus in glória est Dei Patris. (*Ps. 101, 2*) Dómine, exáudi oratióem meam: et clamor meus ad te véniat. *In nómine.*

*After Kýrie, eléison, the following is said:*

Let us pray. Let us kneel. *R.* Arise.

COLLECT. Grant, we pray thee, almighty God, that we who are continually afflicted by our own transgressions may be delivered by the sufferings of thy only-begotten Son: who is God.

Lesson from the Prophet Isaias. (*Isaias 62, 11; 63, 1-7*).

This is the message of the Lord God: A message to queen Sion: Look, where thy Deliverer comes, look, how it comes with him, the reward of his labour! Who is this, coming from Edom, coming on the road from Bosra, with garments deep dyed? Who is this, so gaily clad, marching so valiantly? I am one who is faithful to his promises, a champion bringing deliverance. And why are thy garments stained with red? Why dost thou go clad like the men who tread out the winepress? None other has trodden the wine-press but I only; out of all the nations, no champion came to stand at my side. I have been treading them down in my anger, trampling on them, full of

Orémus. Flectámus génuá. *R.* Leváte.

ORATIO. Præsta, quæsumus, omnipotens Deus: ut, qui pro nostris excésibus incessanter affligimur, per unigéniti Filii tui passióem liberémur: Qui tecum.

Léctio Isaíæ Prophétæ. (*Isai. 62, 11 et 63, 1-7*).

Hæc dicit Dóminus Deus: Dícite filíæ Sion: Ecce Salvátor tuus venit: ecce merces ejus cum eo, et opus ejus coram illo.

Quis est iste, qui venit de Edom, tinctis véslibus de Bosra? Iste formósus in stola sua, grádiens in multitúdine fortitúdinis suæ. Ego, qui loquor justítiam, et propugnátor sum ad salvándum. Quare ergo rubrum est induméntum tuum, et vestiménta tua, sicut calcántium in torculári? Tórcular calcávi solus, et de géntibus non est vir mecum: calcávi eos in furóre meo, et conculcávi eos in ira mea:

et aspérsus est sanguis

eórum super vestiménta mea, et ómnia induménta mea inquinávi. Dies enim ultiónis in corde meo, annus redemptionis meæ venit. Circumspéxi, et non erat auxiliátor: quæsívi, et non fuit qui adjuvaret:

et salvávit mihi bráchium meum, et indignátio mea ipsa auxiliáta est mihi. Et conculcávi pópulos in furóre meo, et inebriávi eos in indignatióne mea, et detráxi in terram virtútem eórum. Miseratiónum Dómini recordábor, laudem Dómini super ómnibus, quæ réddidit nobis Dóminus.

**GRADUALE.** (Ps. 68, 18 et 2-3) Ne avértas fáciem tuam a púero tuo, quóniam tríbulor: velóciter exáudi me. *℣.* Salvum me fac, Deus, quóniam intravérunt aquæ usque ad ánimam meam: infíxus sum in limo profúndi, et non est substántia.

*Here Dóminus*

Orémus. Flectámus génuá. *℟.* Leváte.

**ORATIO.** Deus, qui pro nobis Fílium tuum Crucis patíbulum subíre voluísti, ut inimíci a nobis expélleres potestátem: concéde nobis fámulis tuis; ut resurrectiόνis grá-

vengeance; it is their blood that has been sprinkled on the clothes I wear, that is why I come in garments deep dyed. My heart told me the time had come for vengeance, that this was my destined year of ransom, and when I looked round, there was none to help me; I called vainly for aid. So it was my own arm that brought the deliverance I intended; my own indignation that upheld me. I have trampled the peoples down in my anger, stunned them with my fury, and brought down their strength to the dust. Listen, while I tell again the story of the Lord's mercies, what renown the Lord has won; all the Lord has done for us.

**GRADUAL.** (Ps. 68, 18, 2-3) Do not turn thy face away from thy servant in this time of trouble, give a speedy answer to my prayer. *℣.* O God, save me; see how the waters close about me, threatening my very life, one who sticks fast in deep mire, with no ground under his feet.

*vobíscum is said.*

Let us pray. Let us kneel. *℟.* Arise.

**COLLECT.** O God, who in order to drive the enemy's power away from us didst ordain that for our sakes thy Son should undergo the torment of the cross, grant that we thy servants may win the

grace of rising up again with him: through the same. | tiam consequámur. Per eúndem Dóminum.

*Additional Collects, p. 491.*

Lesson from the Prophet Isaias. (*Isaias* 53, 1-12).

At this time: Isaias said: Lord, what credence can be won for such news as ours? Whom does it reach, this new revelation of the Lord's strength? He will watch this servant of his come into view, unregarded as a brushwood shoot, as a plant in waterless soil; no stateliness here, no majesty, no beauty, as we gaze upon him, to win our hearts. No, here is one despised, left out of all human reckoning; bowed with misery, and no stranger to weakness; how should we recognize that face? How should we take any account of him, a man so despised? Our weakness, and it was he who carried the weight of it, our miseries, and it was he who bore them. We thought of him as men think of a leper, as one whom God had smitten and brought low, and all the while it was for our sins he was wounded, for our guilt he was crushed down; on him fell the punishment that brought us peace, by his bruises we were healed. We were all strayed sheep, each following his own path, and the guilt that belonged to all of us God has laid on him. And if he is made a victim,

Léctio Isaíæ Prophétæ. (*Isai.* 53, 1-12).

In diébus illis: Dixit Isaías: Dómine, quis crédidit auditui nostro? et bráchium Dómini cui revelátum est? Et ascéndet sicut virgúltum coram eo, et sicut radix de terra sitiénti: non est spécies ei, neque decor: et vídimus eum, et non erat aspéctus, et desiderávimus eum:

despéctum, et novíssimum virórum, virum dolórum, et sciéntem infirmitátem: et quasi absconditus vultus ejus, et despéctus, unde nec reputávimus eum.

Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit: et nos putávimus eum quasi leprósum, et percússum a Deo, et humiliátum. Ipse autem vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nostra:

disciplína pacis nostræ super eum, et livóre ejus sanáti sumus. Omnes nos quasi oves errávimus, unusquisque in viam suam declinávit: et pósuit Dóminus in eo iniquitátem ómnium nostrum. Oblátus est, quia ipse vóluit, et non apéruit os suum:

sicut ovis ad occisiónem ducétur, et quasi agnus coram tondénte se obmutéscet, et non apériet os suum. De angústia, et de iudício sublátus est: generatióem ejus quis enarábit? quia abscíssus est de terra vivéntium: propter scelus pópuli mei percússi eum. Et dabit ímpios pro sepultúra, et dívitem pro morte sua: eo quod iniquitátem non fécerit, neque dolus fúerit in ore ejus. Et Dóminus vóluit contérere eum in infirmitáte: si posúerit pro peccáto ánimam suam, vidébit semen longævum, et volúntas Dómini in manu ejus dirigétur. Pro eo quod laborávit ánimá ejus, vidébit, et saturábitur: in sciéntia sua justificábit ipse justus servus meus multos, et iniquitátes eórum ipse portábit.

Ideo dispértiam ei plúrimos: et fórtium dívidet spólia, pro eo quod trádidit in mortem ánimam suam, et cum scelerátis reputátus est: et ipse peccáta multórum tulit, et pro transgressóribus rogávit.

he himself bows to the stroke; no word comes from him. He might be a sheep that is being led away to the slaughter-house, a lamb standing there dumb while it is shorn; no word from him. Imprisoned, brought to judgement, and carried off, who shall recount his history? If he is cut off from the world of living men, it is because of my people's guilt that I have smitten him. He must give up the wicked, to win that grave of his, sacrifice the rich, in return for the gift of death; the death of one who did no wrong, who never had treason on his lips. That he should be bowed down under a load of weakness was the Lord's express will: If he lays down his life in atonement for guilt, he shall be rewarded with long posterity, and the Lord's will shall prosper under his hand; in return for all the anguish he endured, he shall be rewarded to his heart's content. The Just One, my servant; through that knowledge of his, he shall justify many, on his own shoulders bearing their guilt. Many souls I will allot to him as his prize, he shall dispute with great warriors their right to the spoil. Such is his due, who has given himself over to death, and let himself be counted among the malefactors; borne those many sins, and made intercession for the guilty.

TRACT. (*Ps. 101, 2-5, 14*)  
O Lord, hear my prayer and  
let my cry come unto thee.

¶ Do not turn thy face  
away from me, but lend me  
thy ear in time of affliction.

¶ Give me swift audience  
whenever I call upon thee.

¶ See how this life of mine  
passes away like smoke, how  
this frame wastes as if melt-  
ed in an oven. ¶ Drained of  
strength like grass the sun  
scorches, I leave my food un-  
tasted, forgotten. ¶ Surely  
thou wilt bestir thyself, Lord,  
and give Sion redress: it is  
time now to take pity on her.

The Passion of our Lord  
Jesus Christ according to  
S. Luke. (*Luke 22, 1-71;*  
*23, 1-53*).

At this time: The feast of  
unleavened bread, the pas-  
chal feast, as it is called,  
was drawing near. The chief  
priests and scribes were still  
at a loss for some means of  
making away with him, fright-  
ened as they were of the peo-  
ple. But now Satan found his  
way into the heart of Judas,  
who was also called Iscariot,  
one of the twelve, and he  
went off and conferred with  
the chief priests and magis-  
trates about the means to  
betray Jesus. These gladly  
consented to pay him a sum  
of money; so he promised to  
do it, and looked about for

TRACTUS. (*Ps. 101,*  
*2-5 et 14*) Dómine, exáu-  
di oratióem meam, et  
clamor meus ad te véniat.  
¶ Ne avértas fáciem tuam  
a me: in quacúmque die  
tribulor, inclína ad me  
aurem tuam. ¶ In qua-  
cúmque die invocávero  
te, velóciter exáudi me.  
¶ Quia defecérunt sicut  
fumus dies mei: et ossa  
mea sicut in frixório con-  
fríxa sunt. ¶ Percússus  
sum sicut fœnum, et áruit  
cor meum: quia oblítus  
sum manducáre panem  
meum. ¶ Tu exsúrgens,  
Dómine, miseréberis Sion:  
quia venit tempus mise-  
réndi ejus.

Pássio Dómini nostri Jesu  
Christi secúndum Lu-  
cam. (*Luc. 22, 1-71; 23,*  
*1-53*).

In illo témpore: Ap-  
propinquábat dies festus  
azymórum, qui dícitur  
Pascha: et quærébant  
príncipes sacerdótum, et  
scribæ, quómodo Jesum  
interficerent: tímébant  
vero plebem. Intrávit au-  
tem sátanas in Judam, qui  
cognominabátur Iscarió-  
tes, unum de duódecim.  
Et ábiit, et locútus est cum  
príncípibus sacerdótum, et  
magistrátibus, quemádmó-  
dum illum tráderet eis.  
Et gavísi sunt, et pacti  
sunt pecúniam illi dare.  
Et spopóndit. Et quæré-  
bat opportunitátem ut trá-

deret illum sine turbis. Venit autem dies azymorum, in qua necesse erat occidi pascha. Et misit Petrum, et Joannem, dicens: ☩ Eúntes paráte nobis pascha, ut manducémus. C. At illi dixerunt: S. Ubi vis parémus? C. Et dixit ad eos: ☩ Ecce introeúntibus vobis in civitatem, occurret vobis homo quidam ámphoram aquæ portans: sequimini eum in domum, in quam intrat, et dicétis patrifamílias domus: Dicit tibi Magíster: Ubi est diversórium, ubi pascha cum discípulis meis manducem? Et ipse osténdet vobis coenáculo magnum stratum, et ibi paráte. C. Eúntes autem invenérunt sicut dixit illis, et paravérunt pascha. Et cum facta esset hora, discubuit, et duódecim Apóstoli cum eo. Et ait illis: ☩ Desiderio desiderávi hoc pascha manducáre vobíscum, ántequam pátiar. Dico enim vobis, quia ex hoc non manducábo illud, donec impleátur in regno Dei. C. Et accépto cálice, grátias egit, et dixit: ☩ Accípite, et dividite inter vos. Dico enim vobis, quod non bibam de generatióne vitis, donec regnum Dei véniat. C. Et accépto pane, grátias egit, et fregit, et dedit eis, dicens: ☩ Hoc est corpus

an opportunity to hand him over without any commotion. Then the day of unleavened bread came; on this day, the paschal victim must be killed; and Jesus sent Peter and John on an errand; ☩ Go and make ready for us, he said, to eat the paschal meal. C. When they asked him, S. Where wouldst thou have us make ready? C. he said to them, ☩ Just as you are entering the city, you will be met by a man carrying a jar of water; follow him into the house to which he is going; and there you will say to the owner of the house, The master sends word, Where is the room in which I am to eat the paschal meal with my disciples? And he will show you a large upper room, furnished; it is there that you are to make ready. C. So they went, and found all as he had told them, and so made ready for the paschal meal. And when the time came, he sat down with his twelve disciples. And he said to them, ☩ I have longed and longed to share this paschal meal with you before my passion; I tell you, I shall not eat it again, till it finds its fulfilment in the kingdom of God. C. And he took a cup, and blessed it, and said, ☩ Take this and share it among you; I tell you, I shall not drink of the fruit of the vine again, till the kingdom of God has come. C. Then he took bread,

and blessed and broke it, and gave it to them saying, ☩ This is my body, given for you; do this for a commemoration of me. C. And so with the cup, when supper was ended, he said, ☩ This cup is the new testament, in my blood which is to be shed for you. And now, the hand of my betrayer rests on this table, at my side. The Son of Man goes on his way, for so it has been ordained; but woe upon that man by whom he is to be betrayed. C. Thereupon they fell to surmising among themselves, which of them it was that would do this. And there was rivalry between them over the question, which of them it was that would be the greatest. But he told them, ☩ The kings of the Gentiles lord it over them, and those who bear rule over them win the name of benefactors. With you it is not to be so; no difference is to be made, among you, between the greatest and the youngest of all, between him who commands and him who serves. Tell me, which is greater, the man who sits at table, or the man who serves him? Surely the man who sits at table; yet I am here among you as your servant. You are the men who have kept to my side in my hours of trial: and, as my Father has allotted a kingdom to me, so I allot to you a place to eat and drink at my table in

meum, quod pro vobis datur: hoc fácite in meam commemoratióem. C. Similiter et cálicem, postquam cœnávit, dicens: ☩ Hic est calix novum testaméntum in ságuine meo, qui pro vobis fundétur. Verúmtamen ecce manus tradéntis me, mecum est in mensa. Et quidem Fílius hóminis, secúndum quod defínitum est, vadit: verúmtamen vœ hómini illi, per quem tradétur. C. Et ipsi cœpérunt quærere inter se, quis esset ex eis, qui hoc factúrus esset. Facta est autem et conténtio inter eos, quis eórum viderétur esse maior. Dixit autem eis: ☩ Reges géntium dominántur eórum: et qui potestátem habent super eos, benéfici vocántur. Vos autem non sic: sed qui maior est in vobis, fiat sicut minor: et qui præcésor est, sicut ministrátor. Nam quis maior est, qui recúmbit, an qui ministrat? nonne qui recúmbit? Ego autem in médio vestrum sum, sicut qui ministrat: vos autem estis, qui permansístis mecum in tentatióibus meis. Et ego dispóno vobis, sicut dispósuit mihi Pater meus regnum, ut edátis, et bibátis super mensam meam in regno meo: et sedeátis super thronos, judicántes duódecim tribus Israel.

C. Ait autem Dóminus: ✠ Simon, Simon, ecce sá-tanas expetívit vos, ut cri-bráret sicut tríticum: ego autem rogávi pro te, ut non deficiat fides tua: et tu aliquándo convérsus, confírma fratres tuos. C. Qui dixit ei: S. Dómine, tecum parátus sum et in cárcerem, et in mortem ire. C. At ille dixit: ✠ Dico tibi, Petre: Non cantábit hódie gallus, donec ter ábneges nosse me. C. Et dixit eis: ✠ Quando misi vos sine sácculo, et pera, et calceaméntis, numquid áliquíd defúit vobis? C. At illi dixerunt: S. Nihil. C. Dixit ergo eis: ✠ Sed nunc, qui habet sácculum, tollat simíliter et peram: et qui non habet, vendat túnica suam, et emat gládium. Dico enim vobis, quóniam adhuc hoc, quod scriptum est, opórtet impléri in me: Et cum iníquis deputátus est. Etenim ea, quæ sunt de me, finem habent. C. At illi dixerunt: S. Dómine, ecce duo gládii hic. C. At ille dixit eis: ✠ Satis est. C. Et egréssus ibat secúndum consuetúdinem in montem Olivárum. Secúti sunt autem illum et discípuli. Et cum pervénisset ad locum, dixit illis: ✠ Oráte, ne intrétis in tentatiónem. C. Et ipse avúlsus est ab eis quan-

my kingdom; you shall sit on twelve thrones, judging the twelve tribes of Israel. C. And the Lord said, ✠ Simon, Simon, behold, Satan has claimed power over you all, so that he can sift you like wheat: but I have prayed for thee, that thy faith may not fail; when, after a while, thou hast come back to me, it is for thee to be the support of thy brethren. C. Simon said, S. Lord, I am ready to bear thee company, though it were to prison or to death. C. But he answered, ✠ I tell thee, Peter, by cock-crow this morning thou wilt thrice have denied knowledge of me. C. Then he said to them, ✠ Did you go in want of anything, when I sent you out without purse, or wallet, or shoes? C. They told him, S. Nothing; C. and he said, ✠ But now it is time for a man to take his purse with him, if he has one, and his wallet too; and to sell his cloak and buy a sword, if he has none. Believe me, one word has been written that has yet to find its fulfilment in me, And he was counted among the malefactors. Sure enough, all that has been written of me must be fulfilled. C. They told him, S. See, Lord, here are two swords. C. And he said to them, ✠ That is enough. C. And now he went out, as his custom was, to mount Olivet, his disciples following



him. When he reached the place, he said to them, ☩ Pray that you may not enter into temptation. C. Then he parted from them, going a stone's throw off, and knelt down to pray, saying, ☩ Father, if it pleases thee, take away this chalice from before me; only as thy will is, not as mine is. C. And he had sight of an angel from heaven, encouraging him. And now he was in an agony, and prayed still more earnestly; his sweat fell to the ground like thick drops of blood. When he rose from his prayer, he went back to his disciples, and found that they were sleeping, overwrought with sorrow. He said to them, ☩ How can you sleep? Rise up and pray, so that you may not enter into temptation. C. Even as he spoke, a multitude came near; their guide was the man called Judas, one of the twelve, who came close to Jesus, to kiss him. Jesus said to him, ☩ Judas, wouldst thou betray the Son of Man with a kiss? C. Then those who were about him, seeing what would come of it, asked, S. Lord, shall we strike out with our swords? C. And one of them struck a servant of the high priest, and cut off his right ear. Jesus answered, ☩ Let them have their way in this. C. And he touched his ear, and healed him. Then Jesus said to the chief priests and temple officers and elders

tum jactus est lapidis, et pōsitis gēnibus orābat, dicens: ☩ Pater, si vis, transfer cālicem istum a me: verūmtamen non mea volūntas, sed tua fiat. C. Appāruit autem illi Angelus de cælo, confortans eum. Et factus in agonía, prolíxius orābat. Et factus est sudor ejus, sicut guttæ ságuinis decurréntis in terram. Et cum surrexisset ab oratióne, et venisset ad discípulos suos, invénit eos dormiéntes præ tristístia. Et ait illis: ☩ Quid dormítis? súrgite, oráte, ne intrétis in tentatióne. C. Adhuc eo loquente, ecce turba: et qui vocabátur Judas, unus de duódecim, antecedebat eos: et appropinquávit Jesu, ut oscularétur eum. Jesus autem dixit illi: ☩ Juda, ósculo Fílium hóminis tradís? C. Vidéntes autem hi, qui circa ipsum erant, quod futúrum erat, dixerunt ei: S. Dómine, si percútimus in gládio? C. Et percússit unus ex illis servum princípis sacerdotum, et amputávit aurículam ejus dexteram. Respóndens autem Jesus, ait: ☩ Sínite usque huc. C. Et cum tetigisset aurículam ejus, sanávit eum. Dixit autem Jesus ad eos, qui vénerant ad se, príncipes sacerdotum, et magistrátus templi, et senióres: ☩ Quasi ad latrónem

existis cum gládiis, et fústibus? Cum quotidie vobiscum fúerim in templo, non extendístis manus in me: sed hæc est hora vestra, et potéstas tenebrarum. C. Comprehendentes autem eum, duxérunt ad domum princípis sacerdotum: Petrus vero sequebátur a longe. Accenso autem igne in médio átrii, et circumsedéntibus illis, erat Petrus in médio eórum. Quem cum vidisset ancilla quædam sedentem ad lumen, et eum fuisset intúita, dixit: S. Et hic cum illo erat. C. At ille negávit eum, dicens: S. Múlier, non novi illum. C. Et post pusillum álius videns eum, dixit: S. Et tu de illis es. C. Petrus vero ait: S. O homo, non sum. C. Et intervállo facto quasi horæ unius, álius quidam affirmábat, dicens: S. Vere et hic cum illo erat: nam et Galilæus est. C. Et ait Petrus: S. Homo, nescio quid dicis. C. Et continuo adhuc illo loquente cantávit gallus. Et convérsus Dóminus respéxit Petrum. Et recordátus est Petrus verbi Dómini, sicut díxerat: Quia priúsqvam gallus cantet, ter me negábis. Et egréssus foras Petrus flevit amáre. Et viri, qui tenébant illum, illudébant ei, cædéntes. Et velavérunt

who had come to find him, &c. Have you come out with swords and clubs, as if I were a robber? I was close to you in the temple, day after day, and you never laid hands on me. But your time has come now, and darkness has its will. C. So they apprehended him, and led him away to the house of the high priest; and Peter followed at a long distance. They had lit a fire in the midst of the court, and were sitting round it; and there Peter sat among them. One of the maidservants, as she saw him sitting there in the firelight, looked closely at him and said, S. This is one of those who were with him. C. And he disowned him, saying, S. Woman, I have no knowledge of him. C. After a short while, another of the company said, when he caught sight of him, S. Thou too art one of them; C. and Peter said, S. Man, I am not. C. Then there was an interval of about an hour, before another man insisted, S. It is the truth that this fellow was in his company; why, he is a Galilean. C. Peter said, S. Man, I do not understand what thou meanest; C. and all at once, while the words were on his lips, the cock crew. And the Lord turned and looked at Peter; and Peter remembered what the Lord had said to him, Before cock-crow, thou wilt thrice disown me. And Peter went out, and

wept bitterly. The men who held Jesus prisoner beat him and mocked him; they blindfolded him and struck him on the face, and then questioned him, S. Come, prophesy; tell us who it is that smote thee. C. And they used many other blasphemous words against him. When day came, all the elders of the people, chief priests and scribes, brought him before their council and said to him, S. If thou art the Christ, tell us. C. He answered them, ☩ If I tell you, you will never believe me; and if I ask you questions, I know you will not answer them, nor acquit me. I will only tell you that a time is coming when the Son of Man will be seated in power at God's right hand. C. And they all said, S. Thou art, then, the Son of God? C. He told them, ☩ Your own lips have said that I am. C. And they said, S. What further need have we of witnesses? We have heard the words from his own mouth. C. Then the whole assembly of them rose up and brought him before Pilate, and there fell to accusing him; S. We have discovered that this man is subverting the loyalty of our people, forbids the payment of tribute to Caesar, and calls himself Christ the king. C. And Pilate asked him, S. Art thou the king of the Jews? C. He answered him, ☩ Thy own lips have said it.

eum, et percutiebant faciem ejus: et interrogabant eum, dicentes: S. Prophetiza, quis est, qui te percussit? C. Et alia multa blasphemantes dicebant in eum. Et ut factus est dies, convenérunt seniôres plebis, et principes sacerdotum, et scribæ, et duxérunt illum in concilium suum, dicentes: S. Si tu es Christus, dic nobis. C. Et ait illis: ☩ Si vobis dixerò, non credétis mihi: si autem et interrogávero, non respondébis mihi, neque dimittétis. Ex hoc autem erit Fílius hóminis sedens a dextris virtútis Dei. C. Dixérunt autem omnes: S. Tu ergo es Fílius Dei? C. Qui ait: ☩ Vos dicitis, quia ego sum. C. At illi dixérunt: S. Quid adhuc desiderámus testimónium? Ipsi enim audívimus de ore ejus. C. Et surgens omnis multitúdo eórum, duxérunt illum ad Pilátum. Cœpérunt autem illum accusáre, dicentes: S. Hunc invénimus subverténtem gentem nostram, et prohibéntem tribúta dare Cæsari, et dicéntem se Christum regem esse. C. Pilátus autem interrogávit eum, dicens: S. Tu es Rex Judæórum? C. At ille respóndens, ait: ☩ Tu dicis. C. Ait autem Pilátus ad príncipes sacer-

dótum, et turbas: S. Nihil invénio causæ in hoc hómine. C. At illi invalescébant, dicéntes: S. Cómmovet pópulum, docens per univérsam Judæam, incípiens a Galilæa usque huc. C. Pilátus autem áudiens Galilæam, interrogávit si homo Galilæus esset. Et ut cognóvit quod de Heródis potestáte esset, remísit eum ad Heródem, qui et ipse Jerosólymis erat illis diébus. Heródes autem viso Jesu gávisus est valde. Erat enim cúpiens ex multo témpore vidére eum, eo quod audierat multa de eo, et sperábat signum áliquod vidére ab eo fíeri. Interrogábat autem eum multis sermónibus. At ipse nihil illi respondébat. Stabant autem príncipes sacerdotum et scribæ constánter accusántes eum. Sprevit autem illum Heródes cum exércitu suo: et illúsit indútum veste alba, et remísit ad Pilátum. Et facti sunt amíci Heródes, et Pilátus in ipsa die: nam ántea inimíci erant ad invicem. Pilátus autem convocátis princípibus sacerdotum, et magistrátibus, et plebe, dixit ad illos: S. Obtulistis mihi hunc hóminem, quasi averténtem pópulum, et ecce ego coram vobis intérogans, nullam causam invéni in hómine isto ex his, in

C. Pilate said to the chief priests and the multitudes, S. I cannot discover any fault in this man. C. But they insisted, S. He rouses sedition among the people; he has gone round the whole of Judæa preaching, beginning in Galilee and ending here. C. Pilate, upon the mention of Galilee, asked whether the man was a Galilean; and learning that he belonged to Herod's jurisdiction, remitted his cause to Herod, who was also in Jerusalem at this time. Herod was overjoyed at seeing Jesus; for a long time he had been eager to have sight of him, because he had heard so much of him, and now he hoped to witness some miracle of his. He asked him many questions, but could get no answer from him, although the chief priests and scribes stood there, loudly accusing him. So Herod and his attendants made a jest of him, arraying him in festal attire out of mockery, and sent him back to Pilate. That day Herod and Pilate, who had hitherto been at enmity with one another, became friends. And now Pilate summoned the chief priests, and the rulers and the people, and said to them, S. You have brought this man before me as one who seduces the people from their allegiance; I examined him in your presence, and could find no substance in any of the charges you bring

against him; nor could Herod, when I referred you to him. It is plain that he has done nothing which deserves death. I will scourge him, and then he shall go free. C. At the festival, he was obliged to grant them the liberty of one prisoner: but the whole concourse raised the cry, S. Away with this man; we must have Barabbas released. C. Barabbas was a man who had been thrown into prison for raising a revolt in the city, and for murder. Once more Pilate spoke to them offering to set Jesus at liberty; but they continued to answer with shouts of, S. Crucify him, crucify him. C. Then for the third time he said to them, S. Why, what wrong has he done? I can find no fault in him that deserves death; I will scourge him, and then he shall go free. C. But they, with loud cries, insisted on their demand that he should be crucified; and their voices carried the day; Pilate gave his assent that their request should be granted, releasing the man of their choice who had been imprisoned for revolt and murder, while he handed Jesus over to their will. As they led him off, they caught hold of a man called Simon of Cyrene, who was coming in from the country, and loaded him with the cross, so that he should carry it after Jesus. Jesus was followed by a great

quibus eum accusátis. Sed neque Heródes: nam remisí vos ad illum, et ecce nihil dignum morte actum est ei. Emendátum ergo illum dimíttam. C. Necessé autem habébat dimítttere eis per diem festum, unum. Exclamávit autem simul univérsa turba, dicens: S. Tolle hunc, et dimítte nobis Barábbam. C. Qui erat propter seditiõem quamdam factam in civitaté, et homicídium, missus in cárcerem. Iterum autem Pilátus locútus est ad eos, volens dimítttere Jesum. At illi succlamábant, dicéntes: S. Crucifige, crucifige eum. C. Ille autem tertio dixit ad illos: S. Quid enim mali fecit iste? Nulam causam mortis invénio in eo: corréptam ergo illum, et dimíttam. C. At illi instábant vócbus magnis, postulántes ut crucifigerétur. Et invalescébant voces eórum. Et Pilátus adjudicávit fieri petitiõem eórum. Dimísit autem illis eum, qui propter homicídium, et seditiõem missus fúerat in cárcerem, quem petébant: Jesum vero trádidit voluntáti eórum. Et cum dúcerent eum, apprehenderunt Simónem quemdam Cyrenénsem, veniéntem de villa: et imposuerunt illi crucem portáre post Jesum. Sequebátur

autem illum multa turba pópuli, et mulierum, quæ plangébant, et lamentábantur eum. Convérsus autem ad illas Jesus dixit: ☩ Fíliæ Jerúsalem, nolíte flere super me, sed super vos ipsas flete, et super fílios vestros. Quóniam ecce vénient dies, in quibus dicent: Beátæ stériles, et ventres, qui non genuérunt, et úbera, quæ non lactavérunt. Tunc incípient dícere móntibus: Cádite super nos; et cóllibus: Operíte nos. Quia si in víridi ligno hæc faciunt, in árido quid fiet? C. Ducebántur autem et álii duo nequam cum eo, ut interficeréntur. Et postquam venérunt in locum, qui vocátur Calváriæ, ibi crucifixerunt eum: et latrónes, unum a dextris, et álterum a sinístris. Jesus autem dicébat: ☩ Pater, dimítte illis: non enim sciunt quid faciunt. C. Dividéntes vero vestiménta ejus, misérunt sortes. Et stabat pópulus spectans, et deridébant eum príncipes cum eis, dicéntes: S. Alios salvos fecit: se salvum fáciat, si hic est Christus Dei eléctus. C. Illudébant autem ei et mílites accedéntes, et acétum offeréntes ei, et dicéntes: S. Si tu es Rex Judæórum, salvum te fac. C. Erat autem et superscriptio scripta super eum

multitude of the people, and also of women, who beat their breasts and mourned over him; but he turned to them, and said, ☩ It is not for me that you should weep, daughters of Jerusalem; you should weep for yourselves and your children. Behold, a time is coming when men will say, It is well for the barren, for the wombs that never bore children, and the breasts that never suckled them. It is then that they will begin to say to the mountains, Fall on us, and to the hills, cover us. If it goes so hard with the tree that is still green, what will become of the tree that is already dried up? C. Two others, who were criminals, were led off with him to be put to death. And when they reached the place which is named after a skull, they crucified him there; and also the two criminals, one on his right and the other on his left. Jesus meanwhile was saying, ☩ Father, forgive them; they do not know what it is they are doing. C. And they divided his garments among themselves by lot. The people stood by, watching; and the rulers joined them in pouring scorn on him; S. He saved others; if he is the Christ, God's chosen, let him save himself. C. The soldiers, too, mocked him, when they came and offered him vinegar, by saying, S. If thou art the

king of the Jews, save thyself. C. A proclamation had been written up over him in Greek, Latin, and Hebrew, This is the king of the Jews. And one of the two thieves who hung there fell to blaspheming against him, saying, S. Save thyself, and us too, if thou art the Christ. C. But the other rebuked him; S. What, hast thou no fear of God, when thou art undergoing the same sentence? And we justly enough; we receive no more than the due reward of our deeds; but this man has done nothing amiss. C. Then he said to Jesus, S. Lord, remember me when thou comest into thy kingdom. C. And Jesus said to him, ☩ I promise thee, this day thou shalt be with me in Paradise. C. It was about the sixth hour, and there was darkness over all the earth until the ninth hour. The sun was darkened, and the veil of the temple was torn in the midst: and Jesus said, crying with a loud voice, ☩ Father, into thy hands I commend my spirit; C. and yielded up his spirit as he said it. (*Here all kneel and pause a little while.*) And the centurion, when he saw what befell, gave glory to God, saying, S. This was indeed a just man. C. And the whole multitude of those who stood there watching it, when they saw the issue, went home beating their breasts. All his

litteris græcis, et latinis, et hebræicis: Hic est Rex Judæorum. Unus autem de his, qui pendebant, latronibus, blasphemabat eum, dicens: S. Si tu es Christus, salvum fac te metipsum, et nos. C. Respondens autem alter increpabat eum, dicens: S. Neque tu times Deum, quod in eadem damnatione es. Et nos quidem juste, nam digna factis recipimus: hic vero nihil mali gessit. C. Et dicebat ad Jesum: S. Domine, memento mei, cum veneris in regnum tuum. C. Et dixit illi Jesus: ☩ Amen dico tibi: Hodie mecum eris in paradiso.

C. Erat autem fere hora sexta, et tenebræ factæ sunt in universam terram usque in horam nonam. Et obscuratus est sol: et velum templi scissum est medium. Et clamans voce magna Jesus, ait: ☩ Pater, in manus tuas commendo spiritum meum. C. Et hæc dicens, exspiravit. (*Here all kneel and pause a little while.*) Videns autem centurio quod factum fuerat, glorificavit Deum, dicens: S. Vere hic homo justus erat. C. Et omnis turba eorum, qui simul aderant ad spectaculum istud, et videbant quæ fiebant, percutientes pectora sua rever-

tebántur. Stabant autem omnes noti ejus a longe, et mulieres, quæ secútæ eum erant a Galilæa, hæc vidéntes.

acquaintances, with the women who had followed him from Galilee, watched while this happened, standing at a distance.

*The following is sung in the Gospel tone by the deacon of the Mass.*

Et ecce vir nómine Joseph, qui erat decúrio, vir bonus, et justus: hic non consénserat consílio, et áctibus eórum, ab Arimathea civitaté Judææ, qui exspectábat et ipse regnum Dei. Hic accéssit ad Pilátum, et pétiit corpus Jesu: et depósitum invól-vit síndone, et pósuit eum in monuménto excíso, in quo nondum quisquam pósitus fúerat.

And now a man called Joseph came forward, one of the councillors, a good and upright man, who had not taken part with the council and its doings; he was from Arimathea, a Jewish city, and was one of those who waited for the kingdom of God. He it was who approached Pilate, and asked to have the body of Jesus. This he took, and wrapped it in a winding-sheet, and laid it in a tomb fashioned out of the rock, in which no man had ever been buried.

OFFERTORIUM. (Ps. 101, 2-3) Dómine, exáudi oratióem meam, et clamor meus ad te véniat.

OFFERTORY. (Ps. 101, 2-3) Hear my prayer, O Lord, and let my cry come unto thee.

SECRETA. Purífica nos, miséricors Deus: ut Ecclesiæ tuæ preces, quæ tibi gratæ sunt, pia múnера deferéntes, fiant, expiátis méntibus, gratióres. Per Dóminum.

SECRET. Cleanse us, merciful God, so that thy Church's prayers which are pleasing to thee when accompanied by godly gifts, may become yet more acceptable when offered by souls purged from sin: through our Lord.

*Additional Secrets, p. 491; Preface of the Cross, p. 522.*

COMMUNIO. (Ps. 101, 10, 13 et 14) Potum meum cum fletu temperábam: quia élevans allisísti me: et ego sicut fœ-

COMMUNION. (Ps. 101, 10, 13, 14) I drink nothing but what comes to me mingled with my tears, so low thou hast brought me,



who didst once lift me so high; I waste away like grass in the sun: Lord, thou endurest for ever: surely thou wilt bestir thyself, and give Sion redress; it is time now to take pity on her.

**POSTCOMMUNION.** - Let thy grace deepen our perceptions, all-powerful God, and bring us faith to believe that through thy Son's bodily death, to which this holy rite bears witness, thou hast given us eternal life: through the same Lord.

*Additional Postcommunions, p. 492.*

*Over the people:* Let us pray. Bow down your heads before God.

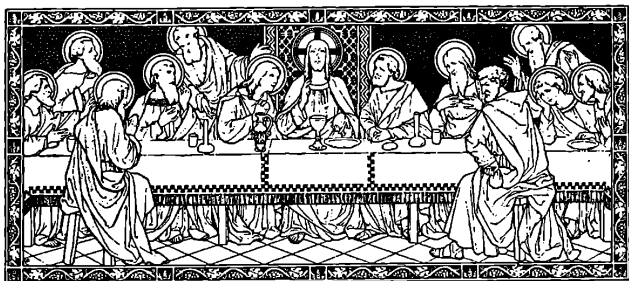
**PRAYER.** Look favourably, Lord, we beg thee, upon this family of thine, for whose sake our Lord Jesus Christ did not hesitate to be betrayed into the hands of the wicked and to undergo the torment of the cross: he who is God.

num áruí: tu autem, Dómine, in ætérnum pérmanes: tu exsúrgens miseréberis Sion, quia venit tempus miseréndi ejus.

**POSTCOMMUNIO.** - Largíre sénsibus nostris, omnípotens Deus: ut, per temporálem Fílii tui mortem, quam mystéria veneránda testántur, vitam te nobis dedísse perpétuam confidámus. Per eúmdem Dóminum.

*Over the people:* Orémus. Humiliáte cápita vestra Deo.

**ORATIO.** Réspice, quæsumus, Dómine, super hanc famíliam tuam, pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradi nocéntium, et crucis subíre tormentum: Qui tecum.



## MAUNDY THURSDAY

Lesser Double

Station at S. John Lateran

### INTROITUS

(Gal. 6, 14)

**N**OS autem gloriári  
opórtet in Cruce  
Dómini nostri Jesu Chri-  
sti: in quo est salus, vi-  
ta, et resurréctio nostra:  
per quem salváti, et libe-  
ráti sumus. (Ps. 66, 2)  
Deus misereátur nostri, et  
benedícat nobis: illúmi-  
net vultum suum super  
nos, et misereátur nostri.  
*Nos autem.*

### INTROIT

(Gal. 6, 14)

**I**T is for us to glory in the  
Cross of our Lord Jesus  
Christ in whom is our salva-  
tion, life and resurrection:  
through whom we have been  
saved and set free. (Ps. 66,  
2) May God be merciful unto  
us and bless us: may he  
smile graciously on us, and  
show us his mercy. *It is for  
us.*

*When the celebrant has intoned the opening words  
of the Glória in excélsis the bells are rung, after which  
they are silent until it is sung again on Holy Saturday.*

**ORATIO.** Deus, a quo  
et Judas réatus sui pœ-  
nam, et confessiónis suæ  
latro præmium sumpsit,  
concède nobis tuæ propi-

**COLLECT.** O God, author  
alike of the punishment that  
befell Judas for his guilt, and  
of the penitent thief's reward,  
grant us thy clemency, so

that our Lord Jesus Christ, who in his passion gave to each a different recompense according to his deserts, may set us free from our ancestral guilt and bestow upon us the grace of rising up again with him: who is God.

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (*1 Cor. II, 20-32*).

Brethren: When you assemble together, there is no opportunity to eat a supper of the Lord; each comer hastens to eat the supper he has brought for himself, so that one man goes hungry, while another has drunk deep. Have you no homes to eat and drink in, that you should show contempt to God's church, and shame the poor? Praise you? There is no room for praise here. The tradition which I received from the Lord, and handed on to you, is that the Lord Jesus, on the night when he was being betrayed, took bread, and gave thanks, and broke it, and said, Take, eat; this is my body, given up for you. Do this for a commemoration of me. And so with the cup, when supper was ended, This cup, he said, is the new testament, in my blood. Do this, whenever you drink it, for a commemoration of me. So it is the Lord's death that you are heralding,

tiationis effectum: ut, sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum; ita nobis, ablato vetustatis errore, resurrectionis suae gratiam largiatur: Qui tecum.

Lectio Epistolæ beati Pauli Apostoli ad Corinthios. (*1 Cor. II, 20-32*).

Fratres: Convenientibus vobis in unum, jam non est Dominicam cœnam manducare. Unusquisque enim suam cœnam præsumit ad manducandum. Et alius quidem esurit: alius autem ebrius est. Numquid domos non habetis ad manducandum et bibendum? aut ecclesiam Dei contemnitis, et confunditis eos, qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo. Ego enim accépi a Domino, quod et tradidi vobis, quoniam Dominus Jesus, in qua nocte tradebatur, accépit panem, et grátias agens fregit, et dixit: Accípите, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácите in meam commemorationem. Similiter et cálicem, postquam cœnavit, dicens: Hic calix novum testaméntum est in meo ságuine: hoc fácите, quotiescúmque bi-

bétis, in meam commemorationem. Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis: mortem Dómini annuntiábitis donec véniat. Itaque quicúmque manducáverit panem hunc, vel biberit cálicem Dómini indigne, reus erit corporis et ságuinis Dómini. Probet autem seípsum homo, et sic de pane illo edat, et de cálice bibat. Qui enim manducat et bibit indigne, iudícium sibi manducat et bibit: non dijudicans corpus Dómini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetípsos dijudicáremus, non útique iudicáremur. Dum iudicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.

GRADUALE. (*Philipp. 2, 8-9*) Christus factus est pro nobis obédiens usque ad mortem, mortem autem Crucis. *¶* Propter quod et Deus exaltávit illum: et dedit illi nomen, quod est super omne nomen. *Christus.*

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann. 13, 1-15*).

Ante diem festum Paschæ, sciens Jesus, quia venit hora ejus, ut tráns-eat ex hoc mundo ad Pa-

whenever you eat this bread and drink this cup, until he comes; and therefore, if anyone eats this bread or drinks this cup of the Lord unworthily, he will be held to account for the Lord's body and blood. A man must examine himself first, and then eat of that bread and drink of that cup; he is eating and drinking damnation to himself if he eats and drinks unworthily, not recognizing the Lord's body for what it is. That is why many of your number want strength and health, and not a few have died. If we recognized our own fault, we should not incur these judgements; as it is, the Lord judges us and chastises us, so that we may not incur, as this world incurs, damnation.

GRADUAL. (*Phil. 2, 8-9*) Christ accepted an obedience which brought him to death, death on a cross. *¶* That is why God has raised him to such a height and given him that name which is greater than any other name. *Christ.*

✠ Continuation of the Holy Gospel according to S. John. (*John 13, 1-15*).

Before the paschal feast began, Jesus already knew that the time had come for his passage from this world to

the Father. He still loved those who were his own, whom he was leaving in the world, and he would give them the uttermost proof of his love. Supper was over, and the devil had already put it into the heart of Judas, son of Simon, the Iscariot, to betray him. Jesus knew well that the Father had left everything in his hands; knew it was from God that he came, and to God that he went. And now, rising from supper, he laid his garments aside, took a towel, and put it about him; and then he poured water into the basin, and began to wash the feet of his disciples, wiping them with the towel that girded him. So, when he came to Simon Peter, Peter asked him, Lord, is it for thee to wash my feet? Jesus answered him, It is not for thee to know, now, what I am doing; but thou wilt understand it afterwards. Peter said to him, I will never let thee wash my feet; and Jesus answered him, If I do not wash thee, it means thou hast no companionship with me. Then, Lord, said Peter, wash my hands and my head too, not only my feet. But Jesus told him, A man who has bathed does not need to do more than wash the stains from his feet; he is clean all over. And you are clean now; only, not all of you. He knew who his betrayer was; that is why

trem: cum dilexisset suos, qui erant in mundo, in finem diléxit eos. Et cœna facta, cum diábolus jam misisset in cor, ut tráderet eum Judas Simónis Iscariótæ: sciens quia ómnia dedit ei Pater in manus, et quia a Deo exívit, et ad Deum vadit: surgit a cœna, et ponit vestiménta sua: et cum accepisset línteum, præcínxit se. Deínde mittit aquam in pelvim, et cœpit laváre pedes discipulórum, et extérgere línteo, quo erat præcinctus. Venit ergo ad Simónem Petrum.

Et dicit ei Petrus: Dómine, tu mihi lavas pedes? Respóndit Jesus, et dixit ei: Quod ego fácio, tu nescis modo, scies autem póstea. Dicit ei Petrus: Non lavábis mihi pedes in ætérnum. Respóndit ei Jesus: Si non lávero te, non habébis partem mecum. Dicit ei Simon Petrus: Dómine, non tantum pedes meos, sed et manus, et caput.

Dicit ei Jesus: Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes.

Sciébat enim quisnam esset qui tráderet eum: proptérea dixit: Non estis mundi omnes. Postquam

ergo lavit pedes eorum, et accepit vestimenta sua: cum recubuisset iterum, dixit eis: Scitis quid fecerim vobis? Vos vocatis me Magister et Domine: et bene dicitis: sum etenim. Si ergo ego lavi pedes vestros, Dominus et Magister: et vos debetis alter alterius lavare pedes.

Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis.

Credo.

OFFERTORIUM. (Ps. 117, 16 et 17) Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

SECRETA. Ipse tibi, quæsumus, Domine sancte, Pater omnipotens, æterne Deus, sacrificium nostrum reddat acceptum, qui discipulis suis in sui commemorationem hoc fieri hodierna traditione monstravit, Jesus Christus Filius tuus Dominus noster: Qui tecum.

he said, You are not all clean. Then, when he had finished washing their feet and put on his garments, he sat down again, and said to them, Do you understand what it is I have done to you? You hail me as the Master, and the Lord; and you are right, it is what I am. Why then, if I have washed your feet, I who am the Master and the Lord, you in your turn ought to wash each other's feet; I have been setting you an example, which will teach you in your turn to do what I have done for you.

Creed.

OFFERTORY. (Ps. 117, 16, 17) The power of the Lord has triumphed, the power of the Lord has brought me to great honour: I am reprieved from death to live on and proclaim what the Lord has done for me.

SECRET. We pray thee, holy Lord, almighty Father, eternal God, that Jesus Christ, thy Son, our Lord, who founded this day's Eucharistic rite and bade his disciples perform it in memory of him, may himself make our offering acceptable to thee: he who is God.

*Preface of the Cross, p. 522.*

*In the Canon of the Mass the following variations are used.*

Communicantes, et diem sacratissimum cele-

In the unity of holy fellowship, we celebrate that

most sacred day on which our Lord Jesus Christ was delivered up for us. We observe also the memory, first of all, of the glorious and ever-virgin Mary, Mother of the same Jesus Christ, our Lord and God; next, that of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints, by whose merits and prayers grant that we may be always fortified by the help of thy protection: through the same Christ our Lord. Amen.

brantes, quo Dóminus noster Jesus Christus pro nobis est tráditus: sed et memóriam venerántes, in primis glorióssæ sempérque Vírginis Mariæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Laurentíi, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis, precibúsq; concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

*Joining his hands and placing them upon the altar, he bows down and says:*

Graciously accept, then, we beseech thee, O Lord, this service of our worship and that of all thy household, which we offer thee in memory of the day on which our Lord Jesus Christ committed to his disciples the sacramental rite of his Body and Blood for them to celebrate. Provide that our days be spent in thy peace, save us from everlasting damnation, and cause us to be numb-

Hanc igitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus ob diem, in qua Dóminus noster Jesus Christus trádidit discí-pulis suis Córporis et Sánguinis sui mystéria celebránda: quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérra damnatióne nos éripi, et in electórum tuó-

rum júbeas grege nume-  
rári. Per eúndem Chri-  
stum Dóminum nostrum.  
Amen.

ered in the flock thou hast  
chosen: through the same  
Christ our Lord. Amen.

*Standing erect, he continues:*

Quam oblatiónem tu,  
Deus, in ómnibus, quæ-  
sumus, *he makes the sign*  
*of the cross thrice over*  
*the offerings* bene ꝥ dí-  
ctam, adscri ꝥ ptam, ra ꝥ  
tam, rationábilem, acce-  
ptabilémque fácere digné-  
ris: *he makes the sign of*  
*the cross once over the*  
*host and once over the*  
*chalice* ut nobis Cor ꝥ pus,  
et San ꝥ guis fiat dilectís-  
simi Fílii tui Dómini no-  
stri Jesu Christi.

Do thou, O God, deign  
*he makes the sign of the*  
*cross thrice over the offer-*  
*ings* to bless ꝥ what we  
offer, and make it approv-  
ed ꝥ, effective ꝥ, right, and  
wholly pleasing in every way,  
that it may be, for our good,  
*he makes the sign of the*  
*cross once over the host and*  
*once over the chalice* the  
Body ꝥ and Blood ꝥ of thy  
dearly beloved Son, Jesus  
Christ, our Lord.

*Drying the thumb and*  
*on the corporal, he says:*

*index finger of both hands*

Qui pridie, quam pro  
nostra omniúmque salúte  
paterétur, hoc est, hódie,  
*he takes up the host with*  
*the same fingers* accépit  
panem in sanctas, ac ve-  
nerábiles manus suas, *he*  
*raises his eyes to heaven*  
et elevátis óculis in cæ-  
lum ad te Deum Patrem  
suum omnipoténtem, *he*  
*lowers his eyes* tibi grá-  
tias agens,

Who, on this day, the very  
day before he suffered for  
our salvation and that of all  
mankind, *he takes up the*  
*host with the same fingers*  
took bread into his holy and  
venerable hands, *he raises*  
*his eyes to heaven* and hav-  
ing raised his eyes to heav-  
en, unto thee, O God, his  
Father almighty, *he lowers*  
*his eyes* giving thanks to thee,

*He makes the sign of the cross over the host, and*  
*presses the upper part of it lightly. He then holds the*  
*host with both hands.*

bene ꝥ díxit, fregit, dedít-  
que discípulis suis, dicens:  
Accípite, et manducáte ex  
hoc omnes.

blessed, broke it, and gave  
it to his disciples, saying:  
Take ye all and eat of this.



*Bowing, he says the words of consecration silently, distinctly and attentively over the host.*

FOR THIS IS  
MY BODY

HOC EST ENIM  
CORPUS MEUM

*The rest as in the Canon, p. 542.*

*The Agnus Dei is said as usual; the kiss of peace is not given, but the three prayers before the Communion are said.*

*On this day the celebrant consecrates two large hosts. One of these he receives at the Communion of the Mass, as usual; the second is put into a chalice, which is then veiled, and at the end of Mass is taken in procession to the Place of Repose and there reserved for the Mass of the Presanctified on Good Friday.*

COMMUNION. (*John 13, 12, 13, 15*) The Lord Jesus after he had supped with his disciples, washed their feet, and said to them: Do you understand what it is I have done to you, I who am the Lord and Master? I have set you an example, to teach you what to do.

COMMUNIO. (*Joann. 13, 12, 13 et 15*) Dóminus Jesus, postquam cœnâvit cum discipulis suis, lavit pedes eórum, et ait illis: Scitis quid fécerim vobis ego Dóminus, et Magíster? Exémplum dedi vobis, ut et vos ita faciátis.

*Having read the Communion, the celebrant with his ministers remains at the Epistle side, facing, however, toward the center of the altar, while Vespers are chanted.*

ANT. I will take the cup.

*Psalm 115*

I trusted, and trusting found words to utter in my abasement;

Bewildered, I said, Man's faith is false;

But the Lord's mercies have never failed me; what

ANT. Cálicem.

*Psalmus 115*

Crédidi, propter quod locútus sum: \* ego autem humiliátus sum nimis.

Ego dixi in excéssu meo: \* Omnis homo mendax.

Quid retríbuiam Dómi-

no, \* pro ómnibus quæ retribuit mihi?

Calicem salutáris accípiam: \* et nomen Dómini invocábo.

Vota mea Dómino red-dam coram omni pópulo ejus: \* pretiósá in conspéctu Dómini mors sanctorum ejus.

O Dómine, quia ego servus tuus: \* ego servus tuus, et fílius ancillæ tuæ.

Dirupísti víncula mea: \* tibi sacrificábo hóstiam laudis, et nomen Dómini invocábo.

Vota mea Dómino red-dam in conspéctu omnis pópuli ejus: \* in átriis domus Dómini, in médio tui Jerúsalem.

ANT. Cálicem salutáris accípiam, et nomen Dómini invocábo.

ANT. Cum his.

*Psalmus 119*

Ad Dóminum, cum tribulárer, clamávi: \* et ex-audívit me.

Dómine, líbera ánimam meam a lábiis iníquis, \* et a lingua dolósa?

Quid detur tibi, aut quid apponátur tibi, \* ad linguam dolósam?

Sagíttæ poténtis acútæ, \* cum carbónibus desolatóriis.

Heu mihi, quia incolátus meus prolongátus est: habitávi cum habitántibus

return shall I make to him?

I will take the cup that is pledge of my deliverance, and invoke the name of the Lord upon it;

I will pay the Lord my vows in the presence of all his people. Dear in the Lord's sight is the death of those who love him;

Am not I, Lord, thy servant, born of thy own hand-maid?

Thou hast broken the chains that bound me; I will sacrifice in thy honour, and call on the name of the Lord.

Before a throng of worshippers I will pay the Lord my vows, here in the courts of the Lord's house, here, Jerusalem, in thy heart.

ANT. I will take the cup that is pledge of my deliverance, and invoke the name of the Lord upon it.

ANT. Among the enemies.

*Psalm 119*

Not unheeded I cry to the Lord in the hour of my distress.

Lord, have pity and deliver me from the treacherous lips, the perjured tongue.

Perjurer, he will give thee all thy deserts and more;

Sharp arrows from a warrior's bow, coals that spread desolation.

Unhappy I, that am still doomed to exile; still dwell

where Cedar dwells, my heart sick for home!

Among the enemies of peace, for peace I labour; no word of mine but provokes their wanton attack.

ANT. Among the enemies of peace, for peace I labour; no word of mine but provokes their wanton attack.

ANT. Save me, Lord.

*Psalm 139*

Rescue me, Lord, from human malice, save me from the lovers of oppression,

Always plotting treachery in their hearts, always at their quarrelling,

Tongues sharp as the tongues of serpents, lips that hide the poison of adders.

Preserve me, Lord, from the power of sinful men, save me from these lovers of oppression,

Who are plotting to trip my feet. What hidden snares they set for me, these tyrants,

What nets they spread to catch me, what traps they lay in my path!

To the Lord I make my appeal, Thou art my God, listen to the voice that pleads with thee.

My Lord, my Master, my strong deliverer, it is thou that shieldedst my head in the day of battle.

Do not betray my hopes, Lord, into the hands of the

Cedar: \* multum íncola fuit ánima mea.

Cum his qui odérunt pacem, eram pacíficus: \* cum loquébar illis, impugnábant me gratis.

ANT. Cum his qui odérunt pacem, eram pacíficus: dum loquébar illis, impugnábant me gratis.

ANT. Ab homínibus iníquis.

*Psalmus 139*

Eripe me, Dómine, ab hómine malo: \* a viro iníquo éripe me.

Qui cogitavérunt iniquitátes in corde: \* tota die constituébant prælia.

Acuérunt linguas suas sicut serpéntis: \* venenum áspidum sub lábiis eórum.

Custódi me, Dómine, de manu peccatóris: \* et ab homínibus iníquis éripe me.

Qui cogitavérunt supplantáre gressus meos: \* abscondérunt supérbi láqueum mihi.

Et funes extendérunt in láqueum: \* juxta íter scándalum posuérunt mihi.

Dixi Dómino: Deus meus es tu: \* exáudi, Dómine, vocem deprecatiónis meæ.

Dómine, Dómine, virtus salútis meæ: \* obumbrásti super caput meum in die belli.

Ne tradas me, Dómine,

a desidério meo peccatóri: \* cogitavérunt contra me; ne derelínquas me, ne forte exalténtur.

Caput circúitus eórum: \* labor labiórurn ipsórum opériet eos.

Cadent super eos carbónes, in ignem dejícies eos: \* in misériis non subsístent.

Vir linguósus non dirígétur in terra: \* virum injústum mala cápient in intéritu.

Cognóvi quia fáciet Dóminus júdícium ínopis, \* et vindíctam páuperum.

Verúmtamen justí confitebúntur nómini tuo: \* et habitábunt recti cum vultu tuo.

ANT. Ab homínibus iníquis líbera me, Dómine.

ANT. Custódi me.

*Psalmus 140*

Dómine, clamávi ad te, exáudi me: \* inténde voci meæ cum clamávero ad te.

Dirigátur orátio mea sicut incénsus in conspéctu tuo: \* elevátio mánuum meárum, sacrificium vespertínium.

Pone, Dómine, custódiam ori meo: \* et óstium circumstántiæ lábiis meis.

Non declínes cor meum in verba malítiæ: \* ad excusándas excusatiónes in peccátis.

wicked; do not forsake me, and let the schemers triumph.

This be the fruit of their conspiracy, that all their busy whispering should recoil upon themselves.

Let burning coals fall upon them; down into the fire thou wilt hurl them, to anguish insupportable.

Glib tongues will not always have their way on earth; misfortune will overtake the oppressors and destroy them.

Can I doubt that the Lord will avenge the helpless, will grant the poor redress?

Honest men will yet live to praise thy name, upright hearts enjoy the smile of thy favour.

ANT. Save me, Lord, from the lovers of oppression.

ANT. Preserve me.

*Psalm 140*

Come quickly, Lord, at my cry for succour; do not let my appeal to thee go unheard.

Welcome as incense-smoke let my prayer rise up before thee; when I lift up my hands, be it as acceptable as the evening sacrifice.

Lord, set a guard on my mouth, a barrier to fence in my lips.

Do not turn my heart towards thoughts of evil, to cover sin with smooth names; not mine to take part

with wrong-doers; not mine to mingle with the company they keep.

Rather in love let some just man chastise me, reprove me; never shall the sinner sleek this head with the oil of his flattery.

My prayer is still unabated while they have their will.

Here are men who have seen their rulers swallowed up by death, doomed to the precipice

Listen to me they shall while listen they may.

The bones of our countrymen lie scattered at the foot of the abyss, like the ruins of a landslip that has fallen to earth.

And yet, these eyes look to thee, my Lord, my Master; in thee I trust, let not my life be forfeit.

Preserve me from the ambush they have laid for me, from the snares of the wrong-doers.

Into his net the sinner shall fall, while I, all unprotected, go safe on my journey.

ANT. Preserve me from the ambush they have laid for me, from the snares of the wrongdoers.

ANT. I look.

### *Psalms 141*

Loud is my cry to the Lord, the prayer I utter for the Lord's mercy.

Cum hominibus operantibus iniquitatem: \* et non communicabo cum electis eorum.

Corripiet me justus in misericordia, et increpabit me: \* oleum autem peccatoris non impinguet caput meum.

Quoniam adhuc et oratio mea in beneplacitis eorum: \* absorpti sunt juncti petrae iudices eorum.

Audient verba mea quoniam potuerunt: \* sicut crassitudo terrae erupta est super terram.

Dissipata sunt ossa nostra secus infernum: \* quia ad te Domine, Domine, oculi mei: in te speravi, non auferas animam meam.

Custodi me a laqueo quem statuerunt mihi: \* et a scandalis operantium iniquitatem.

Cadent in retiaculo ejus peccatores: \* singulariter sum ego, donec transeam.

ANT. Custodi me a laqueo quem statuerunt mihi: et a scandalis operantium iniquitatem.

ANT. Considerabam.

### *Psalms 141*

Voce mea ad Dominum clamavi: \* voce mea ad Dominum deprecatus sum.

Effúndo in conspéctu  
ejus oratióem meam, \*  
et tribulatióem meam  
ante ipsum pronúntio.

In deficiéndo ex me  
spíritum meum: \* et tu  
cognovísti sémitas meas.

In via hac qua ambu-  
lábam: \* abscondérunt  
láuqueum mihi.

Considerábam ad dexte-  
ram et vidébam: \* et non  
erat qui cognósceret me.

Périit fuga a me: \* et  
non est qui requírat áni-  
mam meam.

Clamávi ad te, Dómi-  
ne, \* dixi: Tu es spes  
mea, pórtio mea in terra  
vivéntium.

Inténde ad deprecatió-  
nem meam: \* quia humi-  
liátus sum nimis.

Líbera me a persecué-  
ntibus me: \* quia confor-  
táti sunt super me.

Educ de custódia áni-  
mam meam ad confitén-  
dum nómini tuo: \* me  
expéctant justi, donec re-  
tribuas mihi.

ANT. Considerábam ad  
dexteram, et vidébam: et  
non erat qui cognósceret  
me.

As I pour out my com-  
plaint before him, tell him  
of the affliction I endure.

My heart is ready to faint  
within me, but thou art  
watching over my path.

They lie in ambush for  
me there by the wayside;

I look to the right of me,  
and find none to take my  
part;

All hope of escape is cut  
off from me, none is con-  
cerned for my safety.

To thee, Lord, I cry, claim-  
ing thee for my only ref-  
uge, all that is left me in  
this world of living men.

Listen, then, to my plea;  
thou seest me all defenceless.

Rescue me from persecu-  
tors who are too strong for  
me;

Restore liberty to a captive  
soul. What thanks, then, will  
I give to thy name! Too long  
have honest hearts waited to  
see thee grant me redress.

ANT. I look to the right  
of me, and find none to take  
my part.

*The celebrant then intones the Antiphon of the Magnificat:*

Cœnántibus autem eis,  
accépit Jesus panem, et  
benedíxit, ac fregit, dedit-  
que discípulis suis.

While they were at supper,  
Jesus took bread, and blessed,  
and broke, and gave to his  
disciples.

*On Good Friday, the following Antiphon is said instead of the above:*

When he had taken the vinegar, he said: It is consummated: and bowing his head, he gave up the ghost.

Cum accepisset acétum, dixit: Consummátum est; et, inclináto cápite, emísit spíritum.

*The Canticle of our Blessed Lady.*

My soul magnifies the Lord;

My spirit has found joy in God, who is my Saviour,

Because he has looked graciously upon the lowliness of his handmaid. Behold, from this day forward all generations will count me blessed;

Because he who is mighty, he whose name is holy, has wrought for me his wonders.

He has mercy upon those who fear him, from generation to generation;

He has done valiantly with the strength of his arm, driving the proud astray in the conceit of their hearts;

He has put down the mighty from their seat, and exalted the lowly;

He has filled the hungry with good things, and sent the rich away empty-handed.

He has protected his servant Israel, keeping his merciful design in remembrance,

According to the promise which he made to our forefathers, Abraham and his posterity for evermore.

Magníficat \* ánima mea Dóminum:

Et exsultávit spíritus meus \* in Deo salutári meo.

Quia respéxit humilitátem ancillæ suæ: \* ecce enim ex hoc beátam me dicent omnes generatiónes.

Quia fecit mihi magna qui potens est: \* et sanctum nomen ejus.

Et misericórdia ejus a progénie in progénies \* timéntibus eum.

Fecit poténtiam in bráchio suo: \* dispérsit supérbos mente cordis sui.

Depósuit poténtes de sede: \* et exaltávit húmiles.

Esuriéntes implévit bonis: \* et dívites dimísit inánes.

Suscépit Israel púerum suum: \* recordátus misericórdiæ suæ.

Sicut locútus est ad patres nostros, \* Abraham et sémini ejus in sæcula.

ANT. Cœnantibus autem eis, accēpit Jesus panem, et benedixit, ac fregit, deditque discipulis suis.

ANT. While they were at supper, Jesus took bread, and blessed and broke, and gave to his disciples.

*After the Antiphon has been said, the celebrant says Dóminus vobíscum and the following Postcommunion:*

POSTCOMMUNIO. - Refécti vitálibus aliméntis, quæsumus, Dómine Deus noster: ut, quod témpore nostræ mortalitátis exséquimur, immortalitátis tuæ múnere consequámur. Per Dóminum.

POSTCOMMUNION. - Strengthened by the bread of life, we pray thee, Lord our God, that the rite we accomplish in this mortal life may win us everlasting life with thee: through our Lord.

*Dóminus vobíscum, Ite, missa est, and Pláceat are said as usual, but the Salve, Regina is omitted; the last Gospel is that of S. John.*

## THE PROCESSION OF THE BLESSED SACRAMENT AND THE STRIPPING OF THE ALTARS

*After the Mass, the celebrant removes his chasuble and maniple, and vests in a white cope. He then returns to the altar and offers incense to the Blessed Sacrament reserved in the chalice. Preceded by the cross and torch-bearers and the clergy, he carries It to the Altar of Repose. During this procession the hymn Pange, lingua is sung.*



## HYMNUS

Pange, lingua, gloriósi  
Córporis mystérium,  
Sanguínisque pretiósi,  
Quem in mundi prétium  
Fructus ventris generósi  
Rex effúdit géntium.

Nobis datus, nobis natus  
Ex intácta Vírgine,  
Et in mundo conversátus,  
Sparso verbi sémine,  
Sui moras incolátus  
Miro clausit órđine.

In supréma nocte cœnæ,  
Recúmbens cum frátribus,  
Observáta lege plene  
Cibis in legálibus,  
Cibum turbæ duodénæ  
Se dat suis mánibus.

Verbum caro, panem verum  
Verbo carnem éfficit:  
Fitque sanguis Christi merum,  
Et si sensus déficit,  
Ad firmándum cor sincérum  
Sola fides súfficit.

Tantum ergo Sacraméntum  
Venerémur cernui:  
Et antíquum documéntum  
Novo cedat rítui:  
Præstet fides suppleméntum  
Sénsuum deféctui.

Genitóri, Genitóque  
Laus et jubilátio,  
Salus, honor, virtus quoque  
Sit et benedíctio:  
Procedénti ab utróque  
Compar sit laudátio.

Amen.

## HYMN

Sing, my tongue, the Saviour's glory,  
Of his flesh the mystery sing,  
Of the blood, all price exceeding,  
Shed by our immortal King;  
Destined for the world's redemption  
From a noble womb to spring.

Of a pure and spotless Virgin  
Born for us on earth below,  
He, as man with man conversing,  
Stayed, the seeds of truth to sow;  
Then he closed in solemn order  
Wondrously his life of woe.

On the night of that last supper,  
Seated with his chosen band,  
He, the paschal victim eating,  
First fulfils the law's command;  
Then as food to all his brethren,  
Gives himself with his own hand.

Word made flesh, the bread of nature  
By his word to flesh he turns;  
Wine into his blood he changes:  
What though sense no change discerns?  
Only be the heart in earnest,  
Faith her lesson quickly learns.

Down in adoration falling,  
Lo, the sacred Host we hail;  
Lo, o'er ancient forms departing  
Newer rites of grace prevail;  
Faith for all defects supplying  
Where the feeble senses fail.

To the everlasting Father,  
And the Son who reigns on high,  
With the Holy Ghost proceeding  
Forth from each eternally,  
Be salvation, honour, blessing,  
Might, and endless majesty.

Amen.

*After the Procession, the celebrant and his ministers strip the altars. Meanwhile the following antiphon and psalm are recited:*

ANTIPHON. (Ps. 21, 19)  
They divide my spoils among  
them: they cast lots for my  
garments.

*Psalm 21*

My God, my God, look  
upon me; why hast thou for-  
saken me? Why cannot my  
sinful words reach thee, who  
art my salvation?

Thou dost not answer, my  
God, when I cry out to thee  
day and night, and I am pa-  
tient still.

Thou art there none the  
less, dwelling in the holy  
place: Israel's ancient boast.

It was in thee that our  
fathers trusted, and thou didst  
reward their trust by deliver-  
ing them;

They cried out to thee,  
and rescue came; no need to  
be ashamed of such trust as  
theirs.

But I, poor worm, have no  
manhood left; I am a by-  
word to all, the laughing-  
stock of the rabble.

All those who catch sight  
of me fall to mocking;  
mouthing out insults, while  
they toss their heads in scorn.

He committed himself to  
the Lord, why does not the  
Lord come to his rescue, and  
set his favourite free?

What hand but thine drew  
me out from my mother's

ANTIPHONA. (Ps. 21,  
19) Diviserunt sibi vesti-  
ménta mea: et super ve-  
stem meam miserunt sor-  
tem.

*Psalmus 21*

Deus, Deus meus, ré-  
spice in me: quare me  
dereliquísti? \* longe a sa-  
lúte mea verba delictórum  
meórum.

Deus meus, clamábo  
per diem, et non exáu-  
dies: \* et nocte, et non  
ad insipiéntiam mihi.

Tu autem in sancto há-  
bitas, \* laus Israel.

In te speravérunt patres  
nostri: \* speravérunt, et  
liberásti eos.

Ad te clamavérunt, et  
salvi facti sunt: \* in te  
speravérunt, et non sunt  
confúsi.

Ego autem sum vermis,  
et non homo: \* oppró-  
brium hóminum, et abjé-  
ctio plebis.

Omnes vidéntes me, de-  
risérunt me: \* locúti sunt  
lábiis, et movérunt caput.

Sperávit in Dómino,  
erípiat eum: \* salvum  
fáciat eum, quóniam vult  
eum.

Quóniam tu es, qui ex-  
traxísti me de ventre: \*  
spes mea ab ubéribus ma-  
tris meæ. In te projéctus  
sum ex útero:

De ventre matris meæ  
Deus meus es tu, \* ne  
discésseris a me:

Quóniam tribulatio pró-  
xima est: \* quóniam non  
est qui ádjuvet.

Circumdedérunt me ví-  
tuli multi: \* tauri pin-  
gues obsedérunt me.

Aperuérunt super me  
os suum, \* sicut leo rá-  
piens et rúgiens.

Sicut aqua effúsus sum:  
\* et dispérsa sunt óm-  
nia ossa mea.

Factum est cor meum  
tanquam cera liquéscens \*  
in médio ventris mei.

Aruit tanquam testa vir-  
tus mea, et lingua mea  
adhæsit fáucibus meis: \*  
et in púlverem mortis de-  
duxísti me.

Quóniam circumdedé-  
runt me canes multi: \*  
concílium malignántium  
obsédit me.

Foderunt manus meas  
et pedes meos: \* dinu-  
meravérunt ómnia ossa  
mea.

Ipsi vero consideravé-  
runt et inspexérunt me: \*  
divisérunt sibi vestimén-  
ta mea, et super vestem  
meam misérunt sortem.

Tu autem, Dómine, ne  
elongáveris auxílium tuum  
a me: \* ad defensiónem  
meam cónspecte.

Erue a frámea, Deus,  
ánimam meam: \* et de  
manu canis únicam me-  
am:

womb? Who else was my ref-  
uge when I was at the breast?

From the hour of my birth,  
thou art my guardian; since  
I left my mother's womb,  
thou art my God!

Do not leave me now  
when trouble is close at hand,  
when I have none to help me.

My enemies are all about  
me, hemming me in, packed  
close as a herd of oxen,  
strong as bulls;

So might a lion threaten  
me with its jaws, roaring for  
its prey.

I am spent as spilt water,  
all my bones are out of joint,  
my heart turned to molten  
wax within me;

My strength has shrivelled  
up, like clay in the baking,  
and my tongue sticks fast in  
my throat; thou hast laid me  
in the dust, to die.

Prowling about me like a  
pack of dogs, their wicked  
conspiracy hedges me in; they  
have torn holes in my hands  
and feet;

They mark every bone in  
my body, as they stand there  
watching me, gazing at me.

They divide my spoils a-  
mong them, cast lots for my  
garments.

Then, Lord, do not stand  
at a distance, if thou wouldst  
aid me; look to my defence.

Only life is left me; save  
that from the sword, from the  
clutches of these dogs;

Rescue me from the very  
mouth of the lion, the very

horns of the wild oxen that have brought me thus low.

Then I will proclaim thy renown to my brethren; where thy people gather, I will join in singing thy praise.

Praise the Lord, all you that are his worshippers; honour to him from the sons of Jacob, reverence to him from Israel's race!

He has not scorned or slighted the appeal of the afflicted, nor turned his face away from me; my cry for help did not go unheeded.

Take what I owe thee, my song of praise before a great assembly. I will pay my vows to the Lord in the sight of his worshippers;

The poor shall eat now, and have their fill, those who look for the Lord will give him thanks, their hearts refreshed eternally.

The furthest dwellers on earth will bethink themselves of the Lord, and come back to him: all the races of the heathen will worship before him;

To the Lord royalty belongs, the whole world's homage is his due.

The great ones on the earth feast in his presence, and adore; men brought low, even to the dust, bow down at his feet.

I, too, shall live on before him, and beget children to serve him;

Salva me ex ore leónis: \* et a cornibus unicornium humilitatem meam.

Narrábo nomen tuum fratribus meis: \* in medio ecclesiæ laudábo te.

Qui timétis Dóminum, laudáte eum: \* universum semen Jacob, gloriificáte eum.

Tímeat eum omne semen Israel: \* quóniam non sprexit, neque despexit deprecationem páuperis:

Nec avértit faciém suam a me: \* et cum clamárem ad eum, exaudivit me.

Apud te laus mea in ecclesiá magna: \* vota mea reddam in conspectu timéntium eum.

Edent páuperes, et saturabúntur: et laudábunt Dóminum qui requirunt eum: \* vivent corda eórum in sæculum sæculi.

Reminiscéntur et converténtur ad Dóminum \* universi fines terræ:

Et adorábunt in conspectu ejus \* universæ familiæ géntium.

Quóniam Dómini est regnum: \* et ipse dominábitur géntium.

Manducavérunt et adoravérunt omnes pingues terræ: \* in conspectu ejus cadent omnes qui descéndunt in terram.

Et ánima mea illi vi-

vet: \* et semen meum  
serviet ipsi.

Annuntiabitur Dómino  
generatio ventúra: \* et  
annuntiábunt cæli justí-  
tiam ejus pópulo qui na-  
scétur, quem fecit Dómi-  
nus.

ANT. Diviserunt sibi  
vestiménta mea: et super  
vestem meam misérunt  
sortem.

The Lord will claim for  
his own a generation still to  
come; heaven itself will make  
known his faithfulness to a  
people yet to be born, a peo-  
ple of the Lord's own found-  
ing.

ANT. They divide my  
spoils among them: they cast  
lots for my garments.

## THE MAUNDY, OR WASHING OF THE FEET

*At a suitable hour, a signal is given with a clapper, and all assemble for the washing of the feet. The prelate, or superior, wears a purple stole and cope, and the deacon and subdeacon are vested without dalmatics. Preceded by the thurifer and the acolytes, they go to the altar. There at the Epistle side the celebrant, assisted by the deacon, puts incense into the thurible. The deacon then takes the Gospel book and, kneeling, asks a blessing of the superior. He then sings the Gospel Ante diem festum, p. 393. After the Gospel has been sung, the subdeacon carries the book to the superior, who kisses it and is incensed by the deacon. The superior now removes his cope and is girded with a towel by the deacon and subdeacon, who accompany him as he proceeds to the washing of the feet. Those who are to be washed being arranged in order, he kneels before them in turn, and as the subdeacon holds up the right foot of each he washes it, dries it with a towel offered by the deacon and kisses it. Meanwhile the following antiphons are sung:*

ANTIPHONA: (Joann.  
13, 34) Mandátum no-  
vum do vobis: ut diligá-  
tis ínvicem, sicut diléxi

ANTIPHON. (John 13,  
34) I have a new command-  
ment to give you, says the  
Lord, that you are to love

one another; that your love for one another is to be like the love I have borne you. (Ps. 118, 1) Blessed are they who pass through life's journey unstained, who follow the law of the Lord.

vos, dicit Dóminus. (Ps. 118, 1) Beáti immaculáti in via: qui ámbulant in lege Dómini.

*The antiphon Mandátum is then repeated.*

*The other antiphons, with their psalms or verses, are sung in the same way.*

ANTIPHON. (John 13, 4, 5, 15) After the Lord had risen from supper, he put water into a basin, and began to wash the feet of his disciples, setting them an example. (Ps. 66, 2) May God be merciful unto us and bless us: may he smile graciously on us and show us his mercy. *After the Lord.*

ANTIPHONA: (Joann. 13, 4, 5 et 15) Postquam surrexit Dóminus a cœna, misit aquam in pelvim, et cœpit lavare pedes discipulorum suorum: hoc exéplum relíquit eis. (Ps. 66, 2) Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. *Postquam.*

ANTIPHON. (Luke, 7, 37-38) And there was then a sinful woman in the city, who, hearing that he was at table in the house of Simon the leper, brought a pot of ointment with her, and took her place behind him at his feet, weeping; then she began washing his feet with her tears, and drying them with her hair, kissing his feet, and anointing them with ointment. (Ps. 47, 2) The Lord is great, great honour is his due here in the city where our God dwells, here on his holy mountain. *And there was.*

ANTIPHONA: (Luc. 7, 37-38) In diébus illis: Múlier, quæ erat in civitate peccátrix, ut cognóvit quod Jesus accubísset in domo Simónis leprósi, áttulit alabástrum unguénti: et stans retro secus pedes Dómini Jesu, lácrimis cœpit rigáre pedes ejus, et capíllis cápitis sui tergébat; et osculabátur pedes ejus, et unguénto ungébat. (Ps. 47, 2) Magnus Dóminus, et laudábilis nimis: in civitate Dei nostri, in monte sancto ejus. *In diébus illis.*

ANTIPHONA. Ubi est caritas et dilectio, ibi Sanctorum est congregatio: ibi nec ira, nec indignatio: sed firma caritas in perpetuum. Christus descendit mundum redimere: ut liberaret a morte hominem. Exemplum prae-buit suis discipulis, ut sibi invicem pedes abluerent. (Ps. 50, 3) Miserere mei, Deus, secundum magnam misericordiam tuam. *Ubi est.*

ANTIPHONA. Si ego Dominus et Magister vester lavi vobis pedes: quanto magis debetis alter alterius lavare pedes? (Ps. 83, 2-3) Quam dilecta tabernacula tua, Domine virtutum! concupiscit, et deficit anima mea in atria Domini. *Si ego.*

ANTIPHONA. Diligamus nos invicem, quia caritas ex Deo est: et qui diligit fratrem suum, ex Deo natus est, et videt Deum. (Ps. 132, 1) Ecce quam bonum et quam jucundum, habitare fratres in unum. *Diligamus.*

ANTIPHONA: (Joann. 12, 3) Maria ergo unxit pedes Jesu, et extersit capillis suis: et domus impleta est ex odore unguenti. V. (Luc. 7, 47) Dimissa sunt ei peccata mul-

ANTIPHON. Where charity and love are, there is the company of the Blessed; neither anger nor indignation is found there, but charity enduring for ever. Christ descended to redeem the world and to free man from death. He set his disciples an example, so that they should wash one another's feet. (Ps. 50, 3) Have mercy on me, O God, as thou art ever rich in mercy. *Where charity.*

ANTIPHON. If I, your Lord and Master, have washed your feet, how much more ought you to wash one another's feet? (Ps. 83 2-3) Lord of hosts, how I love thy dwelling-place! For the courts of the Lord's house, my soul faints with longing. *If I.*

ANTIPHON. Let us love one another, for love is of God: and he who loves his brother, is born of God and sees God. (Ps. 132, 1) Gracious the sight, and full of comfort, when brethren dwell united. *Let us love.*

ANTIPHON. (John 12, 3) Mary therefore anointed the feet of Jesus, and wiped them with her hair: and the whole house was scented with the ointment. V. (Luke 7, 47) Great sins have been for-



given her, because she greatly loves. *Mary therefore.*

ANTIPHON. (*John 13, 35*) The mark by which all men will know you for my disciples will be the love you bear one another. *℣. Jesus said to his disciples. The mark.*

ANTIPHON. (*John 13 6-7, 8*) Lord is it for thee to wash my feet? Jesus answered him: If I do not wash thee, it means thou hast no companionship with me. *℣. When he came to Simon Peter, Peter said to him.*

ta: quóniam diléxit multum. *María.*

ANTIPHONA: (*Joann. 13, 35*) In hoc cognóscet omnes, quia mei estis discípuli, si dilectiónem habuéritis ad invicem. *℣. Dixit Jesus discíplis suis. In hoc.*

ANTIPHONA: (*Joann. 13, 6-7 et 8*) Dómine, tu mihi lavas pedes? Respóndit Jesus, et dixit ei: Si non lávero tibi pedes, non habébis partem mecum. *℣. Venit ergo ad Simónem Petrum, et dixit ei Petrus.*

*The antiphon is repeated:*

Lord, is it for thee to wash my feet? Jesus answered him: If I do not wash thee, it means thou hast no companionship with me. *℣. It is not for thee to know, now, what I am doing; but thou wilt understand it afterwards.*

Dómine, tu mihi lavas pedes? Respóndit Jesus, et dixit ei: Si non lávero tibi pedes, non habébis partem mecum. *℣. Quod ego fácio, tu nescis modo: scies autem póstea.*

*The antiphon is again repeated:*

Lord, is it for thee to wash my feet? Jesus answered him: If I do not wash thee, it means thou hast no companionship with me. *℣. Lord, wash my hands and head too, not only my feet. Lord.*

Dómine, tu mihi lavas pedes? Respóndit Jesus, et dixit ei: Si non lávero tibi pedes, non habébis partem mecum. *℣. Dómine, non tantum pedes meos: sed et manus et caput. Dómine.*

ANTIPHON. (*John 13, 12, 13, 15*) The Lord Jesus,

ANTIPHONA: (*Joann. 13, 12, 13 et 15*) Dómi-

nus Jesus, postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis quid fecerim vobis ego Dóminus, et Magíster? Exémplum dedi vobis, ut et vos ita faciátis. (Ps. 77, 1) Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. Dóminus.

after he had supped with his disciples, washed their feet and said to them: Do you understand what it is that I, your Lord and Master, have done to you? I have set you an example, to teach you what to do. (Ps. 77, 1) Listen, my people, to this testament of mine: do not turn a deaf ear to the words I utter. *The Lord Jesus.*

*After he has finished washing the feet, the Superior with his ministers goes to the credence table and washes his own hands and dries them on another towel. He then puts on the cope again, and, standing before the middle of the altar, says:*

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Pater noster (*in silence*)

Our Father (*in silence*)

Ÿ. Et ne nos indúcas in tentatiónem. 𐀀. Sed líbera nos a malo.

Ÿ. And lead us not into temptation. 𐀀. But deliver us from evil.

Ÿ. Osténde nobis, Dómine, misericórdiam tuam. 𐀀. Et salutáre tuum da nobis.

Ÿ. Show us thy mercy, Lord. 𐀀. And grant us thy salvation.

Ÿ. Suscépimus, Deus, misericórdiam tuam. 𐀀. In médio templi tui.

Ÿ. We have received thy mercy, O God. 𐀀. In the midst of thy temple.

Ÿ. Tu mandásti mandáta tua, Dómine. 𐀀. Custodíri nimis.

Ÿ. Thou, Lord, hast given us thy commandments. 𐀀. To keep them faithfully.

Ÿ. Tu lavásti pedes discipulórum tuórum. 𐀀. Opera mánuum tuárum ne despicias.

Ÿ. Thou didst wash the feet of thy disciples. 𐀀. Do not scorn the work of thy hands.

Ÿ. Dómine, exáudi oratiónem meam. 𐀀. Et clamor meus ad te véniat.

Ÿ. Lord, heed my prayer. 𐀀. And let my cry be heard by thee.

℣. The Lord be with you.  
℟. And with thy spirit.

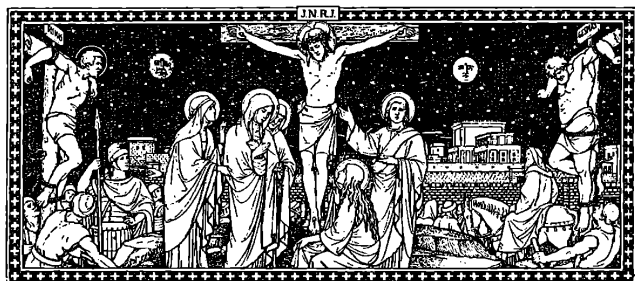
Let us pray. *Prayer*

Lord, we pray thee assist us in the performance of our bounden duty. Thou who didst deign to wash the feet of thy disciples, do not scorn this work of thy hands which thou hast bidden us continue. While outward stains are here being washed away for us and by us, may the sins which inwardly defile us all be cleansed away by thee. Deign thyself to do this for us: thou who art God, living and reigning for ever and ever. ℟. Amen.

℣. Dóminus vobíscum.  
℟. Et cum spírítu tuo.

Orémus. *Oratio*

Adésto, Dómine, quæsumus, officio servitútis nostræ: et quia tu discipulis tuis pedes laváre dignátus es, ne despícias ópera manuum tuárum, quæ nobis retinénda mandásti: ut, sicut hic nobis, et a nobis exterióra abluúntur inquinaménta; sic a te ómnium nostrum interióra lavéntur peccáta. Quod ipse præstáre dignéris, qui vivis et regnas Deus: per ómnia sæcula sæculórum. ℟. Amen.



## GOOD FRIDAY

### Lesser Double

Station at the church of the Holy Cross in Jerusalem

*The acolytes place a folded linen cloth upon the altar and a cross covered with a purple veil. The celebrant, deacon and subdeacon, vested in black, and without incense or lights, proceed to the altar steps and bow to the Cross. They go up to the altar and the celebrant kisses it; after this they go to the Epistle side and read in a low tone the following Prophecies and Tracts. Meanwhile one of the acolytes sings in the tone of a Lesson the first Prophecy in the place where the Epistle is usually sung, but without any introductory title.*

(Osee 6, 1-6)

**I**N tribulatione sua mane consurgent ad me: Venite, et revertamur ad Dominum: quia ipse cepit, et sanabit nos: percutiet, et curabit nos. Vivificabit nos post duos dies: in die tertia suscitabit nos, et vivemus in conspectu ejus. Sciemus, sequemurque, ut cognoscamus Dominum: quasi diluculum prae paratus est

(Osee 6, 1-6)

**W**hen trouble comes, they will be up betimes to wait upon me; Back to the Lord, will be their common cry; he made us his prey, it is his to restore us, he wounded us, and it is his to bind up the wound. Two days may pass before he revives us, but on the third day he will raise us up again, and we shall live to enjoy his favour. We have but to

acknowledge the Lord, per-severe in acknowledging him, and he will reveal himself, sure as the dawn, come back to us, sure as the rains of winter and spring come back to the earth. What way will serve with thee, Ephraim? Juda, what way will serve? This tender-heartedness of yours is short-lived as a cloud at daybreak, as dew under the morning light. That is why I have used my prophets as a chisel to fashion them with, have passed sentence of death upon them; it is my judgements that come sure as the dawn. It is mercy that wins favour with me, not sacrifice, the knowledge of God, not burnt-offerings.

TRACT. (*Habacuc* 3) Fear comes upon me, Lord, at the tidings I am told of thee; with awe I contemplate thy doings. V. Thou wouldst reveal thyself with a dumb beast on either hand; so thou shalt be made known, when the years have run their course, so wilt thou appear, when the time comes for thy appearing. V. When most my heart is troubled, at the very time when thou art angry, thou wilt bethink thee of thy merciful promise. V. He comes from Lebanon, the Lord, the Holy One, from the dark forests on the hills. V. Heaven is overspread by his magnificence, earth has no room for his renown.

egressus ejus, et véniet quasi imber nobis temporáneus, et serótinus terræ.

Quid fáciam tibi, Ephraim? Quid fáciam tibi, Juda? misericórdia vestra quasi nubes matutína: et quasi ros mane pertránsiens. Propter hoc dolávi in prophétis, occídi eos in verbis oris mei: et júdicia tua quasi lux egrediéntur. Quia misericórdiam vólui, et non sacrificium, et sciéntiam Dei, plus quam holocáusta.

TRACTUS. (*Habacuc* 3) Dómine, audívi audítum tuum, et tímui: considerávi ópera tua, et expávi. V. In médio duórum animálium innotescéris: dum appropinquáverint anni, cognoscéris: dum advénerit tempus, ostendéris. V. In eo, dum conturbáta fúerit ánima mea: in ira, misericórdiæ memor eris. V. Deus a Líbano véniet, et Sanctus de monte umbróso, et condénso. V. Opérui cœlos majéstas ejus: et laudis ejus plena est terra.

*After the Tract, the celebrant, standing at the Epistle side, sings:*

Orémus. *Oratio*

Deus, a quo et Judas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concéde nobis tuæ propitiatiónis efféctum: ut, sicut in passióne sua Jesus Christus Dóminus noster diversa utrísque intulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrectionis suæ grátiam largiátur: Qui tecum.

Let us pray. *Prayer*

O God, author alike of the punishment that befell Judas for his guilt, and of the penitent thief's reward, grant us thy clemency, so that our Lord Jesus Christ, who in his passion gave to each a different recompense according to his deserts, may free us from the guilt of past sin and bestow upon us the grace of rising up again with him: who is God.

*The subdeacon, removing his maniple, sings the following Prophecy without title and in the tone of a Lesson.*

(Exod. 12, 1-11)

Dixit Dóminus ad Móysen, et Aaron in terra Ægypti: Mensis iste, vobis princípium ménsium: primus erit in ménsibus anni. Loquímini ad univérsam cœtum filiórum Israel, et dícite eis: Décima die mensis hujus tollat unusquisque agnum per famílias, et domos suas. Sin autem minor est númerus, ut sufficere possit ad vescéndum agnum, assúmet vicínium suum, qui junctus est dómui suæ, juxta númerum animárum, quæ sufficere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus: juxta quem ritum tollétis et hædum. Et servábitis

(Exodus 12, 1-11)

It was while they were still in the land of Egypt that the Lord said to Moses and Aaron: for you, this month is to lead in all the months, to be the first month of the year. Make this proclamation to the whole assembly of Israel: On the tenth day of this month, each family, each household, is to choose out a yearling for its own use. Or, if there are not enough of them to eat a whole lamb, the head of the family must call in some neighbour who lives close by, so that a lamb shall not be too much for their needs. It must be a male yearling lamb, or a male yearling kid, that you choose, with no blemish on it. These victims must be

kept ready till the fourteenth day of the month, and on the evening of that day the whole people of Israel must immolate it. They must take some of the blood, and smear it on the doorway, jambs and lintel alike, of the house in which the lamb is being eaten. Their meat that night must be roasted over the fire, their bread unleavened; wild herbs must be all their seasoning. No part must be eaten raw, or boiled, it must be roasted over the fire; head, feet, and entrails, all must be consumed, so that nothing remains till next day; whatever is left over, you must put in the fire and burn it. And this is to be the manner of your eating it; your loins must be girt, your feet ready shod, and every man's staff in his hand; all must be done in haste. It is the night of the Pasch, the Lord's passing by.

TRACT. (*Ps. 139, 2-10, 14*) Rescue me, Lord, from human malice, save me from the lovers of oppression. *V.* Always plotting treachery in their hearts, always intent on strife. *V.* Tongues sharp as the tongues of serpents, lips that conceal the poison of asps. *V.* Preserve me, Lord, from the power of sinful men, save me from these lovers of oppression, *V.* Who are plotting to trip my feet. What hidden snares they set

eum usque ad quartam décimam diem mensis huius: immolabítque eum univérſa multitúdo filiórũ Israel ad vésperam. Et sument de ságuine ejus, ac ponent super utrúmque postem, et in superliminárĩbus domórũ, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázymos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid, nec coctũ aqua, sed tantum assum igni: caput cum pédibus ejus, et intestínis vorábítis. Nec remanébit quidquam ex eo usque mane. Si quid resíduum fúerit, igne comburétis. Sic autem comedétis illum: Renes vestros accingétis, et calceaménta habébitis in pédibus, tenéntes báculos in mánibus, et comedétis festinánter: est enim Phase (id est tránsitus) Dómini.

TRACTUS. (*Ps. 139, 2-10 et 14*) Eripe me, Dómine, ab hómine malo: a viro iníquo libera me. *V.* Qui cogitavérunt malítias in corde: tota die constituébant prælia. *V.* Acuérunt linguas suas sicut serpéntis: venénũ áspidũ sub lábiis eórũ. *V.* Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis libera me. *V.* Qui cogitavérunt supplantáre gressus

meos: abscondérunt supérbi láqueum mihi. ȳ. Et funes extendérunt in láqueum pédibus meis: iuxta iter scándalum posué-runt mihi. ȳ. Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ. ȳ. Dómine, Dómine virtus salútis meæ: obúmbra caput meum in die belli. ȳ. Ne tradas me a desidério meo peccatóri: cogitavérunt advérsus me: ne derelín-quas me, ne umquam exalténtur. ȳ. Caput circúitus eórum: labor labiórú ipsórum opériet eos. ȳ. Verúmtamen justí confitebúntur nómini tuo: et habitábunt recti cum vultu tuo.

for me, these tyrants: ȳ. What nets they spread to catch me, what traps they lay in my path! ȳ. To the Lord I make my appeal, Thou art my God, listen to the voice that pleads with thee. ȳ. My Lord, my Master, my strong deliverer, it is thou that shielded my head in the day of battle.

ȳ. Do not betray my hopes, Lord, into the hands of the wicked; do not forsake me, and let the schemers triumph.

ȳ. This be the fruit of their conspiracy, that all their busy whispering should recoil upon themselves. ȳ. Honest men will yet live to praise thy name; upright hearts enjoy the smile of thy favour.

*The Passion is now sung.*

(Joann. 18, 1-40 et 19, 1-42).

(John 18, 1-40; 19, 1-42)

Egréssus est Jesus cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse, et discipuli ejus. Sciébat autem et Judas, qui tradébat eum, locum: quia frequénter Jesus convénérat illuc cum discipulis suis. Judas ergo cum accepisset cohórtem, et a pontíficibus et pharisæis ministros, venit illuc cum latérnis, et fácibus, et armis. Jesus itaque sciens ómnia, quæ ventúra erant super eum, processit, et dixit eis: ȳ Quem quæ-

Jesus, with his disciples, went out across the Cedron valley. Here there was a garden, into which he and his disciples went. Judas, his betrayer, knew the place well: Jesus and his disciples had often forgathered in it. There, then, Judas came, accompanied by the guard, and officers sent by the chief priests and Pharisees, with lanterns and torches and weapons. So Jesus, knowing well what was to befall him, went out to meet them, and asked, ȳ Who is it you are looking for? C. They answer-



ed; S. Jesus of Nazareth. C. And he told them, ☩ I am Jesus of Nazareth. C. And there was Judas, his betrayer, standing in their company. When he said to them, I am Jesus of Nazareth, they all shrank back, and fell to the ground. So, once more, Jesus asked them, ☩ Who is it you are looking for? C. and when they said, S. Jesus of Nazareth, C. he answered, ☩ I have told you already that I am Jesus. If I am the man you are looking for, let these others go free. C. Thus he would make good the words he had spoken to them, I have not lost any of those whom thou hast entrusted to me. Then Simon Peter, who had a sword, drew it, and struck the high priest's servant, cutting off his right ear; Malchus was the name of the servant. Whereupon Jesus said to Peter, ☩ Put thy sword back into its sheath. Am I not to drink that cup which my Father himself has appointed for me? C. And now the guard, with their captain, and the Jewish officers arrested Jesus and pinioned him. They led him off, in the first instance, to Annas, father-in-law of Caiaphas, who held the high priesthood in that year. (It was this Caiaphas who had given it as his advice to the Jews, that it was best to put one man to death for the sake of the people.) Simon Peter

ritis? C. Respondérunt ei: S. Jesum Nazarénum. C. Dicit eis Jesus: ☩ Ego sum. C. Stabat autem et Judas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt retrórsum, et cecidérunt in terram. Iterum ergo interrogávit eos: ☩ Quem quæritis? C. Illi autem dixerunt: S. Jesum Nazarénum. C. Respóndit Jesus: ☩ Dixi vobis, quia ego sum: si ergo me quæritis, sinite hos abíre. C. Ut implerétur sermo, quem dixit: Quia quos dedísti mihi, non pérdidi ex eis quemquam. Simon ergo Petrus habens gládium edúxit eum: et percússit pontíficis servum: et abscídit aurículam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: ☩ Mitte gládium tuum in vaginam. Cálicem, quem dedit mihi Pater, non bibam illum? C. Cohors ergo, et tribúnus, et ministri Judæórum comprehendérunt Jesum, et ligavérunt eum: et adduxérunt eum ad Annam primum, erat enim socer Cáiphæ, qui erat pón tifex anni illius. Erat autem Cáiphás, qui consílium déderat Judæis: Quia expedit, unum hóminem mori pro pópulo. Sequebátur autem Jesum Simon Petrus, et álius di-

scípulus. Discípulus autem ille erat notus pontífici, et introívit cum Jesu in átrium pontíficis. Petrus autem stabat ad óstium foris. Exívit ergo discípulus álius, qui erat notus pontífici, et dixit ostiáriæ: et introduxit Petrum. Dicit ergo Petro ancilla ostiária: S. Numquid et tu ex discipulis es hóminis istíus? C. Dicit ille: S. Non sum. C. Stabant autem servi, et minístri ad prunas, quia frigus erat, et calefaciébant se: erat autem cum eis et Petrus stans, et calefaciens se. Póntifex ergo interrogávit Jesum de discipulis suis, et de doctrína ejus. Respóndit ei Jesus: ✠ Ego palam locútus sum mundo: ego semper dócui in synagoga, et in templo, quo omnes Judæi convéniunt: et in occulto locútus sum nihil. Quid me intérogas? intéroga eos, qui audiérunt quid locútus sim ipsis: ecce hi sciunt quæ dixerim ego. C. Hæc autem cum dixisset, unus assístens ministrórum dedit álapam Jesu, dicens: S. Sic respóndes pontífici? C. Respóndit ei Jesus: ✠ Si male locútus sum, testimónium pérhibe de malo: si autem bene, quid me cædis? C. Et misit eum Annas ligátum ad Cáipham pontíficem. Erat

followed Jesus, with another disciple; this disciple was acquainted with the high priest, and went into the high priest's court with Jesus while Peter stood at the door without. Afterwards the other disciple, who was the high priest's acquaintance, went out and spoke to the doorkeeper, and so brought Peter in. This maidservant who kept the door asked Peter, S. Art thou another of this man's disciples? C. and he said, S. Not I. C. It was cold, and the servants and officers had made a charcoal fire, and stood there warming themselves; there Peter stood too, warming himself with the rest. And now the high priest questioned Jesus about his disciples, and about his teaching. Jesus answered, ✠ I have spoken openly before the world; my teaching has been given in the synagogue and in the temple, where all the Jews forgather; nothing that I have said was said in secret. Why dost thou question me? Ask those who listened to me what my words were; they know well enough what I said. C. When he spoke thus, one of the officers, who was standing by, struck Jesus on the cheek, saying, S. Is this how thou makest answer to the high priest? C. Jesus answered, ✠ If there was harm in what I said, tell us what was harmful in it; if not, why dost

thou strike me? *C.* Annas, you must know, had sent him on, still bound, to the high priest Caiphas. Meanwhile Simon Peter stood there, and warmed himself. So they asked him, *S.* Art thou, too, one of his disciples? *C.* And he denied it, saying, *S.* Not I. *C.* One of the high priest's servants, a kinsman of the man whose ear Peter had cut off, said, *S.* Did I not see thee with him in the garden? *C.* Whereupon Peter denied again; and immediately the cock crew. And now they led Jesus away from the house of Caiphas to the governor's palace. It was morning, and they would not enter the palace themselves; there was the paschal meal to be eaten, and they must not incur defilement. So Pilate went to meet them without, and said, *S.* What charge do you bring against this man? *C.* They answered, *S.* We would not have given him up to thee, if he had not been a malefactor. *C.* Pilate said to them, *S.* Take him yourselves and judge him according to your own law. *C.* Whereupon the Jews said to him, *S.* We have no power to put any man to death. *C.* This was in fulfilment of the words Jesus had spoken when he prophesied what death he was to die. So Pilate went back into the palace, and summoned Jesus, and asked him, *S.* Art thou the king of the Jews? *C.* Je-

autem Simon Petrus stans, et calefaciens se. Dixérunt ergo ei: *S.* Numquid et tu ex discipulis ejus es? *C.* Negávit ille, et dixit: *S.* Non sum. *C.* Dicit ei unus ex servis pontificis, cognátus ejus, cujus abscídit Petrus aurículam: *S.* Nonne ego te vidi in hortu cum illo? *C.* Iterum ergo negávit Petrus: et statim gallus cantávit. Addúcunt ergo Jesum a Cáipha in prætóríum. Erat autem mane: et ipsi non introiérunt in prætóríum, ut non contaminaréntur, sed ut manducárent pascha. Exívit ergo Pilátus ad eos foras, et dixit: *S.* Quam accusatiónem affértis advérsus hóminem hunc? *C.* Respondérunt, et dixérunt ei: *S.* Si non esset híc malefáctor, non tibi tradidissémus eum. *C.* Dixit ergo eis Pilátus: *S.* Accípíte eum vos, et secúndum legem vestram judicáte eum. *C.* Dixérunt ergo ei Judæi: *S.* Nobis non licet interfícere quemquam. *C.* Ut sermo Jesu implerétur, quem dixit, significans qua morte esset moritúrus. Introívit ergo íterum in prætóríum Pilátus, et vocávit Jesum, et dixit ei: *S.* Tu es Rex Judæórum? *C.* Respóndit Jesus: ☩ A temetípso hoc dicis, an álíi dixérunt tibi de me? *C.* Respóndit Pilátus: *S.* Numquid ego

Judæus sum? Gens tua, et pontífices tradidérunt te mihi: quid fecísti? C. Respóndit Jesus: ☩ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei útique decertarent ut non tráderer Judæis: nunc autem regnum meum non est hinc. C. Dixit itaque ei Pilátus: S. Ergo Rex es tu? C. Respóndit Jesus: ☩ Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti: omnis qui est ex veritáte, áudit vocem meam. C. Dicit ei Pilátus: S. Quid est veritas? C. Et cum hoc dixisset, íterum exívit ad Judæos, et dicit eis: S. Ego nullam invénio in eo causam. Est autem consuetúdo vobis ut unum dimíttam vobis in Pascha: vultis ergo dimíttam vobis Regem Judæórum? C. Clamavérunt ergo rursum omnes, dicéntes: S. Non hunc, sed Barábbam. C. Erat autem Barábbas latro. Tunc ergo apprehéndit Pilátus Jesum, et flagellávit. Et mílites plecténtes corónam de spinis, imposuérunt cápiti ejus: et veste purpúrea circumdedérunt eum. Et veniébant ad eum, et dicebant: S. Ave, Rex Judæórum. C. Et dabant ei

sus answered, ☩ Dost thou say this of thy own accord, or is it what others have told thee of me? C. And Pilate answered, S. Am I a Jew? It is thy own nation, and its chief priests, who have given thee up to me. What offence hast thou committed? C. Jesus said, ☩ My kingdom does not belong to this world. If my kingdom were one which belonged to this world, my servants would be fighting, to prevent my falling into the hands of the Jews; but no, my kingdom does not take its origin here. C. Pilate asked, S. Thou art a king, then? C. And Jesus answered, ☩ It is thy own lips that have called me a king. What I was born for, what I came into the world for, is to bear witness of the truth. Whoever belongs to the truth, listens to my voice. C. Pilate said to him, S. What is truth? C. And with that he went back to the Jews again, and told them, S. I can find no fault in him. You have a custom of demanding that I should release one prisoner at paschal time; would you have me release the king of the Jews? C. Whereupon they all made a fresh outcry; S. Barabbas, not this man. C. Barabbas was a robber. Then Pilate took Jesus and scourged him. And the soldiers put on his head a crown which they had woven out of thorns, and

dressed him in a scarlet cloak; they would come up to him and say, S. Hail, king of the Jews, C. and then strike him on the face. And now Pilate went out again, and said, S. See, I am bringing him out to you, to show that I cannot find any fault in him. C. Then, as Jesus came out, still wearing the crown of thorns and the scarlet cloak, he said to them, S. See, here is the man. C. When the chief priests and their officers saw him, they cried out, S. Crucify him, crucify him. C. Pilate said, S. Take him yourselves, and crucify him; I cannot find any fault in him. C. The Jews answered, S. We have our own law, and by our law he ought to die, for pretending to be the Son of God. C. When Pilate heard this said, he was more afraid than ever; going back into the palace, he asked Jesus, S. Whence hast thou come? C. But Jesus gave him no answer. Pilate said, S. Hast thou no word for me? Dost thou not know that I have power to crucify thee, and power to release thee? C. Jesus answered, ☩ Thou wouldst not have any power over me at all, if it had not been given thee from above. That is why the man who gave me up to thee is more guilty yet. C. After this, Pilate was for releasing him, but the Jews went on crying out, S. Thou art no friend

álapas. Exívit ergo íterum Pilátus foras, et dicit eis: S. Ecce addúco vobis eum foras, ut cognoscátis, quia nullam invénio in eo causam. C. (Exívit ergo Jesus portans coronam spíneam, et purpúreum vestiméntum). Et dicit eis: S. Ecce homo. C. Cum ergo vidissent eum pontífices et minístri, clamábant, dicétes: S. Crucifíge, Crucifíge, eum. C. Dicit eis Pilátus: S. Accípite eum vos, et crucifígite: ego enim non invénio in eo causam.

C. Respondérunt ei Judæi: S. Nos legem habémus, et secúndum legem debet mori, quia Fílium Dei se fecit. C. Cum ergo audísset Pilátus hunc sermónem, magis tímuit. Et ingrèssus est prætóríum íterum: et dixit ad Jesum: S. Unde es tu? C.

Jesus autem respónsum non dedit ei. Dicit ergo ei Pilátus: S. Mihi non lóqueris? nescis quia potestátem hábeo crucifigere te, et potestátem hábeo dimíttere te? C. Respóndit Jesus: ☩ Non hábères potestátem advérsum me ullam, nisi tibi datum esset désuper. Proptérea, qui me trádidit tibi, majus peccátum habet. C. Et exínde quærébat Pilátus dimíttere eum. Judæi autem clamábant dicétes:

S. Si hunc dimíttis, non es amícus Cæsaris. Omnis enim, qui se regem facit, contradícit Cæsari. C. Pilátus autem cum audísset hos sermónes, addúxit foras Jesum, et sedit pro tribunáli, in loco, qui dicitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascéve Paschæ, hora quasi sexta, et dicit Judæis: S. Ecce Rex vester. C. Illi autem clamabant: S. Tolle, tolle, crucifige eum. C. Dicit eis Pilátus: S. Regem vestrum crucifígam? C. Respondérunt pontífices: S. Non habémus regem, nisi Cæsarem. C. Tunc ergo tradidit eis illum ut crucifigerétur. Suscepérunt autem Jesum, et eduxérunt.

Et bájulans sibi crucem, exívit in eum, qui dicitur Calváriæ, locum, hebráice autem Gólgotha: ubi crucifixerunt eum, et cum eo alios duos, hinc et hinc, médium autem Jesum.

Scripsit autem et título Pilátus: et pósuit super crucem. Erat autem scriptum: Jesus Nazaréus, Rex Judæorum. Hunc ergo título multi Judæorum legérunt, quia prope civitatem erat locus, ubi crucifíxus est Jesus.

Et erat scriptum hebráice, græce, et latine. Dicébant

to Caesar, if thou dost release him; the man who pretends to be a king is Caesar's rival. C. When Pilate heard them speak thus, he brought Jesus out, and sat down on the judgement seat, in a place which is called Lithostrotos; its Hebrew name is Gabbatha. It was now about the sixth hour, on the eve of the paschal feast. He said to the Jews, S. See, here is your king. C. But they cried out, S. Away with him, away with him, crucify him. C. Pilate said to them, S. Shall I crucify your king? C. The chief priests answered, S. We have no king, except Caesar. C. Thereupon he gave Jesus up into their hands, to be crucified; and they, once he was in their hands, led him away. So Jesus went out, carrying his own cross, to the place named after a skull; its Hebrew name is Golgotha. There they crucified him, and with him two others, one on each side with Jesus in the midst. And Pilate wrote out a proclamation, which he put on the cross; it ran, Jesus of Nazareth, the king of the Jews. This proclamation was read by many of the Jews, since the place where Jesus was crucified was close to the city; it was written in Hebrew, Greek, and Latin. And the Jewish chief priests said to Pilate, S. Thou shouldst not write, The king of the Jews; thou shouldst

write, This man said, I am the king of the Jews. C. Pilate's answer was, S. What I have written, I have written. C. The soldiers, when they had crucified Jesus, took up his garments, which they divided into four shares, one share for each soldier. They took up his cloak, too, which was without seam, woven from the top throughout; so they said to one another, S. Better not to tear it; let us cast lots to decide whose it shall be. C. This was in fulfilment of the passage in scripture which says, They divide my spoils among them; cast lots for my clothing. So it was, then, that the soldiers occupied themselves; and meanwhile his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene, had taken their stand beside the cross of Jesus. And Jesus, seeing his mother there, and the disciple, too, whom he loved, standing by, said to his mother, ☩ Woman, this is thy son. C. Then he said to the disciple, ☩ This is thy mother. C. And from that hour the disciple took her into his own keeping. And now Jesus knew well that all was achieved which the scripture demanded for its accomplishment; and he said, ☩ I am thirsty. C. There was a jar there full of vinegar; so they filled a sponge with the vinegar and put it on a stick of hyssop,

ergo Pilato pontífices Judæorum: S. Noli scribere, Rex Judæorum, sed quia ipse dixit: Rex sum Judæorum. C. Respondit Pilátus: S. Quod scripsi, scripsi. C. Milites ergo cum crucifixissent eum, accepérunt vestiménta ejus (et fecérunt quátuor partes: unicuique militi partem), et túnica. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad invicem: S. Non scindámus eam, sed sortiámur de illa cujus sit. C. Ut Scriptúra implerétur, dicens:

Partíti sunt vestiménta mea sibi: et in vestem meam misérunt sortem. Et milites quidem hæc fecérunt. Stabant autem juxta Crucem Jesu, mater ejus, et soror matris ejus María Cléophæ, et María Magdaléne. Cum vidisset ergo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suæ: ☩ Múlier, ecce filius tuus. C. Deínde dicit discipulo: ☩ Ecce mater tua.

C. Et ex illa hora accépit eam discipulus in sua. Póstea sciens Jesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: ☩ Sítio. C. Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto,

hyssópo circumponéntes, obtulérunt ori ejus. Cum ergo accepisset Jesus acétum, dixit: ☩ Consummátum est. C. Et inclináto cápite trádidit spíritum. (*Here all kneel and pause a little while*) Judæi ergo (quóniam Parascéve erat) ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius, qui crucifixus est cum eo.

Ad Jesum autem cum veníssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura, sed unus mílitum láncea latus ejus apérui, et contínuo exívit sanguis, et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus. Et ille scit quia vera dicit: ut et vos credátis. Facta sunt enim hæc, ut Scriptúra implerétur: Os non minuétis ex eo. Et iterum ália Scriptúra dicit: Vidébunt in quem transfíxerunt.

*The following is sung*

Post hæc autem rogávit Pilátum Joseph ab Arimathæa (eo quod esset discipulus Jesu, occúltus

and brought it close to his mouth. Jesus drank the vinegar, and said, ☩ It is achieved. C. Then he bowed his head, and yielded up his spirit. (*Here all kneel and pause a little while*) The Jews would not let the bodies remain crucified on the sabbath, because that sabbath day was a solemn one; and since it was now the eve, they asked Pilate that the bodies might have their legs broken, and be taken away. And so the soldiers came and broke the legs both of the one and of the other that were crucified with him; but when they came to Jesus, and found him already dead, they did not break his legs, but one of the soldiers opened his side with a spear; and immediately blood and water flowed out. He who saw it has borne his witness; and his witness is worthy of trust. He tells what he knows to be the truth, that you, like him, may learn to believe. This was so ordained to fulfil what is written, You shall not break a single bone of his. And again, another passage in scripture says, They will look upon the man whom they have pierced.

*in the Gospel tone by the*

deacon of the Mass. After this, Joseph of Arimathea, who was a disciple of Jesus, but in secret, for fear of the Jews, asked Pilate



to let him take away the body of Jesus. Pilate gave him leave; so he came and took Jesus' body away; and with him was Nicodemus, the same who made his first visit to Jesus by night; he brought with him a mixture of myrrh and aloes, of about a hundred pounds' weight. They took Jesus' body, then, and wrapped it in winding-cloths with the spices; that is how the Jews prepare a body for burial. In the same quarter where he was crucified there was a garden, with a new tomb in it, one in which no man had ever yet been buried. Here, since the tomb was close at hand, they laid Jesus, because of the Jewish feast on the morrow.

autem propter metum Judæorum), ut tólleret corpus Jesu. Et permísit Pilátus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodémus, qui vénerat ad Jesum nocte primum, ferens mixtúram myrrhæ, et áloes, quasi libras centum. Accepérunt ergo corpus Jesu, et ligavérunt illud línteis cum aromátibus, sicut mos est Judæis sepelíre. Erat autem in loco, ubi crucifíxus est, hortus: et in horto monuméntum novum, in quo nondum quisquam pósito erat. Ibi ergo propter Parascéven Judæorum, quia juxta erat monuméntum, posuérunt Jesum.

*Then the celebrant, standing at the Epistle corner, sings the following Admonitions and Prayers. He sings the Admonitions in the tone of the Preface, with his hands placed on the altar; he sings the Prayers, however, in the usual tone and with his hands extended.*

### *For the Church*

Dearly beloved, let us pray for the holy Church of God, that our Lord and God will deign to give her peace, to preserve her unity, and to guard her throughout the world, subduing principalities and powers under her sway; and that he will suffer us to lead a peaceful and quiet life, to the glory of God the almighty Father.

Orémus, dilectíssimi nobis, pro Ecclésia sancta Dei: ut eam Deus et Dóminus noster pacificáre, adunáre, et custodíre dignétur toto orbe terrárum: subjiciens ei principátus, et potestátes: detque nobis, quiétam et tranqúillam vitam degéntibus, glorificáre Deum Patrem omnipoténtem.

Orémus.

*Diaconus:* Flectámus  
génua.

*Subdiaconus:* R̃. Le-  
váte.

Omnípotens sempitérne  
Deus, qui glóriam tuam  
ómnibus in Christo gén-  
tibus revelásti: custódi  
ópera misericórdiæ tuæ;  
ut Ecclesiá tua toto orbe  
diffúsa, stábili fide in con-  
fessióne tui nóminis per-  
sevéret. Per eúmdem Dó-  
minum. R̃. Amen.

Let us pray.

*Deacon:* Let us kneel.

*Subdeacon:* Arise.

Almighty, everlasting God,  
who in Christ hast revealed  
thy glory to all nations, pre-  
serve the works of thy mercy;  
and grant that thy Church,  
spread over the whole world,  
may persevere with steadfast  
faith in bearing witness to  
thy name: through the same.  
R̃. Amen.

### *For the Pope*

Orémus et pro beatís-  
simo Papa nostro N. ut  
Deus et Dóminus noster,  
qui elégit eum in órdine  
episcopátus, salvum, atque  
incólumen custódiat Ec-  
clesiæ suæ sanctæ, ad re-  
géndum pópulum sanctum  
Dei.

Orémus.

*Diaconus:* Flectámus  
génua.

*Subdiaconus:* R̃. Le-  
váte.

Omnípotens sempitérne  
Deus, cujus iudicio uni-  
vérsa fundántur: réspice  
propítius ad preces no-  
stras, et eléctum nobis  
Antístitem tua pietáte con-  
sérvá; ut christiána plebs,  
quæ te gubernátur auctó-  
re, sub tanto Pontífice,  
credulitátis suæ méritis

Let us pray also for our  
most blessed Pope N. that  
our God and Lord, who chose  
him as Bishop, may keep him  
safe and sound for the wel-  
fare of his holy Church, to  
rule God's holy people.

Let us pray.

*Deacon:* Let us kneel.

*Subdeacon:* Arise.

Almighty, everliving God,  
by whose decision all things  
are established, mercifully re-  
gard our prayers, and in thy  
lovingkindness preserve the  
Bishop chosen for us: in  
order that the Christian peo-  
ple, ruled by thy authority,  
may under this great pontiff  
increase in the merits of

their faith: through our Lord. | augeátur. Per Dóminum.  
 R. Amen. | R. Amen.

*If the Holy See is vacant, the preceding Admonition and Prayer are omitted, and the following are said instead:*

Let us pray that God the almighty Father will deign to choose a Pastor for his holy Church who will rule and keep safe and sound God's holy people.

Let us pray.

*Deacon:* Let us kneel.

*Subdeacon:* Arise.

Almighty, everlasting God, who didst deign to choose thy servants, Moses and David, to rule over thy people, now deign, we humbly beseech thee, to choose a Pastor for thy Church and enable him to rule thy flock according to thy will: through our Lord. R. Amen.

Orémus Deum Patrem omnipoténtem: ut Ecclésiæ suæ sanctæ Pastórem eligere dignétur, qui saluum atque incólumen regat pópulum sanctum Dei.

Orémus.

*Diaconus:* Flectámus génua.

*Subdiaconus:* R. Leváte.

Omnípotens sempitérne Deus, qui Móysen et David, fámulos tuos, ut præéssent pópulo tuo, eligere dignátus es: te súpplices exorámus; ut Ecclésiæ tuæ Pastórem eligere dignéris, qui gregem tuum secundum tuam váleat régere voluntátem. Per Dóminum. R. Amen.

### *For Clergy and People*

Let us pray also for all bishops, priests, deacons, subdeacons, acolytes, exorcists, readers, door-keepers, confessors, virgins, widows, and for all God's holy people.

Orémus et pro ómnibus Episcopis, Presbýteris, Diaconibus, Subdiaconibus, Acólythis, Exorcístis, Lectoribus, Ostiáriis, Confessoribus, Virgínibus, Víduis: et pro omni pópulo sancto Dei.

Orémus.  
*Diaconus:* Fléctamus  
 génua.

*Subdiaconus:* R̃. Le-  
 váte.

Omnípotens sempitérne  
 Deus, cujus Spíritu totum  
 corpus Ecclesiæ sanctifi-  
 cátur, et régitur: exáudi  
 nos pro univérsis ordíni-  
 bus supplicántes; ut grá-  
 tiæ tuæ múnere, ab óm-  
 nibus tibi grádibus fidéli-  
 ter serviátur. Per Dómi-  
 num... in unitáte ejúsdem.  
 R̃. Amen.

Let us pray.

*Deacon:* Let us kneel.

*Subdeacon:* Arise.

Almighty, everlasting God,  
 by whose Spirit the whole  
 body of the Church is sancti-  
 fied and guided, heed our  
 petition on behalf of all its  
 orders and degrees that by  
 the gift of thy grace all in  
 their several stations may give  
 thee faithful service: through  
 our Lord ... in the unity  
 of the same Holy Spirit.  
 R̃. Amen.

### *For the Emperor*

*(Omitted, the Holy Roman Empire being vacant)*

### *For Catechumens*

Orémus et pro catechú-  
 menis nostris: ut Deus et  
 Dóminus noster adapériat  
 aures præcordiórum ipsó-  
 rum, januámque miseri-  
 córdiæ; ut per lavácrum  
 regeneratiónis accépta re-  
 missiône ómnium pecca-  
 tórum, et ipsi inveniántur  
 in Christo Jesu Dómino  
 nostro.

Orémus.

*Diaconus:* Flectámus  
 génua.

*Subdiaconus:* R̃. Le-  
 váte.

Let us pray also for our  
 catechumens, that our God  
 and Lord may open the ears  
 of their hearts and the door  
 of his mercy, so that all their  
 sins being forgiven and wash-  
 ed away in the waters of  
 spiritual rebirth, they too  
 may abide in Christ Jesus  
 our Lord.

Let us pray.

*Deacon:* Let us kneel.

*Subdeacon:* Arise.

Almighty, everliving God, who ever makest thy Church fruitful with new offspring, increase faith and understanding in our catechumens, so that being reborn in the waters of baptism they may be numbered with thy adopted children: through our Lord. *℟.* Amen.

Omnipotens sempitérne Deus, qui Ecclésiā tuā novā semper prole fœcundas: auge fidem et intellectum catechúmenis nostris: ut renāti fonte baptismatis, adoptionis tuæ filiis aggregéntur. Per Dóminum. *℟.* Amen.

*For Those in Affliction and Danger*

Dearly beloved, let us pray that God the almighty Father will cleanse the world from all error; banish disease; ward off famine; open prisons; and loosen bonds; granting to travellers a safe return, to the sick health, and to mariners a secure haven.

Let us pray.

*Deacon:* Let us kneel.

*Subdeacon:* Arise.

Almighty, everlasting God, comfort of those who sorrow, support of those who toil, may the prayers of those who cry to thee in any trouble reach thy ear, and may they all rejoice that thy mercy has been with them in their hour of need: through our Lord. *℟.* Amen.

Orémus, dilectíssimi nobis, Deum Patrem omnipoténtem, ut cunctis mundum purget erróribus: morbos áuferat: famem depéllat: apériat cárceres: víncula dissólvat: peregrinántibus réditum: infirmántibus sanitátem: navigántibus portum salútis indúlgeat.

Orémus.

*Diaconus:* Flectámus génuā.

*Subdiaconus:* *℟.* Leváte.

Omnipotens sempitérne Deus, mœstórum consolátio, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitátibus suis misericórdiam tuā gaúdeant affuisse. Per Dóminum. *℟.* Amen.

*For Heretics and Schismatics*

Orémus et pro hæréticis, et schismáticis: ut Deus et Dóminus noster éruat eos ab erróribus univérsis; et ad sanctam matrem Ecclésiám Cathólicam, atque Apostólicam revocáre dignétur.

Orémus.

*Diaconus:* Flectámus génua.

*Subdiaconus:* R̃. Leváte.

Omnípotens sempitérne Deus, qui salvas omnes, et néminem vis períre: réspice ad ánimas diabólica fraude decéptas; ut omni hærética pravité depósita, errántium corda resipíscant, et ad veritátis tuæ rédeant unitátem. Per Dóminum. R̃. Amen.

Let us pray also for heretics and schismatics, that our God and Lord will rescue them from all their errors and deign to call them back to their holy mother, the Catholic and Apostolic Church.

Let us pray.

*Deacon:* Let us kneel.

*Subdeacon:* Arise.

Almighty, everliving God, who savest all men, and wouldst not that any should perish: look upon those souls who are deceived by the imposture of the devil, so that hearts which have gone astray may abandon the crookedness of heresy and come back repentant to the unity of thy truth: through our Lord. R̃. Amen.

*For the Jews*

Orémus et pro pérfidis Judæis: ut Deus et Dóminus noster áuferat vélámen de córdibus eórum; ut et ipsi agnóscant Jesum Christum Dóminum nostrum. Orémus.

Let us pray also for the unbelieving Jews: that our God and Lord will remove the veil from their hearts, so that they too may acknowledge our Lord Jesus Christ.

Let us pray.

*Here the Flectámus génua and Leváte are not said.*

Omnípotens sempitérne Deus, qui étiam judáicam

Almighty, eternal God, who dost not withhold thy mercy

even from Jewish unbelief, heed the prayers we offer for the blindness of that people, that they may acknowledge the light of thy truth, which is Christ, and be delivered from their darkness: through the same. *R.* Amen.

perfidiam a tua misericordia non repellis: exaudi preces nostras, quas pro illius populi obcæcatione deferimus; ut, agnita veritatis tuæ luce, quæ Christus est, a suis tenebris eruantur. Per eundem Dñm. *R.* Amen.

### *For Pagans*

Let us pray also for the pagans: that almighty God will banish wickedness from their hearts; so that, forsaking their idols, they may be converted to the living and true God, and his only Son, Jesus Christ, our God and Lord: with whom God lives and reigns in the unity of the Holy Spirit, for ever and ever.

Let us pray.

*Deacon:* Let us kneel.

*Subdeacon:* Arise.

Almighty, everliving God, who ever seekest the life of sinners, not their death, in mercy accept our prayer; deliver them from the worship of idols and unite them to thy holy Church, to the honour and glory of thy name: through our Lord. *R.* Amen.

Orémus et pro pagánis: ut Deus omnipotens auferat iniquitatem a cordibus eorum; ut, relictis idólis suis, convertántur ad Deum vivum et verum, et únicum Fílium ejus Jesum Christum, Deum et Dóminum nostrum: cum quo vivit et regnat cum Spíritu Sancto Deus, per ómnia sæcula sæculórum.

Orémus.

*Diaconus:* Flectámus génua.

*Subdiaconus:* *R.* Leváte.

Omnípotens sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquíris: súscipe propítius oratióem nostram, et libera eos ab idólorum cultúra; et ágrega Ecclésiæ tuæ sanctæ, ad laudem, et glóriam nóminis tui. Per Dóminum. *R.* Amen.

*When the preceding prayers have been sung, the celebrant and his ministers return to the Sacristy, where*

*the celebrant removes the chasuble. He then returns to the altar, accompanied by another priest, two deacons, a subdeacon, and acolytes. Having arrived at the altar, all bow, and the deacons, together with the subdeacon and acolytes, go to the Gospel corner of the altar. The two priests take the crucifix, which is still veiled, and, holding it at the level of their eyes, with the corpus turned towards the people, they stand at the back corner of the altar on the Epistle side. The priests now sing the following:*

Pópule meus, quid feci tibi? aut in quo contristávi te? respónde mihi. Quia edúxi te de terra Ægypti: parásti crucem Salvatóri tuo.

O my people, what have I done to thee? or wherein have I aggrieved thee? answer me. Because I led thee out of the land of Egypt, thou hast prepared a Cross for thy Saviour.

*At the end of the verse, the priests uncover the feet of the crucifix. Then the deacons, with the subdeacon and acolytes, turning towards the crucifix and genuflecting each time they pronounce the word Agios, make the following response in Greek:*

Agios o Theós: ágios íschyros: ágios athánatos: eléison imas.

Holy is God: holy and strong: holy immortal one, have mercy on us.

*The choir then sings the same response in Latin, each one genuflecting at the word Sanctus:*

Sanctus Deus: sanctus fortis: sanctus et immortalis: miserére nobis.

Holy is God: holy and strong: holy immortal one, have mercy on us.

*The priests now move forward to the front corner of the altar on the Epistle side and, still facing the people, sing:*

Quia edúxi te per désertum quadragínta annis, et manna cibávi te, et introdúxi te in terram

Because I guided thee forth through the desert for forty years, and fed thee with manna, and brought thee into a



right good land, thou hast prepared a Cross for thy Saviour.	satis óptimam: parásti Crucem Salvatóri tuo.
--	---

*The priests uncover the Crucifix to the knees; the deacons and the subdeacon, as well as the choir, answer as before. Then the priests go to the center of the Altar, and, facing the people, sing:*

What more should I have done for thee that I have not done? I, even I, planted thee to be my fairest vineyard: and thou hast made thyself ex- ceeding bitter to me; for thou hast slaked my thirst with vinegar, and pierced with a lance thy Saviour's side.	Quid ultra débui fáce- re tibi, et non feci? Ego quidem plantávi te ví- neam meam fructu spe- ciosíssimam: et tu facta es mihi nimis amára: a- cétó namque sitim meam potásti: et láncea perfo- rásti latus Salvatóri tuo.
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*The priests then uncover the Crucifix as far as the chest. The responses are sung as above. Toward the end of the responses the priests uncover the entire Crucifix, and raising it a little, intone the Antiphon Ecce lignum crucis, which the choir continues, all kneeling until the psalm verse:*

Behold the wood of the Cross, on which hung the Saviour of the world. Come, let us worship. (Ps. 118, 1) Blessed they who pass through life's journey unstained, who follow the law of the Lord.	Ecce lignum Crucis, in quo salus mundi pepén- dit. Veníte, adorémus. (Ps. 118, 1) Beáti immaculáti in via: qui ámbulant in lege Dómini.
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*The Antiphon is repeated.*

## ADORATION OF THE CROSS

*While the Antiphon is being sung, the priests lay the Cross on a cushion in the middle of the sanctuary. All then advance for the adoration of the Cross. The celebrant venerates it first, followed by the second*

priest and the other ministers. Then come the clergy in order. The Cross is then carried to a place outside the sanctuary for veneration by the laity. Those venerating the Cross genuflect three times on both knees as they approach and then kiss the feet of the crucifix. The priests and the ministers remain at the epistle side, turned towards the people, during the adoration.

When the Adoration of the Cross is about finished, the six candles on the altar are lighted, and the Acolytes cover the table of the altar with the linen cloth. Then the deacon carries the Burse containing a corporal and a purificator to the altar; there he unfolds the corporal in the usual manner and places the purificator beside it.

All must genuflect before the Cross from the beginning of the Adoration until the Mass of Holy Saturday, when it is necessary to approach or leave the altar, or to pass in front of it.

The Antiphon *Ecce lignum Crucis*, having been repeated, the Choir immediately sings the following:

ANTIPHONA: Cru-  
cem tuam adoramus, Dó-  
mine: et sanctam resur-  
rectionem tuam laudá-  
mus, et glorificamus: ecce  
enim propter Crucem ve-  
nit gáudium in univérso  
mundo. (Ps. 66, 2) Deus  
misereátur nostri, et be-  
nedícat nobis: illúminet  
vultum suum super nos,  
et misereátur nostri.

ANTIPHON. We worship  
thy Cross, O Lord: and we  
praise and glorify thy holy  
resurrection: for, behold! by  
the wood of the Cross came  
joy into the whole world.  
(Ps. 66, 2) May God be  
merciful to us and bless us:  
may he smile graciously on  
us and show his mercy.

*The Antiphon is repeated.*

The choir then sings the following responsory which is repeated when necessary after each stanza of the hymn *Pange lingua*:

Crux fidélis, inter omnes  
Arbor una nóbilis:  
Nulla silva talem profert  
Fronde, flore, gérmine:  
Dulce lignum, dulces clavos,  
Dulce pondus sústinet.

## HYMNUS

Pange, lingua, gloriósi  
Prælium certáminis,  
Et super Crucis trophæum.  
Dic triúmphum nóbilem:  
Quáliter Redémptor orbis  
Immolátus vícerit.

Crux fidélis.

De paréntis protoplásti  
Fraude Factor cóndolens,  
Quando pomi noxiális  
Morsu in mortem córruit:  
Ipse lignum tunc notávit,  
Damna ligni ut sólveret.

Crux fidélis.

Hoc opus nostræ salútis  
Ordo depopóscerat;  
Multifórmis proditóris  
Ars ut artem fálleret,  
Et medélam ferret inde,  
Hostis unde læserat.

Crux fidélis.

Quando venit ergo sacri  
Plenitúdo témporis,  
Missus est ab arce Patrís  
Natus, orbis Cónditor;  
Atque ventre virgináli  
Caro factus pródiit.

Crux fidélis.

Vagit infans inter arcta  
Cónditus præsépia:

Faithful Cross, of trees created,  
Noblest tree of all art thou;  
Forest none bears trees as thou art,  
Like in leaf, or flower, or bough.  
Dear the nails, and dear the timber;  
Dear the load they bear aloft.

## HYMN

Sing, my tongue, the glorious battle,  
And its close contested fray,  
To the Cross, our noble trophy,  
Here a fitting tribute pay,  
Telling how the world's Redeemer,  
Slain as victim, won the day.

Faithful Cross.

God, our Maker, saw with pity  
Our first parents led astray,  
When for eating fruit forbidden  
Death had claimed them as its prey;  
So a second tree he chose, that  
Should the first tree's damage pay.

Faithful Cross.

Thus the plan of our salvation  
God of old did preordain,  
And a subtler art outwitted  
All the crafty foe did feign:  
Art that sought and found our healing  
In the source of all our bane.

Faithful Cross.

Therefore, in the course of ages,  
Dawned at length that holy morn;  
When our Maker, by his Father  
Sent from heaven, did not scorn,  
Word made flesh, to come among us,  
Of a lowly maiden born.

Faithful Cross.

Hear the helpless baby crying,  
Where the narrow manger stands;

Membra pannis involúta  
Virgo Mater álligat:  
Et manus pedésque et crura  
Stricta cingit fáscia.  
Crux fidélis.

Lustris sex qui jam peráctis,  
Tempus implens córporis,  
Se volénte natus ad hoc  
Passióni déditus,  
Agnus in Cruce levátur  
Immolándus stípíte.  
Crux fidélis.

Hic acétum, fel, arúndo,  
Sputa, clavi, lancea  
Mite corpus perforátur:  
Sanguis, unda prófluit:  
Terra, pontus, astra, mundus,  
Quo lavántur flúmine!  
Crux fidélis.

Flecte ramos, arbor alta,  
Tensa laxa víscera,  
Et rigor lentéscat ille,  
Quem dedit natívitas;  
Ut supérni membra Regis  
Miti tendas stípíte.  
Crux fidélis.

Sola digna tu fuísti  
Ferre sæcli prétium;  
Atque portum præparáre  
Nauta mundo náufrago,  
Quem sacer cruor perúnxit,  
Fusus Agni córpore.  
Crux fidélis.

Glória et honor Deo  
Usquequáque Altíssimo,  
Una Patri, Filióque,  
Inclyto Paráclito:  
Cui laus est, et potéstas  
Per ætéRNA sæcula. Amen.  
Crux fidélis.

See how she, his Virgin Mother,  
Ties his limbs with slender bands,  
Swaddling clothes she wraps about him,  
And confines limbs, feet and hands!  
Faithful Cross.

Thirty years he dwelt among us,  
Till, his term of life fulfilled,  
Born for this, he duly yielded  
To the fate he freely willed:  
Cross of wood became an altar,  
And the paschal Lamb was killed.  
Faithful Cross.

Here are vinegar, gall, and spittle,  
Reed is here and nails and spear;  
Pierced by that the tender body,  
Blood and water forth appear:  
Stream to purify creation,  
Earth and sea and starry sphere.  
Faithful Cross.

Bend, proud tree, thy spreading branches,  
Loosen thy rigidity,  
All that ruggedness begotten  
Of thy stern heredity:  
Thine to throne the King of heaven;  
Hold his body tenderly.  
Faithful Cross.

Thou didst carry our Redeemer,  
Thou alone wast worthy thought;  
Pilot of salvation, thou hast  
Shipwrecked souls to haven brought,  
Sprinkled with the sacred blood, with  
Which the Lamb our pardon bought.  
Faithful Cross.

Glory be to God, and honour,  
To the most high Trinity,  
To the Son as to the Father,  
To the Spirit equally:  
Praise and power his rightful portion  
Are through all eternity. Amen.  
Faithful Cross.

*When the Adoration is completed, the priests carry the Cross to the altar, and there, standing on the highest step, facing the people, they raise the Cross and intone the following antiphon, which the choir continues:*

Thou only art above all the cedars; on which hung the life of the world; on which Christ triumphed, and death overcame death for ever.

Super ómnia ligna cedrórum, tu sola excélsior: in qua vita mundi pepéndit: in qua Christus triumphávit, et mors mortem superávit in ætérnum.

*At the end of this antiphon, the priests continue to hold the Cross and the celebrant says the following prayer.*

COLLECT. Look down, we beseech thee, O Lord, upon this thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of the wicked, and to endure the torment of the cross.

ORATIO. Réspice, quæsumus, Dómine, super hanc familiam tuam, pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradi nocéntium, et crucis subíre tormentum.

*The deacon now places the Cross upon the altar and the priests and the ministers return to the Sacristy.*

*Then the celebrant, vested in black, together with his ministers, goes to the altar, genuflects, blesses himself, and says the prayers ordinarily said at the beginning of Mass as far as the Aufer a nobis, inclusive. He then ascends to the altar, kisses it, and waits for a few moments while the procession to the Altar of Repose is being formed. The procession goes to the Altar of Repose in silence. The celebrant with his ministers kneels on the lowest step and remains for a short time in prayer. Meanwhile the candles and torches are lighted. The deacon opens the temporary tabernacle and returns to his place beside the celebrant. The latter then puts incense into two thuribles and incenses the Blessed Sacrament three times. The deacon gives the chalice containing the Blessed Sacrament to the celebrant who covers it with a white humeral veil. The procession*

returns to the high altar in silence and the Blessed Sacrament is incensed continuously by two thurifers. The procession having arrived at the altar, the deacon receives the Blessed Sacrament from the celebrant and places it on the corporal. The celebrant once more puts incense into the thurible and incenses the Blessed Sacrament three times. Then he puts the host on the corporal in silence, and water and wine are put into the chalice. The celebrant does not bless the water, but takes the chalice from the deacon and places it upon the altar and the deacon covers it with a pall. Then the celebrant puts incense into the thurible without blessing it, and incenses the offerings, the cross, and the altar in the usual way, genuflecting before and after, and whenever he passes before the Blessed Sacrament. The celebrant is not incensed, but washes his hands a little way from the altar at the Epistle side in silence and facing the people. Returning to the middle of the altar, he places his hands upon it, and says in a clear voice:

Orémus: Præceptis salutáribus móniti, et divína institutióne formáti, audémus dicere:

Let us pray. Directed by saving precepts and schooled in divine teaching, we make bold to say:

*He raises and extends his hands.*

Pater noster, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidianum da nobis hódie: Et dimítte nobis débita nostra, sicut et nos dimíttimus debitoribus nostris. Et ne nos indúcas in tentatiónem.

℟. Sed libera nos a malo. *Celebrant silently: Amen.*

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation:

℟. But deliver us from evil. *Celebrant silently: Amen.*



*Then taking the paten in his fingers, he continues:*

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come; and through the intercession of the glorious and blessed Mary, ever-virgin, Mother of God, together with thy blessed apostles, Peter and Paul, and Andrew, and all the saints, (*He kisses the paten, touches his eyes and makes the sign of the cross on himself with it.*) grant of thy goodness peace in our days: that aided by the riches of thy mercy, we may be always free from sin, and safe from all disquiet. Through the same Jesus Christ, thy Son, our Lord, who is God, living and reigning with thee, in the unity of the Holy Spirit, for ever and ever. *R.* Amen.

Líbera nos, quæsumus, Dómine, ab ómnibus malis, præteritis, præséntibus et futúris: et intercedente beáta et gloriósa, sempérque Vírgine Dei Genitríce Maríá, cum beáteis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, (*He kisses the paten, touches his eyes and makes the sign of the cross on himself with it.*) da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. *R.* Amen.

*The celebrant genuflects, and, taking the Sacred Host in his right hand, he raises It so that It may be seen by the people. He immediately divides It into three parts over the chalice, and puts the smallest part into the chalice, but in silence. Then humbly striking his breast he says three times:*

Lord, I am not worthy that thou shouldst come under my roof, but only say the word, and my soul will be healed.

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

*He next signs himself with the Sacred Host and says:*

May the Body of our Lord Jesus Christ keep my soul unto life everlasting.

Corpus Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

*And he reverently receives the Body. Then, omitting all that is usually said before receiving the Precious Blood, he receives the particle of the Host with the wine from the chalice. Having washed his fingers in the usual way and taken the ablution, he joins his hands and bows at the middle of the altar, saying:*

Quod ore sumpsimus,  
Dómine, pura mente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum.

That which our mouths have taken, Lord, may we possess in purity of mind; and may the gift of the moment become for us an everlasting remedy.

*The candles are now extinguished, including those on the altar. All kneel and say in silence the Pater noster and Ave María. The celebrant and his ministers take their places at the Epistle side of the altar, and Vespers are recited. The psalms and antiphons are the same as those used on Holy Thursday, p. 398. The antiphon for the Magnificat is also given there. When this antiphon has been repeated, all kneel, the Pater noster is said in silence, and the psalm Miserére is recited. The celebrant says the following prayer:*

Réspice, quæsumus, Dómine, super hanc familiam tuam, pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradí nocéntium, et crucis subíre torméntum.

Look down, we beseech thee, Lord, upon this thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of the wicked, and to endure the torment of the cross.

*The Pater noster and Ave María are said in silence. The celebrant and his ministers return to the Sacristy and the altar is stripped.*



## HOLY SATURDAY

Lesser Double

Station at S. John Lateran

*The celebrant, vested in a white cope, together with his ministers, who are also vested in white, goes in procession to the door of the church. He is preceded by the other members of the clergy and by acolytes who carry the holy water, the five grains of incense, the three-branched candle and the processional cross. During the procession the psalm Miserére mei, Deus is recited alternately, but the Glória Patri at the end of the psalm is not said until the fire has been lighted.*

*At the entrance of the church, fire is struck from a flint, and wood and coals are kindled from it. The celebrant then blesses the new fire, saying:*

℣. Our help is in the name  
of the Lord. ℟. Who made  
heaven and earth.

℣. Blessed be the name of  
the Lord. ℟. From henceforth  
now and for ever.

℣. The Lord be with you.  
℟. And with thy spirit.

℣. Adjutórium nostrum  
in nómine Dómini. ℟. Qui  
fecit cælum et terram.

℣. Sit nomen Dómini  
benedíctum. ℟. Ex hoc  
nunc, et usque in sæcu-  
lum.

℣. Dóminus vobíscum.  
℟. Et cum spíritu tuo.

Orémus. *Oratio*

Dómine sancte, Pater omnípotens, ætérne Deus: benedicéntibus nobis hunc ignem, productum ex sílice, nostris profutúrum úsibus, quem nos indigni, per invocatióem unigéniti Fílii tui Dómini nostri Jesu Christi, benedicere præsumimus; tu, clementíssime Deus, cum tua benedictióe sancti ꝥ fica: et ad profectum humáni generis pervenire concède, ut nos, cæléstibus desidériis inflammáti, ad festa ventúra, purgátis méntibus, pertingere valeámus. Per eúmdem Christum Dóminum nostrum. ℞. Amen.

Orémus. *Oratio*

Omnípotens sempitérne Deus, lumen indeficiens, qui es conditor ómnium lúminum: béne ꝥ dic hoc lumen, ut a te sanctificátum, atque benedíctum sit, qui illuminásti omnem mundum: ut nos ab eo lúmine accendámur, illuminemúrque igne claritátis tuæ: et sicut illuminásti Móysen, ita illumina corda nostra, et sensus nostros, ut ad vitam ætérnam pervenire mereámur. Per Christum Dóminum nostrum. ℞. Amen.

*He sprinkles the fire three times with holy water. Then follows the blessing of the grains of incense:*

℣. Dóminus vobíscum.  
℞. Et cum spírítu tuo.

Let us pray. *Prayer*

Holy Lord, almighty Father, eternal God: do thou, most merciful God, sanctify with thy blessing this fire, produced from the flint and destined for our service, which we, though unworthy, do presume to bless by the invocation of thy only-begotten Son, our Lord, Jesus Christ.

Grant that it may be to the welfare of the human race, so that inflamed with heavenly desires, we may come with minds made pure to thy festival in the life to come: through the same Christ our Lord. ℞. Amen.

Let us pray. *Prayer*

Almighty and everlasting God; thou who art unfailing light and the creator of all lights: bless this light among the rest so that it may be sanctified and blessed by thee who hast illuminated the whole world. May it be for our enlightenment and may we be enkindled with the fire of thy glory. And do thou who didst give light to Moses, so light up our hearts and senses, that we may be enabled to attain eternal life: through Christ our Lord. ℞. Amen.

℣. The Lord be with you.  
℞. And with thy spirit.

Let us pray. *Prayer*

Upon this incense let thy abundant blessing be poured forth, we beseech thee, almighty God; thou, the unseen giver of new life, regard this incense which thou hast created. May not only the atoning sacrifice offered up this night glow with the mysterious reflection of thy own light; but wheresoever any portion of this mystical holy fire is carried, there let the power of thy majesty be present and all Satan's guile be driven away: through Christ our Lord. *℟. Amen.*

*Orémus. Oratio*

Véniat, quæsumus, omnipotens Deus, super hoc incensum larga benedictionis tuæ infusio: hujusque thymiámatís creaturam invisibilis regenerátor inténde: ut non solum sacrificium, quod hac nocte litatum est, arcana luminis tui admixtione refulgeat; sed in quocúmque loco áliquid ex hujus sanctificationis mystério fuerit deportatum, expulsa omni diabólicæ fraudis nequítia, virtus tuæ majestátis assístat. Per Christum Dóminum nostrum. *℟. Amen.*

*The celebrant sprinkles the grains of incense three times with holy water.*

*The three-branched candle is now lighted with a light from the new fire and the procession returns to the altar. During it the psalm Deus misereatur nostri is recited alternately. It may be repeated, if necessary, but the Glória Patri is not said until the celebrant arrives at the altar.*

## BLESSING OF THE PASCHAL CANDLE

*The celebrant then goes up to the Epistle side and stands facing toward the deacon. The latter goes to the lectern and the subdeacon stands behind it between two acolytes. The crossbearer takes his place at the right of the deacon with the cross turned toward the missal. On the right of the crossbearer is an acolyte who carries the five grains of incense; on his left, another acolyte who carries the Paschal candle. An acolyte with the three-branched candle stands to the*

*left of the deacon. All present stand, as at the Gospel, and the deacon sings:*

Exsúltet jam Angélica  
turba cælórum: exsúltent  
divína mystéria: et pro  
tanti Regis victória, tuba  
ítonet salutáris. Gáudeat  
et tellus tantis irradiáta  
fulgóribus: et ætéрни Re-  
gis splendóre illustráta,  
totíus orbis se séntiat ami-  
sísse caliginem. Lætétur et  
mater Ecclésia, tanti lúmi-  
nis adornáta fulgóribus:  
et magnis populórum vó-  
cibus hæc aula resúltet.

Quaprópter adstántes vos,  
fratres caríssimi, ad tam  
miram hujus sancti lúmi-  
nis claritátem, una mecum,  
quæso, Dei omnipoténtis  
misericórdiam invocáte.  
Ut qui me non meis mé-  
ritis intra Levitárum nú-  
merum dignátus est ag-  
gregáre: lúminis sui grá-  
tiam infundéndo, Cérei  
hujus laudem adimplére  
perfíciat. Per Dóminum  
nostrum Jesum Christum  
Fílium suum: qui cum eo  
vivit et regnat in unitáte  
Spíritus Sancti Deus.

Per ómnia sæcula sæ-  
culórum. R. Amen.

Ÿ. Dóminus vobíscum.  
R. Et cum spíritu tuo.

Ÿ. Sursum corda. R. Ha-  
bémus ad Dóminum.

Now let the angelic heav-  
enly choirs exult; let joy  
pervade the unknown beings  
who surround God's throne;  
and let the trumpet of sal-  
vation sound the triumph of  
this mighty king. Let earth,  
too, be joyful, in the radiance  
of this great splendour. En-  
lightened by the glory of her  
eternal King, let her feel that  
from the whole round world  
the darkness has been lifted.  
Let mother Church likewise  
rejoice, wearing the radiance  
of this great Light; let this  
temple echo with the mul-  
titude's full-throated song.

Dear brethren who are pres-  
ent at this wondrous light-  
ing of the holy flame, I pray  
you join with me and invoke  
the mercy of almighty God,  
that he who, not for any  
merit of mine, has deigned to  
number me among his Le-  
vites, may shed the grace of  
his own light upon me and  
enable me to glorify with  
perfect praise this candle:  
through our Lord Jesus Christ  
his Son, who is God living  
and reigning with him in the  
unity of the Holy Spirit:

For ever and ever. R. Amen.

Ÿ. The Lord be with you.  
R. And with thy spirit.

Ÿ. Lift up your hearts!  
R. We lift our hearts to the  
Lord.

¶. Let us give thanks to the Lord our God. ¶. That is right and just.

Right indeed it is and just, with all the ardour of our heart and mind and with the service of our voice, to hymn God, the invisible almighty Father, and his only-begotten Son, our Lord Jesus Christ, who repaid Adam's debt for us to his eternal Father, and with his dear blood wiped out the penalty of that ancient sin. This is the paschal feast wherein is slain the true Lamb whose blood hallows the doorposts of the faithful. This is the night on which thou didst first cause our forefathers, the sons of Israel, in their passage out of Egypt, to pass dry-shod over the Red Sea. This is the night which purged away the blackness of sin by the light of the fiery pillar. This is the night which at this hour throughout the world restores to grace and yokes to holiness those who believe in Christ, detaching them from worldly vice and all the murk of sin. On this night Christ burst the bonds of death and rose victorious from the grave. Without redemption, life itself had been no boon. How wonderful the condescension of thy mercy towards us; how far beyond all reckoning thy lovingkindness! To ransom thy slave, thou gavest up thy Son! O truly necessary sin of Adam, that Christ's death blotted

¶. Grátias agámus Dómino Deo nostro. ¶. Dignum et justum est.

Vere dignum et justum est, invisibilem Deum Patrem omnipotentem, Filiúmque ejus unigénitum, Dóminum nostrum Jesum Christum, toto cordis ac mentis afféctu, et vocis ministério personáre. Qui pro nobis ætérno Patri Adæ débitum solvit: et vétéris piáculi cautionem pio cruóre detérsit. Hæc sunt enim festa paschália, in quibus verus ille Agnus occíditur, ejúsque sángine postes fidélium consecrántur. Hæc nox est, in qua primum patres nostros fílios Israel edúctos de Ægýpto, mare Rubrum sicco vestígio transire fecísti. Hæc igitur nox est, quæ peccatórum ténebras, columináe illuminatione purgávit. Hæc nox est, quæ hódie per univérsum mundum, in Christo credéntes, a vítiis sæculi, et calígene peccatórum segregátos, reddit grátia, sóciat sanctitáti. Hæc nox est, in qua destrúctis vínculis mortis, Christus ab ínferis victor ascéndit. Nihil enim nobis nasci prófuit, nisi rédimi profuísset. O mira circa nos tuæ pietátis dignátio! O inæstimábilis dílectio caritátis: ut servum redímeres, Fílium tradidisti! O certe necessárium Adæ peccátum, quod Chri-

sti morte delétum est! O felix culpa, quæ talem ac tantum méruit habére Redemptórem! O vere beáta nox, quæ sola méruit scire tempus et horam, in qua Christus ab ínferis resurréxit! Hæc nox est, de qua scriptum est: Et nox sicut dies illuminábitur: Et nox illuminátio mea in delíciis meis. Hujus ígitur sanctificátio noctis fugat scélera, culpas lavat: et reddit innocéntiam lapsis, et mœstis lætítiam. Fugat ódia, concórdiam parat, et curvat impéria. In hujus ígitur noctis grátia, súscipe, sancte Pater, incénsi hujus sacrificium vespertinum:

out; and happy fault, that merited such a Redeemer! Blessed indeed is this, the sole night counted worthy to know the season and the hour in which Christ rose again from the grave. It is this night of which the scripture says: And the night shall be bright as day. And the night shall light up my joy. By this night's holiness crime is banished, and sin washed away; innocence is restored to the fallen, and gladness to the sorrowful. It drives forth hate, brings peace, and humbles tyranny. In thanksgiving for this night, then, holy Father, receive the evening sacrifice of this incense:

*Here the deacon fixes the five grains of blessed incense in the candle in the form of a cross.*

quod tibi in hac Cérei oblatióne solémni, per manus ministrórum, de opéribus apum, sacrosáncta reddit Ecclésia. Sed jam columbnæ hujus præcónia nóvimus, quam in honórem Dei rútilans ignis accéndit.

which Holy Church, by the hands of her ministers, renders to thee in the solemn offering of this wax candle wrought by bees. For now we see the splendour of this column, kindled to the glory of God from shining flame.

*Here the deacon lights the Paschal candle from the three-branched candle.*

Qui licet sit dívísus in partes, mutuáti tamen lúminis detriménta non novit. Alitur enim liquántibus ceris, quas in substantíam pretiósæ hujus lámpadis, apís mater edúxit.

A flame which, though it be divided into parts, yet suffers no loss of light, being fed from the evermelting wax that the mother-bee brought forth to form the substance of this precious candle.



*Here the lamps in the church are relighted.*

Blessed indeed is the night, which despoiled the Egyptians and enriched the Hebrews! The night on which heaven is wedded to earth, the things of God to those of man! We, therefore, pray thee, Lord, that this candle, hallowed in honour of thy name, may continue unfailingly to scatter the darkness of this night. May it be received as a sweet fragrance, and mingle with the lights of heaven. May the morning-star find its flame alight, that Morning-Star which came back from limbo and shed its clear light upon mankind. We pray thee, Lord, to grant us a season of peace at this time of Easter gladness. Deign to preserve us thy servants, and all the clergy and faithful people, together with our most blessed Pope N., and our Bishop N. Guide and keep them all under thy continual protection: through the same Jesus Christ thy Son, our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit for ever. *℟.* Amen.

O vere beáta nox, quæ exspoliávit Ægyptios, ditávit Hebræos! Nox, in qua terrénis cæléstia, humanis divína jungúntur. Orámus ergo te, Dómine: ut Céreus iste in honórem tui nóminis consecrátus, ad noctis hujus caliginem destruéndam, indeficiens perseveret. Et in odórem suavitátis accéptus, supérnis lumináribus misceátur. Flammas ejus lúcipher matutínus invéniat. Ille, qui regréssus ab ínferis, humano géneri sérénus illúxit. Precámur ergo te, Dómine: ut nos fámulos tuos, omnémque clerum, et devotíssimum pópulum: una cum beatíssimo Papa nostro N., et Antístite nostro N., quiéte téporum concéssa, in his paschálibus gáudiis, assídua protectióne régere, gubernáre, et conserváre dignéris. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum. *℟.* Amen.

*After the blessing of the Paschal candle, the celebrant and his ministers return to the sacristy, where they change from white to purple vestments. Arriving at the altar steps, they bow and ascend to the altar, which the celebrant kisses. They then either stand at the Epistle corner or go to the bench on the Epistle side. The Prophecies are now chanted while the celebrant*

*reads them in a low voice. All are seated during the reading of the Prophecies.*

**PROPHETIA PRIMA**  
(*Gen. 1, 1-31 et 2, 1-2*)

In principio creávit Deus cælum, et terram. Terra autem erat inánis, et vácuá, et ténebræ erant super fáciem abyssi: et Spíritus Dei ferebátur super aquas. Dixítque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divisit lucem a ténebris. Appellávitque lucem Diem, et ténebras Noctem: factúmque est vespere, et mane, dies unus. Dixit quoque Deus: Fiat firmaméntum in médio aquárum: et dividat aquas ab aquis. Et fecit Deus firmaméntum, divisítque aquas, quæ erant sub firmaménto, ab his, quæ erant super firmaméntum. Et factum est ita. Vocávitque Deus firmaméntum Cælum: et factum est vespere, et mane, dies secúndus. Dixit vero Deus: Congregéntur aquæ, quæ sub cælo sunt, in locum unum: et appareat árida. Et factum est ita. Et vocávit Deus áridam, Terram: congregatiónesque aquárum appellávit Mária. Et vidit Deus quod esset bonum. Et ait: Gérminet terra herbam viréntem, et faciéntem semen, et lignum pomíferum fáciens fructum juxta

**FIRST PROPHECY**  
(*Gen. 1, 1-31; 2, 1-2*)

God, at the beginning of time, created heaven and earth. Earth was still an empty waste, and darkness hung over the deep; but already, over its waters, brooded the Spirit of God. Then God said: Let there be light; and the light began. God saw the light, and found it good, and he divided the spheres of light and darkness; the light he called Day and the darkness Night. So evening came and morning, and one day passed. God said, too, let a solid vault rise amid the waters, to keep these waters apart from those; a vault by which God would separate the waters which were beneath it from the waters above it; and so it was done. This vault God called the Sky. So evening came, and morning, and a second day passed. And now God said, Let the waters below the vault collect in one place to make dry land appear. And so it was done; the dry land God called Earth, and the water, where it had collected, he called the Sea. All this God saw, and found it good. Let the earth, he said, yield grasses that grow and seed; fruit-trees too, each giving fruit of its own kind, and so propagating itself on earth. And so it was done;

the earth yielded grasses that grew and seeded, each according to its kind, and trees that bore fruit, each with the power to propagate its own kind. And God saw it, and found it good. So evening came, and morning and a third day passed. Next, God said, Let there be luminaries in the vault of the sky, to divide the spheres of day and night; let them give portents, and be measures of time, to mark out the day and the year; let them shine in the sky's vault, and shed light on the earth. And so it was done. God made the two great luminaries, the greater of them to command the day, and the lesser to command the night; then he made the stars. All these he put in the vault of the sky, to shed their light on the earth, to control day and night, and divide the spheres of light and darkness. And God saw it, and found it good.

So evening came, and morning, and a fourth day passed.

After this, God said, Let the waters produce moving things that have life in them, and winged things that fly above the earth under the sky's vault. Thus God created the huge sea-beasts, and all the different kinds of life and movement that spring from the waters, and all the different kinds of flying things; and

genus suum, cujus semen in semetípso sit super terram. Et factum est ita. Et protulit terra herbam viréntem, et faciéntem semen juxta genus suum, lignúmque fáciens fructum, et habens unumquódque seméntem secúndum spéciem suam. Et vidit Deus quod esset bonum. Et factum est véspere, et mane, dies tértius. Dixit autem Deus: Fiant luminária in firmaménto cæli, et dividant diém, ac noctem, et sint in signa, et témpora, et dies, et annos: ut lúceant in firmaménto cæli, et illúminent terram. Et factum est ita. Fecítque Deus duo luminária magna: lumináre majus, ut præéssset diéi: et lumináre minus, ut præéssset nocti: et stellas. Et pósuit eas in firmaménto cæli, ut lucérent super terram, et præéssent diéi ac nocti, et dividérent lucem, ac ténebras. Et vidit Deus quod esset bonum. Et factum est véspere, et mane, dies quartus. Dixit étiam Deus: Prodúcant aquæ réptile ánimæ vivéntis, et volátile super terram sub firmaménto cæli. Creavítque Deus cete grándia, et omnem ánimam vivéntem atque motábilem, quam prodúxerant aquæ in spécies suas, et omne volátile secúndum genus suum. Et vidit Deus quod esset

bonum. Benedixítque eis, dicens: Créscite, et multiplicámini, et repléte aquas maris: avésque multiplicéntur super terram. Et factum est vespere, et mane, dies quintus. Dixit quoque Deus: Producat terra ánimam vivéntem in génere suo: juménta et reptília, et béstias terræ secúndum spécies suas. Factúmque est ita. Et fecit Deus béstias terræ juxta spécies suas, et juménta, et omne réptile terræ in génere suo. Et vidit Deus quod esset bonum, et ait: Faciámus hóminem ad imáginem, et similitúdinem nostram: et præsit pískibus maris, et volatílibus cæli, et béstis, universæque terræ, omníque réptili, quod movétur in terra. Et creávit Deus hóminem ad imáginem suam: ad imáginem Dei creávit illum, másculum et féminam creávit eos. Benedixítque illis Deus, et ait: Créscite, et multiplicámini, et repléte terram, et subjícite eam, et dominámini pískibus maris, et volatílibus, cæli, et univérsis animántibus, quæ movéntur super terram. Dixítque Deus: Ecce dedi vobis omnem herbam afferéntem semen super terram, et univérsa ligna, quæ habent in semetípsis seméntem géneris sui, ut sint vobis in escam: et

God saw it, and found it good. He pronounced his blessing on them, Increase and multiply, and fill the waters of the sea; and let there be abundance of flying things on the earth. So evening came, and morning, and a fifth day passed. God said too, Let the land yield all different kinds of living things, cattle and creeping things and wild beasts of every sort; and so it was done. God made every sort of wild beast, and all the different kinds of cattle and of creeping things; and God saw it, and found it good.

And God said, Let us make man, wearing our own image and likeness; let us put him in command of the fishes in the sea, and all that flies through the air, and the cattle, and the whole earth, and all the creeping things that move on earth. So God made man in his own image, made him in the image of God. Man and woman both, he created them. And God pronounced his blessing on them, Increase and multiply and fill the earth, and make it yours; take command of the fishes in the sea, and all that flies through the air, and all the living things that move on the earth. Here are all the herbs, God told them, that seed on earth, and all the trees, that carry in them the seeds of their own life, to be your food; food for all

beasts on the earth, all that flies in the air, all that creeps along the ground; here all that lives shall find its nourishment. And so it was done. And God saw all that he had made, and found it very good. So evening came, and morning, and a sixth day passed.

Thus heaven and earth and all the furniture of them were completed. By the seventh day, God had come to an end of making, and rested on the seventh day with his whole task accomplished.

cunctis animántibus terræ, omnique vólucrí cæli, et univérſis, quæ movéntur in terra, et in quibus est ánima vivens, ut hábeant ad vescéndum. Et factum est ita. Vidítque Deus cuncta, quæ fécerat: et erant valde bona. Et factum est véspere, et mane, dies sextus. Igitur perfécti sunt cæli, et terra, et omnis ornátus eórum. Complevítque Deus séptimo opus suum, quod fécerat: et requiévít die séptimo ab univérſo ópere quod patrát.

*After each Prophecy the celebrant stands at the Epistle side of the altar and says the prayer.*

Let us pray. *Prayer*

O God, by whom mankind was wondrously fashioned and yet more wondrously redeemed, grant, we pray thee, that by persevering in right reason against the allurements of sin, we may deserve to attain everlasting joy: through our Lord.

Orémus. *Oratio*

Deus, qui mirábiliter creásti hóminem, et mirábilius redemísti: da nobis, quæsumus, contra oblectaménta peccáti, mentis ratióne persístere; ut mereámur ad ætérna gáudia perveníre. Per Dóminum.

## SECOND PROPHECY

(Exod. 14, 24-31; 15, 1)

It was already the first watch of the morning, when suddenly, through the pillar of fire and mist, the Lord looked down upon the Egyptians, and brought their army to its doom. He turned the wheels of their chariots aside, so that they drove through

## PROPH. SECUNDA

(Exodi 14, 24-31 et 15, 1)

In diébus illis: Factum est in vigília matutína, et ecce respiciens Dóminus super castra Ægyptiórum per colúmnam ignis, et nubis, interfécit exércitum eórum: et subvértit rotas cúrruum, ferebantúrque in profúndum. Dixérunt er-

go Ægyptii: Fugiámus Is-  
raelem: Dóminus enim  
pugnat pro eis contra nos.  
Et ait Dóminus ad Móy-  
sen: Exténde manum tu-  
am super mare, ut rever-  
tántur aquæ ad Ægyptios  
super currus, et équites  
eórum. Cumque extendís-  
set Móyses manum con-  
tra mare, revérsus est  
primo dilúculo ad priórem  
locum: fugientibúsq; Æ-  
gyptiis occurrérunt aquæ,  
et invólvit eos Dóminus  
in médiis flúctibus. Rever-  
sæque sunt aquæ, et ope-  
ruérunt currus, et équites  
cuncti exércitus Pharaó-  
nis, qui sequéntes ingrési  
fúerant mare: nec unus  
quidem supérduit ex eis.  
Fílii autem Israel perre-  
xérunt per médium sicci  
maris, et aquæ eis erant  
quasi pro muro a dextris  
et a sinístris: liberavítque  
Dóminus in die illa Israel  
de manu Ægyptiórum. Et  
vidérunt Ægyptios mór-  
tuos super littus maris, et  
manum magnam, quam  
exercúerat Dóminus con-  
tra eos: timuítque pópu-  
lus Dóminum, et credidé-  
runt Dómino, et Móysi  
servo ejus. Tunc cécinít  
Móyses, et filii Israel car-  
men hoc Dómino, et di-  
xérunt:

TRACTUS. (*Exodi 15,*  
*1 et 2*) Cantémus Dómi-  
no: glorióse enim hono-  
rificátus est: equum, et

deep places. And the Eryp-  
tians began to say, Back,  
back! There is no facing  
Israel; the Lord is fighting  
on their side against us. Then  
the Lord said to Moses,  
Stretch out thy hand over  
the sea, so that its waters  
shall recoil on the Egyptians,  
on all their chariots and their  
horsemen. And when Moses  
stretched out his hand to-  
wards the sea, at early dawn,  
it went back to its bed, so  
that its waters met the Eryp-  
tians in their flight, and the  
Lord drowned them amid the  
waters. Back came the water,  
overwhelming all the chariots  
and horsemen of Pharaoh's  
army that had entered the  
sea in their pursuit; not a  
man escaped. But the sons of  
Israel made their way through  
the midst of the sea where it  
had parted, its waters tower-  
ing like a wall to right and  
left. So the Lord rescued  
Israel that day from the as-  
sault of the Egyptians and  
when they saw the dead  
Egyptians washed up on the  
shore, and the great defeat  
the Lord had inflicted upon  
them, the people learned to  
fear the Lord, putting their  
trust in him and in his ser-  
vant Moses. Then Moses and  
the Israelites sang praises to  
the Lord, and this was their  
song:

TRACT. (*Exodus 15, 1,*  
*2*) A psalm for the Lord, so  
great is he and so glorious;  
horse and rider hurled into

the sea! He is my helper and protector and has brought me deliverance. *V.* Shall I not praise him, my own God; shall I not extol him, the God of my father before me? *V.* He is the Lord that destroys wars: the Lord is his name.

Let us pray. *Prayer*

O God, we behold thy ancient miracles shining even in our own day. Grant, we beseech thee, that as thou didst once deliver thy people from the Egyptians, thou mayest now accomplish this for all nations by means of the water of baptism: through our Lord.

### THIRD PROPHECY

(*Isaias 4, 1-6*)

When that day of desolation comes you will see seven women catching hold of one man, and promising: We will earn our bread, we will find clothing, at our own expense; if only thou wilt let us bear thy name, and wilt save us from the reproach of barrenness! When that day comes, the Lord will make a bud show, of glory and of greatness, and the land will yield fruit that shall be the splendour and the pride of the Israelites that are left. All Sion's remnant, all that survive in Jerusalem, will be entitled to the name of holy ones; these alone, among the inhabitants of Jerusalem, are destined to live on when the

ascensórem projéct in mare: adjútor, et protéctor factus est mihi in salútem. *V.* Hic Deus meus, et honorificábo eum: Deus patris mei, et exaltábo eum *V.* Dóminus cónterens bella: Dóminus nomen est illi.

Orémus. *Oratio*

Deus, cujus antiqua miracula étiam nostris sæculis coruscáre sentímus: præsta, quæsumus; ut, sicut priórem pópulum ab Ægýptiis liberásti, ita hoc ad salútem géntium per aquam baptismatis operéris. Per Dóminum.

### PROPHETIA TERTIA

(*Isaiæ 4, 1-6*)

Apprehéndent septem mulieres virum unum in die illa, dicéntes: Panem nostrum comedémus, et vestiméntis nostris operiémur: tantúmmodo invocétur nomen tuum super nos, aufer oppróbrium nostrum. In die illa erit germen Dómini in magnificéntia, et glória, et fructus terræ sublímis, et exsultátio his, qui salváti fuerint de Israel. Et erit: Omnis qui relíctus fuerit in Sion, et resíduus in Jerúsalem, sanctus vocábitur, omnis qui scriptus est in vita in Jerúsalem. Si ablúerit Dóminus sordes filiárum Sion, et sanguinem Jerúsalem láverit

de médio ejus, in spíritu judicii, et spíritu ardoris. Et creabit Dominus super omnem locum montis Sion, et ubi invocatus est, nubem per diem, et fumum, et splendorem ignis flammantis in nocte: super omnem enim gloriam protectio. Et tabernaculum erit in umbraculum dei ab æstu, et in securitatem, et absconsionem a turbine, et a pluvia.

TRACTUS (*Isaiæ 5, 1 et 2*) Vinea facta est dilecto in cornu, in loco uberi. *¶* Et maceriam circumdedit, et circumfodit: et plantavit vineam Sorec, et ædificavit turrin in médio ejus. *¶* Et torcular fodit in ea: vinea enim Domini Sabaoth, domus Israel est.

Orémus. *Oratio*

Deus, qui nos ad celebrandum paschale sacramentum, utriusque testamenti paginis instruis: da nobis intelligere misericordiam tuam; ut ex perceptione præsentium munerum, firma sit expectatio futurorum. Per Dominum.

PROPHETIA QUARTA  
(*Deut. 31, 22-30*)

In diebus illis: Scripsit Moyses canticum, et docuit filios Israel. Præce-

Lord sweeps away the guilt of Sion's women-folk, and washes Jerusalem clean from the blood that stains her, with the searing breath of his judgement. And all over mount Sion, the place where men invoke his name, the Lord will create cloud by day, and smoke that reflects a glow of fire by night, a veil for all that glory. There will be a canopy, to shade them from the day's heat, a refuge of shelter from storm and rain.

TRACT. (*Isaias 5, 1-2*) A friend I love well had a vineyard in a corner of his ground, that was all fruitfulness. *¶* He fenced it in, and dug round about it, and he planted a vine of Sorec, and he built a tower in the middle. *¶* And he set up a winepress in it: for the vineyard of the Lord of Hosts is the house of Israel.

Let us pray. *Prayer*

God, who teachest us by the pages of both Testaments to celebrate the Easter rite, enable us to understand thy mercy, so that as we lay hold of these present gifts, we may confidently await those to come: through our Lord.

FOURTH PROPHECY  
(*Deut. 31, 22-30*)

At this time: Moses put the song in writing, and taught it to the men of Israel.



The Lord also gave a charge to Josue, the son of Nun: Play the man, and keep thy courage high; it is thy task to settle sons of Israel in the land I have promised to give them, and I will be with thee in the doing of it. And now, when Moses had finished his work of setting forth the terms of this law in a book, he gave orders to the Levites, that carried the ark of the Lord, what they should do with it. Take this book, he said, and lay it up by the side of the ark that bears witness of the Lord's covenant, to vindicate him against you. I know well how rebellious you are, how stiff-necked; even in my life-time, and in spite of my presence among you, you have always been rebelling against the Lord; and when I am dead, worse must follow. Summon the elders and counsellors among all the tribes, and let me say my say in their hearing; let me call upon heaven and earth to bear witness against them. I know well enough that when I am dead you will ruin all, and it will not be long before you stray from the path I have showed you; and I know that when the Lord sees you living amiss, and provoking his anger by your doings, calamity will fall upon you in the end. And so Moses, with the whole assembly of Israel listening to him, pronounced the words

pítque Dóminus Jósue fílio Nun, et ait: Confortáre, et esto robústus: tu enim introdúces filios Israel in terram, quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Móyses verba legis hujus in volúmine, atque complévit: præcépit Levítis, qui portábant arcam fœderis Dómini, dicens: Tóllite librum istum, et pónite eum in látere arcæ fœderis Dómini Dei vestri: ut sit ibi contra te in testimónium. Ego enim scio contentiónem tuam, et cervicem tuam duríssimam. Adhuc vivén-te me, et ingredién-te vobíscum, semper contentióse egístis contra Dóminum: quanto magis cum mórtuus fúero? Congregá-te ad me omnes majóres natu per tribus vestras, atque doctóres, et loquar audiéntibus eis sermónes istos, et invocábo contra eos cælum, et terram. Novi enim quod post mortem meam iníque agétis, et declinábitis cito de via, quam præcépi vobis: et occurrént vobis mala in extrémó témpore, quando fecéritis malum in conspéctu Dómini, ut irritétis eum per ópera mánuum vestrarum. Locútus est ergo Móyses, audién-te unívérso cœtu Israel, verba cárminis hujus, et ad finem usque complévit.

TRACTUS (*Deut. 32, 1-4*) Attēde cælum et loquar: et áudiat terra verba ex ore meo. ŷ. Exspectetur sicut plúvia elóquium meum: et descēdant sicut ros verba mea. ŷ. Sicut imber super gramen, et sicut nix super fœnum: quia nomen Dómini invocábo. ŷ. Date magnitudinem Deo nostro: Deus verax, ópera ejus, et omnes viæ ejus júdicia. ŷ. Deus fidélis, in quo non est iníquitas: justus, et sanctus Dóminus.

Orémus. *Oratio*

Deus, qui Ecclésiám tuam nova semper géntium vocatióne multiplicas: concede propítius; ut, quos aqua baptísmatis ábluis, continúa protectióne tueáris. Per Dóminum.

# PROPHETIA QUINTA (*Baruch 3, 9-38*)

Audi Israel mandáta viatæ: áuribus pécipe, ut scias prudéntiam. Quid est, Israel, quod in terra inimicórum es? Inveterásti in terra aliéna, coinquínatus es cum mórtuis: deputátus es cum descendentibus in inférnum. Dereliquísti fontem sapiéntiæ. Nam si in via Dei ambulásses, habitásses úti-

of the song which follows, never pausing until it was all finished.

TRACT. (*Deut. 32, 1-4*) Listen, O heaven, and I will speak: and let the earth give ear to these words of mine. ŷ. Let my speech be awaited like rain; and my words descend like dew. ŷ. Like a shower upon the turf, and like snow upon dried grass: because I will invoke the name of the Lord. ŷ. Praise the greatness of our God: God's works are perfect, and all his ways are just. ŷ. God is faithful, in him there is no iniquity: the Lord is just and holy.

Let us pray. *Prayer*

God, who dost ever enlarge thy Church by the calling of the nations: mercifully grant that those whom thou dost wash in the water of baptism may be guarded by thy continual protection: through our Lord.

# FIFTH PROPHECY (*Baruch 3, 9-38*)

Listen, Israel, to the warnings that shall bring thee life; give attentive audience, if thou wouldst learn to be wise. What means it, Israel, that thou findest thyself in the enemy's land, grown old in exile, unclean as a dead body, no more taken into account than men who have gone down to their graves? It is because thou hast for-

saken the fountain whence all wisdom comes. If thou hadst but followed the path God showed thee, thou mightest have lived in peace eternally. Learn where to find wisdom, and strength, and discernment; so thou wilt find length of years, too, and true life, and cheerfulness, and peace. Who can tell where wisdom dwells, who has made his way into her storehouse? What has become of those heathen princes, who gained mastery of the beasts that roam the earth, tamed the birds for their pastime; heaping up silver and gold, man's confidence, man's interminable quest? How anxiously they toiled for wealth! And now these devices of theirs are beyond our tracing. They disappeared, went to their graves, and others succeeded them; a younger generation saw the light and peopled the earth in its turn; but still they could not find their way to the true wisdom, the path to it was hidden still. Their children, too, clutched at it in vain; it was as far as ever from their reach. In Chanaan, none had heard tell of it, in Theman none had caught sight of it; even the sons of Agar, so well schooled in earthly wisdom, even the merchants of Merrha and Theman, with all their lore of legend, their skill and cunning laboriously gained, never found the track of true wis-

que in pace sempiterna. Disce ubi sit prudentia, ubi sit virtus, ubi sit intellectus: ut scias simul ubi sit longiturnitas vitæ, et victus, ubi sit lumen oculorum, et pax. Quis invenit locum ejus? et quis intravit in thesauros ejus? Ubi sunt principes gentium, et qui dominantur super bestias, quæ sunt super terram? qui in avibus cæli ludunt, qui argentum thesaurizant, et aurum, in quo confidunt homines, et non est finis acquisitionis eorum? qui argentum fabricant, et solliciti sunt, nec est inventio operum illorum? Exterminati sunt, et ad inferos descendérunt, et alii loco eorum surrexérunt. Juvènes vidérunt lumen, et habitavérunt super terram: viam autem disciplinæ ignoravérunt, neque intellexérunt sémitas ejus, neque filii eorum suscepérunt eam, a facie ipsorum longe facta est: non est audita in terra Chanaan, neque visa est in Theman. Filii quoque Agar, qui exquirunt prudentiam, quæ de terra est, negotiatores Merrhæ, et Theman, et fabulatores, et exquisitores prudentiæ, et intelligentiæ: viam autem sapientiæ nesciérunt, neque commemorati sunt sémitas ejus. O Israel, quam magna est domus Dei, et

ingens locus possessionis ejus! Magnus est, et non habet finem: excelsus, et immensus. Ibi fuerunt gigantes nominati illi, qui ab initio fuerunt, statūra magna, scientes bellum.

Non hos elegit Dominus, neque viam disciplinæ invenerunt: propterea perierunt. Et quoniam non habuerunt sapientiam, interierunt propter suam insipientiam. Quis ascendit in cælum, et accepit eam, et eduxit eam de núbibus?

Quis transfretavit mare, et invenit illam? et attulit illam super aurum electum?

Non est qui possit scire vias ejus, neque qui exquirat semitas ejus: sed qui scit universa, novit eam, et adinvenit eam prudentia sua: qui præparavit terram in ætérno tempore, et replévit eam pecúdis, et quadrupédibus: qui emittit lumen, et vadit: et vocavit illud, et obedit illi in tremóre. Stellæ autem dederunt lumen in custodiis suis, et lætætæ sunt: vocætæ sunt, et dixerunt: Adsumus: et luxerunt ei cum jucunditate, qui fecit illas. Hic est Deus noster, et non æstimábitur álius advérsus eum. Hic adinvenit omnem viam disciplinæ, et tradidit illam Ja-

dom, or told us where to find it. Israel, how wide is God's house, how spacious is his domain, large beyond all bound, high beyond all measure! The heroes of old were nurtured there, men whose fame comes down to us from the beginning of time, huge in stature, great warriors; but it was not these God had chosen; they died without ever attaining true knowledge. Not for them was the possession of wisdom, and in their folly they perished. What man ever scaled heaven, and gained wisdom there, brought it back from the clouds? What man ever crossed the sea, and found it there, brought it back like a cargo of pure gold? There is no path that reaches it, no track that leads to it. Only he who knows all things possesses it, only his mind conceives it. He it is who framed the abiding earth, and filled it with cattle and four-footed beasts of every kind. It is on his errand that the light goes forth, his summons that it obeys with awe; joyfully the stars shine out, keeping the watches he has appointed, answer when he calls their muster-roll, and offer their glad radiance to him who fashioned them. Such a God is ours; what rival will be compared to him? He it is who has the key to all knowledge, and he has given it to his servant Jacob, to the well-

loved race of Israel; not till then would he reveal himself on earth, and hold converse with mortal men.

TRACT. (*Ps. 41, 2-4*) O God, my whole soul longs for thee, as a deer for running water. *℣.* My whole soul thirsts for the living God: shall I never again make my pilgrimage into God's presence? *℣.* Morning and evening, I have known no other food than tears; daily must I listen to the taunt, Where is thy God now?

Let us pray. *Prayer*

Grant, we beseech thee, almighty God, that we who celebrate the paschal feast, inflamed with desire, may thirst after the fount of life, our Lord, Jesus Christ, thy Son: who is God.

cob púero suo, et Israel dilécto suo. Post hæc in terris visus est, et cum homínibus conversátus est.

TRACTUS. (*Ps. 41, 2-4*) Sicut cervus desidérat ad fontes aquárum: ita desidérat ánima mea ad te, Deus. *℣.* Sitívit ánima mea ad Deum vivum: quando véniam, et apparébo ante fáciem Dei? *℣.* Fuérunt mihi lácrimæ meæ panes die ac nocte, dum díctur mihi per singulos dies: Ubi est Deus tuus?

Orémus. *Oratio*

Concéde, quæsumus, omnípotens Deus: ut, qui festa paschália ágimus, cæléstibus desidériis accénsi, fontem vitæ sitiámus, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

## THE BLESSING OF THE FONT

*At the end of the last Prophecy, if the church has a baptismal font, the celebrant says immediately, Orémus and the prayer Concéde, quæsumus, as above. He then goes to the sacristy with his ministers, and white vestments are put on in place of the purple. The celebrant wears a white cope. There is then a procession to the font, led by two acolytes who carry the missal and the Paschal candle. They are followed by the crossbearer and the clergy, and finally by the celebrant with his ministers. During the procession the Tract Sicut cervus, as given above, is sung. Before entering the baptistery for the blessing of the font the priest says the following prayer:*

Ÿ. Dóminus vobíscum.  
 R̃. Et cum spírítu tuo.

Orémus. *Oratio*

Omnípotens sempitérne  
 Deus, réspice propítius ad  
 devotiónem pópuli rena-  
 scéntis, qui, sicut cervus,  
 aquárum tuárum éxpetit  
 fontem: et concéde prop-  
 ítiús; ut fidei ipsíus sitis,  
 baptísmatis mystério,  
 ánimam corpúsque sanctí-  
 ficet. Per Dóminum. R̃. A-  
 men.

Ÿ. The Lord be with you.  
 R̃. And with thy spirit.

Let us pray. *Prayer*

Almighty, everlasting God,  
 look graciously upon the de-  
 votion of thy people now to  
 be re-born, who, like the hart  
 panting for the stream, desire  
 thy waters; and mercifully  
 grant that through the rite of  
 baptism their thirsting faith  
 may bring them holiness of  
 body and soul: through our  
 Lord. R̃. Amen.

*Then he goes to bless the font, saying:*

Ÿ. Dóminus vobíscum.  
 R̃. Et cum spírítu tuo.

Orémus. *Oratio*

Omnípotens sempitérne  
 Deus, adésto magnæ pie-  
 tátis tuæ mystériis, adésto  
 sacraméntis: et ad recre-  
 ándos novos pópulos, quos  
 tibi fons baptísmatis pár-  
 turit, spírítum adoptiόνis  
 emítte; ut, quod nostræ  
 humilitátis geréndum est  
 ministério, virtútis tuæ  
 impleátur efféctu. Per Dó-  
 minum nostrum Jesum  
 Christum Fílium tuum:  
 Qui tecum vivit et regnat  
 in unitáte Spírítus Sancti  
 Deus.

Ÿ. The Lord be with you.  
 R̃. And with thy spirit.

Let us pray. *Prayer*

Almighty and eternal God,  
 let thy great and present  
 mercy be felt in this sacra-  
 mental rite; send forth the  
 spirit of adoption to regene-  
 rate those who are born anew  
 of the baptismal waters, so  
 that the work of our humble  
 ministry may be perfected by  
 the operation of thy power:  
 through our Lord Jesus  
 Christ, thy Son, who is God,  
 living and reigning with thee,  
 in the unity of the Holy  
 Spirit.

*He continues in the tone of a Preface:*

Ÿ. Per ómnia sǎcula  
 sǎculórum. R̃. Amen.

Ÿ. Dóminus vobíscum.  
 R̃. Et cum spírítu tuo.

Ÿ. Sursum corda. R̃. Ha-  
 bémus ad Dóminum.

Ÿ. For ever and ever.  
 R̃. Amen.

Ÿ. The Lord be with you.  
 R̃. And with thy spirit.

Ÿ. Lift up your hearts.  
 R̃. We lift our hearts to the  
 Lord.

¶. Let us give thanks to the Lord our God. ¶. That is right and just.

Right indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to thee, holy Lord, almighty Father, eternal God; by whose unseen power the wondrous effect of thy sacraments is wrought. Unworthy as we are to perform so great a rite, do not withdraw the gifts of thy favour, but incline the ears of thy goodness even to our prayers. O God, whose Spirit in the very first beginnings of the world did brood over the waters, giving the element of water, even in its origin, the power to sanctify: who by water didst wash away the crimes of a guilty world, and by the outpouring of the flood didst signify regeneration, so that one and the same element might have the mysterious power to make an end of vice and a beginning of virtue; look down, O Lord, upon the face of thy Church and multiply within her thy acts of regeneration; thou who makest thy city glad by the flowing torrent of thy grace and openest to the whole world the font of baptism for the renewal of the nations, so that under thy great dominion they may receive from the Holy Ghost the grace of thy only-begotten Son.

¶. Grátias ágámus Dómino Deo nostro. ¶. Dignum et justum est.

Vere dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui invisibili poténtia, sacramentórum tuórum mirábiliter operáris efféctum: Et licet nos tantis mystériis exsequéndis simus indígni:

Tu tamen grátiae tuæ dona non déserens, étiam ad nostras preces, aures tuæ pietátis inclínas. Deus, cujus Spíritus super aquas, inter ipsa mundi primórdia ferebátur: ut jam tunc virtútem sanctificatiónis, aquárum natúra concíperet. Deus, qui nocéntis mundi crímina per aquas ábluens, regeneratiónis spéciem in ipsa dilúvii effusióne signásti: ut unius ejusdémque eleménti mystério, et finis esset vítiis, et orígo virtútibus. Réspice, Dómine, in fáciem Ecclésiæ tuæ, et múltiplica in ea regeneratiónes tuas, qui grátiae tuæ affluéntis ímpetu lætíficas civitátem tuam: fontémque baptísmatis áperis toto orbe terrárum géntibus innovándis: ut tuæ majestátis império, sumat Unigéniti tui grátiam de Spíritu Sancto.

*Here with his hand he divides the water cross-wise.*

Qui hanc aquam regenerándis homínibus præparátam, arcána sui núminis admixtióne fœcúndet: ut sanctificatióne concépta, ab immaculáto divíni fontis útero, in novam renáta creatúram, progénies cæléstis émergat: Et quos aut sexus in corpore, aut ætas discérnit in témpore, omnes in unam páriat grátia mater infántiam. Procul ergo hinc, jubénte te, Dómine, omnis spíritus immúndus abscédát: procul tota nequítia diabólicæ fraudis absístat. Nihil hic loci hábeat contráriæ virtútis admíxtio: non insidiádo circúmvolet: non laténdo subrépat: non inficiéndo corrúmpat.

May this water, prepared for the rebirth of men, be rendered fruitful by the secret inpouring of his divine power; may a heavenly offspring, conceived in holiness and re-born into a new creation, come forth from the stainless womb of this divine font; and may all, however distinguished by age in time or sex in body, be brought forth into one new infancy by the motherhood of grace.

Begone then every unclean spirit at thy bidding, Lord; begone all wicked and satanic wiles. Let no power of opposition intrude here, or spread its snares about this place, or creep into it by stealth, or taint it by its poison.

*He touches the water with his hand.*

Sit hæc sancta, et innocens creatúra, líbera ab omni impugnatoris incúrso, et totíus nequítie purgáta discéssu. Sit fons vivus, aqua regénerans, unda purificans: ut omnes hoc lavácro salutífero diluéndi, operánte in eis Spíritu Sancto, perféctæ purgatiónis indulgéntiam consequántur.

May this holy and innocent creature be free from all the enemy's assaults and cleansed by the removal of all wickedness. Be this a fount of life, a water of new birth, a purifying stream, so that all who are to be washed in this bath of salvation may, by the working of the Holy Spirit within them, obtain the grace of perfect cleansing.

*He makes the sign of the Cross three times over the font.*

Unde benedíco te, creatúra aquæ, per Deum ☩ vivum, per Deum ☩ ve-

Therefore I bless thee, water, God's creature, by the living God, by the true God,



by the holy God; by that God, whose word in the beginning separated thee from the dry land, and whose Spirit brooded over thee.

rum, per Deum ☩ sanctum: per Deum, qui te in principio, verbo separavit ab árida: cujus Spíritus super te ferebátur.

*Here he divides the water and scatters it to the north, south, east, and west.*

Who caused thee to flow from a well in paradise and bade thee water the whole earth in four streams. Who, when thou wast bitter in the wilderness, poured sweetness into thee, making thee fit to drink, and brought thee out of a rock to quench his people's thirst. I bless thee, too, through Jesus Christ, his only Son, our Lord, who in Cana of Galilee, by a wondrous miracle, changed thee into wine: whose feet walked upon thee, and who was baptized in thee by John in Jordan; who made thee flow out of his side, together with his blood, and commanded his disciples that believers should be baptized in thee, saying: Go, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

Qui te de paradísi fonte manáre fecit, et in quátuor flumínibus dívídens, totam terram rigáre præcépit. Qui te in desérto amáram, suavité indita fecit esse potábilem, et sitiénti pópulo de petra produxit. Be ☩ nedíco te et per Jesum Christum Fili-um ejus únicum, Dóminum nostrum: qui te in Cana Galilææ signo admirábili, sua poténtia convertit in vinum. Qui pédibus super te ambulávit: et a Joánnē in Jordáne in te baptizátus est. Qui te una cum ságuine de látere suo produxit: et discípulis suis jussit, ut credéntes baptizaréntur in te, dicens: Íte, docéte omnes gentes, baptizánte eos in nómine Patris, et Fílii, et Spíritus Sancti.

*He continues in a speaking voice:*

Almighty God, in thy mercy stand by us who are observing this commandment: let thy gracious breath be upon us.

Hæc nobis præcépta servántibus, tu Deus omnípotens clemens adésto: tu benígnus aspíra.

*He breathes thrice on the water cross-wise, saying:*

With thy own lips bless this pure water, so that besides its natural power of

Tu has símplices aquas tuo ore benedícito: ut præter naturálem emun-

<p>datiónem, quam lavándis possunt adhibére corpóri- bus, sint étiam purificán- dis méntibus efficáces.</p>	<p>cleansing bodies, it may have the effect of purifying souls.</p>
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*Here he dips the Paschal candle into the water, singing in the Preface tone:*

<p>Descéndat in hanc ple- nitúdinem fontis, virtus Spíritus Sancti.</p>	<p>May the power of the Holy Ghost descend into this brim- ming font.</p>
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*He repeats the action twice, dipping the candle deeper each time, and singing in a higher key.*

*Then he blows three times on the water in the form of the Greek letter  $\psi$  and continues:*

<p>Totámque hujus aquæ substántiam, regenerándi fœcúndet effectú.</p>	<p>And may it make the whole substance of this water fruit- ful in regenerative power.</p>
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*He takes the candle out of the water.*

<p>Hic ómnium peccató- rum máculæ deleántur: hic natúra ad imáginem tuam cóndita, et ad ho- nórem sui reformáta prin- cípíi, cunctis vetustátis squalóribus emundétur: ut omnis homo sacraméntum hoc regeneratiónis ingrés- sus, in veræ innocétiæ novam infántiam renascá- tur.</p>	<p>Here may all stain of sin be wiped away. Here let human nature, created in thy likeness, and recreated to the honour of its maker, be cleansed of all ancestral de- filement, so that every man who enters into this sacra- ment of regeneration may be born again into a new child- hood of true innocence.</p>
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*He concludes in a speaking voice:*

<p>Per Dóminum nostrum Jesum Christum Fílium tuum: Qui ventúrus est judicáre vivos, et mórtuos, et sáculum per ignem. ℟. Amen.</p>	<p>Through our Lord Jesus Christ, thy Son: who will come to judge the living, and the dead, and the world by fire. ℟. Amen.</p>
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*Some of the blessed water is now taken from the font. The people are sprinkled with it and part of it is reserved for the blessing of houses and other places.*

*Then the celebrant pours some oil of Catechumens into the font cross-wise, saying:*

Let this font be hallowed and made fruitful, by means of this saving oil, for those born anew in it into everlasting life. *℟. Amen.*

Sanctificétur, et fœcundétur fons iste Oleo salutis renascéntibus ex eo, in vitam ætérnam. *℟. Amen.*

*Then he pours in chrism in the same way, saying:*

Let the inpouring of the chrism of our Lord Jesus Christ and of the Holy Ghost take place in the name of the holy Trinity. *℟. Amen.*

Infúsio Chrísmatis Dómini nostri Jesu Christi, et Spíritus Sancti Parácliti, fiat in nómine sanctæ Trinitátis. *℟. Amen.*

*Then he pours in some oil of Catechumens and some chrism together, cross-wise, saying:*

And in like manner, may the chrism of consecration, the oil of unction, and the water of baptism, mingle together in the name of the Father, and of the Son, and of the Holy Ghost. *℟. Amen.*

Commíxtio Chrísmatis sanctificatiónis, et Olei unctiόνis, et Aquæ baptismatis, páriter fiat in nómine Pa ꝥ tris, et Fí ꝥ lii, et Spíritus ꝥ Sancti. *℟. Amen.*

*He then mixes the oil with the water, and spreads it with his hand throughout the font.*

*If there are any persons to be baptized, he baptizes them in the usual way.*

## THE LITANIES

*The celebrant and all those with him return to the high altar and, as they go, the Litanies of the Saints are intoned by two cantors, all repeating after them each invocation and its response. On arriving in the sanctuary the celebrant, deacon, and subdeacon kneel before the altar; all others kneel and the Litanies are continued.*

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.  
Christ, hear us.

Kýrie, eléison.  
Christe, eléison.  
Kýrie, eléison.  
Christe, audi nos.

Christe, exáudi nos.	Christ, graciously hear us.
Pater de cælis, Deus, miserére nobis.	God the heavenly Father, have mercy on us.
Fili, Redemptor mundi, Deus, miserére nobis.	God the Son, Redeemer of the world, have mercy on us.
Spíritus Sancte, Deus, miserére nobis.	God the Holy Spirit, have mercy on us.
Sancta Trínitas, unus Deus, miserére nobis.	Holy Trinity, one God, have mercy on us.
Sancta María, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Génitrix, ora.	Holy Mother of God, pray.
Sancta Virgo vírginum, ora.	Holy Virgin of virgins, pray.
Sancte Michael, ora.	S. Michael, pray.
Sancte Gábriel, ora.	S. Gabriel, pray.
Sancte Ráphael, ora.	S. Raphael, pray.
Omnes sancti Angeli et Archángeli, oráte pro nobis.	All holy Angels and Archangels, pray.
Omnes sancti beatórum Spirítuum órdenes, oráte.	All holy orders of blessed Spirits, pray.
Sancte Joánnes Baptísta, ora.	S. John the Baptist, pray.
Sancte Joseph, ora.	S. Joseph, pray.
Sancte Pater Elía, ora.	Holy Father Elias, pray.
Sancte Elisée, ora.	S. Eliseus, pray.
Omnes sancti Patriárchæ et Prophétæ, oráte.	All holy Patriarchs and Prophets, pray.
Sancte Petre, ora.	S. Peter, pray.
Sancte Paule, ora.	S. Paul, pray.
Sancte Andréa, ora.	S. Andrew, pray.
Sancte Jacóbe, ora.	S. James, pray.
Sancte Joánnes, ora.	S. John, pray.
Sancte Thoma, ora.	S. Thomas, pray.
Sancte Jacóbe, ora.	S. James, pray.
Sancte Philíppe, ora.	S. Philip, pray.
Sancte Bartholomæe, ora.	S. Bartholomew, pray.
Sancte Matthæe, ora.	S. Matthew, pray.
Sancte Simon, ora.	S. Simon, pray.
Sancte Thaddæe, ora.	S. Thaddæus, pray.
Sancte Matthía, ora.	S. Matthias, pray.

S. Barnabas,	pray.	Sancte Bárnaba,	ora.
S. Luke,	pray.	Sancte Luca,	ora.
S. Mark,	pray.	Sancte Marce,	ora.
All holy Apostles and Evan-		Omnes sancti Apóstoli et	
gelistas,	pray.	Evangelístæ,	oráte.
All the Lord's holy Disciples,		Omnes sancti Discípuli	
	pray.	Dómini,	oráte.
All the holy Innocents,	pray.	Omnes sancti Innocéntes,	
			oráte.
S. Stephen,	pray.	Sancte Stéphane,	ora.
S. Laurence,	pray.	Sancte Laurénti,	ora.
S. Vincent,	pray.	Sancte Vincénti,	ora.
S. Angelus,	pray.	Sancte Angele,	ora.
Ss. Fabian and Sebastian,		Sancti Fabiáne et Seba-	
	pray.	stiáne,	oráte.
Ss. John and Paul,	pray.	Sancti Joánnes et Paule,	
			oráte.
Ss. Cosmas and Damian,		Sancti Cosma et Damiá-	
	pray.	ne,	oráte.
Ss. Gervase and Protase,		Sancti Gervási et Protási,	
	pray.		oráte.
All holy Martyrs,	pray.	Omnes sancti Mártýres,	
			oráte.
S. Silvester,	pray.	Sancte Silvéster,	ora.
S. Gregory,	pray.	Sancte Gregóri,	ora.
S. Ambrose,	pray.	Sancte Ambrósi,	ora.
S. Augustine,	pray.	Sancte Augustíne,	ora.
S. Jerome,	pray.	Sancte Hierónyme,	ora.
S. Basil,	pray.	Sancte Basíli,	ora.
S. Cyril,	pray.	Sancte Cyrílle,	ora.
S. Bernard,	pray.	Sancte Bernárde,	ora.
S. Martin,	pray.	Sancte Mártíne,	ora.
S. Nicholas,	pray.	Sancte Nicoláe,	ora.
S. Andrew,	pray.	Sancte Andréa,	ora.
All holy Bishops and Con-		Omnes sancti Pontífices et	
fessors,	pray.	Confessóres,	oráte.
All holy Doctors,	pray.	Omnes sancti Doctóres,	
			oráte.
S. Benedict,	pray.	Sancte Benedícte,	ora.
S. Anthony,	pray.	Sancte Antóni,	ora.
S. Albert,	pray.	Sancte Albérte,	ora.
S. Dominic,	pray.	Sancte Domínice,	ora.
S. Francis,	pray.	Sancte Francísce,	ora.
All holy Priests and Levites,		Omnes sancti Sacerdótes	
	pray.	et Levítæ,	oráte.

Omnes sancti Mónachi et Eremítæ, oráte.	All holy Monks and Hermits, pray.
Sancta Anna, ora.	S. Anne, pray.
Sancta María Magdaléna, ora.	S. Mary Magdalene, pray.
Sancta Agatha, ora.	S. Agatha, pray.
Sancta Lúcia, ora.	S. Lucy, pray.
Sancta Agnes, ora.	S. Agnes, pray.
Sancta Cæcília, ora.	S. Cecily, pray.
Sancta Catharína, ora.	S. Catherine, pray.
Sancta Bárbara, ora.	S. Barbara, pray.
Sancta Margaríta, ora.	S. Margaret, pray.
Sancta Anastásia, ora.	S. Anastasia, pray.
Sancta Terésia, ora.	S. Teresa, pray.
Sancta María Magdaléna, ora.	S. Mary Magdalen, pray.
Omnes sanctæ Vírgines et Viduæ, oráte.	All holy Virgins and Wid- ows, pray.
Omnes Sancti et Sanctæ Dei, intercéдите pro nobis.	All you Saints of God, plead for us.
Propítius esto, parce nobis, Dómine.	Be merciful, spare us, O Lord.
Propítius esto, exáudi nos, Dómine.	Be merciful, hear and heed us, O Lord.
Ab omni malo, líbera nos, Dómine.	From every evil, deliver us, O Lord.
Ab omni peccáto, líbera.	From every sin, deliver.
Ab ira tua, líbera.	From thy wrath, deliver.
A subitánea et improvísá morte, líbera.	From a sudden and unpro- vided death, deliver.
Ab insídiis diaboli, líbera.	From the snares of the devil, deliver.
Ab ira, et ódio, et omni mala voluntáte, líbera.	From anger, hatred, and all ill-will, deliver.
A spíritu fornicatiónis, líbera.	From the spirit of fornicá- tion, deliver.
A fúlgure et tempestáte, líbera.	From lightning and storm, deliver.
A flagélló terræmótus, líbera.	From the scourge of earth- quake, deliver.
A peste, fame, et bello, líbera.	From plague, famine and war, deliver.
A morte perpétua, líbera.	From everlasting death, deliver.

By the mystery of thy holy incarnation, deliver.	Per mystérium sanctæ in- carnatiónis tuæ, líbera.
By thy coming, deliver.	Per advéntum tuum, líbera.
By thy birth, deliver.	Per nativitátem tuam, líbera.
By thy baptism and holy fast- ing, deliver.	Per baptismum, et san- ctum jejúnium tuum, líbera.
By thy cross and suffering, deliver.	Per crucem, et passióem tuam, líbera.
By thy death and burial, deliver.	Per mortem, et sepultú- ram tuam, líbera.
By thy holy resurrection, deliver.	Per sanctam resurrectió- nem tuam, líbera.
By thy wonderful ascension, deliver.	Per admirábilem ascensió- nem tuam, líbera.
By the coming of the Holy Spirit, the Paraclete, deliver.	Per advéntum Spíritus Sancti Parácliti, líbera.
On the day of judgement, deliver.	In die judícii, líbera.
We sinners beg thee, hear us.	Peccatóres, te rogámus, audi nos.

*Here the celebrant, deacon, and subdeacon rise and return to the sacristy to vest for Mass, and the candles on the altar are lighted. Where it is possible, the purple veils with which the images in the church have been covered are removed at the end of the Litany.*

That thou wouldst spare us, we beg thee, hear us.	Ut nobis parcas, te rogámus.
That thou wouldst pardon us, we beg.	Ut nobis indúlgeas, te rogámus.
That thou wouldst bring us to true penance, we beg.	Ut ad veram pœniténtiam nos perdúcere dignéris, te rogámus.
That thou wouldst vouchsafe to govern and preserve thy Holy Church, we beg.	Ut Ecclésiám tuam san- ctam régere, et conser- váre dignéris, te rogámus.
That thou wouldst vouchsafe to preserve our apostolic prelate, and all orders of	Ut domnum apostólicum, et omnes ecclesiásticos órdines in sancta reli-

gíone conserváre digné-  
ris, te rogámus.  
Ut inimícos sanctæ Ecclé-  
siæ humiliáre dignéris,  
te rogámus.  
Ut régibus et princípibus  
christiánis pacem, et ve-  
ram concórdiam donáre  
dignéris, te rogámus.  
Ut cuncto pópulo christiá-  
no pacem et unitátem  
largíri dignéris,  
te rogámus.  
Ut omnes errántes ad  
unitátem Ecclésiæ revo-  
cáre, et infidéles uni-  
vérsos ad Evangélii lu-  
men perdúcere digné-  
ris, te rogámus.  
Ut nosmetípsos in tuo  
sancto servítio confor-  
táre, et conserváre di-  
gnéris, te rogámus.  
Ut mentes nostras ad cæ-  
léstia desidéria érigas,  
te rogámus.  
Ut ómnibus benefactóri-  
bus nostris sempitérna  
bona retríbuas,  
te rogámus.  
Ut ánimas nostras, fra-  
trum, familiárium, et be-  
nefactorum nostrórum  
ab æténa damnatióne  
erípias, te rogámus.  
Ut fructus terræ dare, et  
conserváre dignéris,  
te rogámus.  
Ut omnes fidéles navigán-  
tes ad portum salútis  
perdúcere dignéris,  
te rogámus.  
Ut ómnibus fidélibus de-  
fúntis réquiem ætér-

the Church in holy relig-  
ion, we beg.  
That thou wouldst vouchsafe  
to humble the enemies of  
holy Church, we beg.  
That thou wouldst vouchsafe  
to give peace and true  
concord to Christian kings  
and princes, we beg.  
That thou wouldst vouchsafe  
to grant peace and unity  
to all Christian people,  
we beg.  
That thou wouldst deign to  
call every wanderer back  
to the Church's unity, and  
guide to the gospel light  
all unbelievers, we beg.  
That thou wouldst vouchsafe  
to strengthen and preserve  
us in thy holy service,  
we beg.  
That thou wouldst lift up  
our minds to heavenly de-  
sires, we beg.  
That thou wouldst render  
eternal blessings to all our  
benefactors, we beg.  
That thou wouldst deliver  
our souls, and the souls of  
our brethren, relations, and  
benefactors from eternal  
damnation, we beg.  
That thou wouldst vouchsafe  
to give and preserve the  
fruits of the earth, we beg.  
That thou wouldst vouchsafe  
to lead to a safe port all  
the faithful travelling by  
sea, we beg.  
That thou wouldst vouchsafe  
to grant eternal rest to all



the faithful departed,	nam donáre dignéris,
we beg.	te rogámus.
That thou wouldst vouchsafe	Ut nos exaudíre dignéris,
graciously to heed us,	te rogámus.
we beg.	
Son of God, we beg.	Fíli Dei, te rogámus.
Lamb of God, who takest	Agnus Dei, qui tollis pec-
away the sins of the world,	cáta mundi,
spare us, Lord.	parce nobis, Dómine.
Lamb of God, who takest	Agnus Dei, qui tollis pec-
away the sins of the world,	cáta mundi,
graciously hear us, Lord.	exáudi nos, Dómine.
Lamb of God, who takest	Agnus Dei, qui tollis pec-
away the sins of the world,	cáta mundi,
have mercy on us.	miserére nobis.
Christ, hear us.	Christe, audi nos.
Christ, graciously hear us.	Christe, exáudi nos.

## THE MASS FOR HOLY SATURDAY

*Here the choir sings the Kýrie, eléison and the celebrant, with his ministers, in white vestments, comes to the altar, reciting secretly the psalm Júdica me, Deus with the Glória Patri. After reciting the Confession, he goes up to the altar, kisses it and incenses it as usual. He is then incensed by the deacon. Having said the Kýrie eléison, he solemnly intones the Glória in excélsis, and all the bells are rung. After the Glória has been sung, he chants:*

℣. The Lord be with you.  
℞. And with thy spirit.

Let us pray. *Collect*

O God, who dost irradiate this sacred night with the glory of our Lord's Resurrection, preserve in the new children of this family the spirit of sonship thou hast given them, so that they may be renewed in body and soul and may render thee pure service: through the same.

℣. Dóminus vobíscum.  
℞. Et cum spíritu tuo.

Orémus. *Oratio*

Deus, qui hanc sacratísimam noctem glória Dóminicæ Resurrectiónis illústras: consérva in nova familiæ tuæ progénie adoptiónis spíritum, quem dedísti: ut corpore et mente renováti, puram tibi exhibeant servitútem. Per eúndem Dóminum.

Léctio Epístolæ beāti Pauli Apóstoli ad Colossén-ses. (*Col. 3, 1-4*).

Fratres: Si consurrexístis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens: quæ sursum sunt sápite, non quæ super terram. Mórtui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparúerit, vita vestra: tunc et vos apparébitis cum ipso in glória.

Lesson from the Epistle of S. Paul the Apostle to the Colossians. (*Col. 3, 1-4*).

Brethren: Risen, then, with Christ, you must lift your thoughts above, where Christ now sits at the right hand of God. You must be heavenly-minded, not earthly-minded; you have undergone death, and your life is hidden away now with Christ in God. Christ is your life, and when he is made manifest, you too will be made manifest in glory with him.

*The Epistle being finished, the celebrant sings Alle-lúja three times in ascending keys; the choir repeats it each time and then continues:*

Ÿ. (*Ps. 117, 1*) Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

TRACTUS. (*Ps. 116, 1-2*) Laudáte Dóminum omnes gentes: et collaudáte eum omnes pópuli. Ÿ. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

Ÿ. (*Ps. 117, 1*) Give thanks to the Lord; the Lord is gracious, his mercy endures for ever.

TRACT. (*Ps. 116, 1-2*) Praise the Lord, all you nations: let all the peoples of the world do him honour. Ÿ. Abundant has his mercy been towards us; the Lord remains true to his word for ever.

*At the Gospel, lights are not carried, but only incense: a blessing is asked, and the rest is done as usual.*

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 28, 1-7*).

Véspere autem sábbati, quæ lucéscit in prima sábbati, venit Maríá Magdaléne, et áltera Maríá vi-

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 28, 1-7*).

On the night after the sabbath, at the hour when dawn broke on the first day of the week, Mary Magdalene

and the other Mary came near to contemplate the tomb. And suddenly there was a great trembling of the earth, because an angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it; his face shone like lightning, and his garments were white as snow; so that the guards trembled for fear of him, and were like dead men. But the angel said openly to the women, You need not be afraid; I know well that you have come to look for Jesus of Nazareth, the man who was crucified. He is not here; he has risen, as he told you. Come and see the place where the Lord was buried. You must go in haste, and tell his disciples that he has risen from the dead; and now he is going on before you into Galilee, where you shall have sight of him. That is my message to you.

dere sepúlchrum. Et ecce terræmótus factus est magnus. Angelus enim Dómini descendit de cælo:

et accédens revólvit lápidem, et sedébat super eum: erat autem aspéctus ejus sicut fulgur: et vestiméntum ejus sicut nix. Præ timóre autem ejus extérri sunt custódes, et facti sunt velut mórtui. Respóndens autem Angelus, dixit muliéribus: Nolíte timére vos: scio enim quod Jesum, qui crucifíxus est, quæritis: non est hic: surréxit enim, sicut dixit. Veníte, et vidéte locum, ubi pósitus erat Dóminus. Et cito eúntes, dícite discípulis ejus, quia surréxit: et ecce præcédit vos in Galiléam: ibi eum vidébitis. Ecce prædíxi vobis.

*The Creed is not said and the Offertory verse is also omitted. Glória Patri is said at the end of the psalm Lavábo.*

SECRET. Accept, we pray thee, Lord, thy people's prayers and sacrificial gifts; and let the work begun here in our Easter rites bring us eternal healing at thy hand: through our Lord.

SECRETA. Súscipe, quæsumus, Dómine, preces pópuli tui, cum oblationibus hostiárum: ut paschálibus initiáta mystériis, ad æternitátis nobis medélam, te operánte, proficiant. Per Dóminum.

*The Easter Preface, p. 522, is said, with the words in hac potíssimum nocte as there indicated. Within the*

*Canon of the Mass, the additions to the Communicantes and Hanc igitur for Eastertide are also noted.*

*The Pax Dómini is said, but the Agnus Dei is omitted, as is the kiss of peace. The three prayers before Communion are said as usual. Holy Communion may be distributed to the faithful.*

*Instead of a Communion antiphon, the following Vespers are sung:*

*Ant. Allelúja, allelúja, allelúja, allelúja.*

*Ps. 116, 1-2*

*Laudáte Dóminum, omnes gentes: \* laudáte eum, omnes pópuli.*

*Quóniam confirmáta est super nos misericórdia ejus: \* et véritas Dómini manet in ætérnum.*

*Glória Patri, et Fílio, \* et Spirítui Sancto.*

*Sicut erat in princípio, et nunc, et semper, \* et in sæcula sæculórum. Amen.*

*Ant. Allelúja, allelúja, allelúja, allelúja.*

*Ant. Alleluia, alleluia, alleluia, alleluia.*

*Ps. 116, 1-2*

*Praise the Lord, all you nations; let all the peoples of the world do him honour.*

*Abundant has his mercy been towards us; the Lord remains true to his word for ever.*

*Glory be to the Father, and to the Son, and to the Holy Ghost.*

*As it was in the beginning, is now, and ever shall be, world without end. Amen.*

*Ant. Alleluia, alleluia, alleluia, alleluia.*

*The celebrant now intones the Magnificat antiphon, which the choir continues:*

*Ant. Véspere autem sabbati, quæ lucéscit in prima sabbati: venit María Magdaléne, et áltera María, vidére sepúlcrum, allelúja.*

*Ant. On the night of the sabbath, at the hour when dawn broke on the first day of the week, Mary Magdalene and the other Mary came near to contemplate the tomb, alleluia.*

*Then the Magnificat p. 404, is sung and the altar is incensed. After the antiphon has been repeated, the celebrant sings:*

℣. The Lord be with you.  
 ℞. And with thy spirit.  
 Let us pray. *Postcommunion*

Pour into us the Spirit of thy love, O Lord, so that we whose hunger thou hast satisfied with thy Easter sacrament may, by thy loving-kindness, be made one in heart: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the same Holy Spirit for ever and ever. ℞. Amen.

℣. Dóminus vobíscum.  
 ℞. Et cum spíritu tuo.  
 Orémus. *Postcommunio*

Spíritum nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte ejúsdem Spíritus Sancti, Deus: per ómnia sæcula sæculórum.  
 ℞. Amen.

*Then he sings:*

℣. The Lord be with you.	℣. Dóminus vobíscum.
℞. And with thy spirit.	℞. Et cum spíritu tuo.

*The deacon, turning to the people, sings:*

℣. Go, you are dismissed, alleluia, alleluia.	℣. Ite, Missa est, allelúja, allelúja.
℞. Thanks be to God, alleluia, alleluia.	℞. Deo grátias, allelúja, allelúja.

*The blessing is given, and the antiphon Regína cæli, is said standing. The Gospel of S. John is read as usual.*

## PRAYERS FOR THE SEASON

*Normally, in a Mass which is of lower rank than « double », at least three Collects will be said, with their corresponding Secrets and Postcommunions. The first will be that of the Mass being celebrated; the second and third will be commemorations of any other feasts occurring on the same day, or of any octave, vigil, or feria. If there are no such commemorations to be made, the second and third prayers will be chosen from those which follow, according to the season; if there is one commemoration, the final prayer only will be taken from the following.*

### I. IN ADVENT

#### 2. Of our Lady

ORATIO. Deus, qui de beatæ Mariæ Virginis útero Verbum tuum, Angelo nuntiánte, carnem suscipere voluísti: præsta supplicibus tuis; ut, qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. (Per eúmdem Dóminum...)

SECRETA. In méntibus nostris, quæsumus, Dómine, veræ fidei sacraménta confírma: ut, qui concéptum de Virgine Deum verum et hómínem confitémur; per ejus salutíferæ resurrectionis poténtiam, ad ætérrnam mereámur perveníre lætítiam. (Per eúmdem Dóminum...)

COLLECT. O God, who didst decree that, at the angel's message, thy Word should take flesh in the womb of the blessed virgin Mary, grant to us thy suppliants, that we who believe her to be indeed the mother of God may be helped by her intercession with thee: (through the same).

SECRET. Establish firmly in our minds, we pray thee, Lord, the mysteries of the true faith, so that we who believe the Virgin's Son to be truly God and man may, through the power of his life-giving resurrection, be found worthy to attain the joys of heaven: (through the same).

**POSTCOMMUNION.** - Pour forth thy grace into our hearts, we pray thee, Lord, so that we, to whom the incarnation of Christ, thy Son, was made known by the angel's message, may by his passion and cross be brought to the glory of his resurrection: (through the same).

**POSTCOMMUNIO.** - Grátiam tuam, quæsumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Fílii tui incarnationem cognóvimus; per passiónem ejus et crucem, ad resurrectiόνis glóriam perducámur. (Per eúmdem Dóminum...)

### 3. Of all the Saints

**COLLECT.** Visit our consciences, we beg thee, Lord, and purify them, so that when our Lord Jesus Christ shall come with all the Saints, he may find in us a dwelling-place prepared for him: who is God.

**ORATIO.** Consciéntias nostras, quæsumus, Dómine, visitándo purífica: ut véniens Jesus Christus Fílius tuus Dóminus noster cum ómnibus Sanctis, parátam sibi in nobis invéniat mansiónem: Qui tecum vivit et regnat...

**SECRET.** Draw near, Lord, to all who await thee with a true heart, so that through this holy offering we may come before thee at the coming of thy Son, our Lord, with deeds that are acceptable to thee: through the same.

**SECRETA.** Prope esto, Dómine, ómnibus expectántibus te in veritáte: ut, sacro múnere, in adventu Fílii tui Dómini nostri plácitis tibi áctibus præsentémur. Per eúmdem Dóminum...

**POSTCOMMUNION.** - Illumine our minds, we beseech thee, Lord, by the light of thy coming so that through these gifts which we have received from thy bounty, we may be able to stand firm against evil: through our Lord.

**POSTCOMMUNIO.** - Mentés nostras, quæsumus, Dómine, lúmine tuæ visitatiónis illústra: ut per hæc, quæ sumpsimus, te largiénte, mereámur esse inter advérsa secúri. Per Dóminum...

## II. FROM CHRISTMAS TO CANDLEMAS DAY

## 2. Of our Lady

ORATIO. Deus, qui salutis æternæ beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. (Qui tecum vivit et regnat...)

SECRETA. Muneribus nostris, quæsumus, Domine, precibusque susceptis, intercedente beatâ Dei Genitrice Mariâ: et cælestibus nos munda mysteriis, et clementer exaudi. (Per eundem Dominum...)

POSTCOMMUNIO. - Hæc nos communio, Domine, purget a crimine: et, intercedente beatâ Virgine Dei Genitrice Mariâ, cælestis remédii faciat esse consortes. (Per eundem Dominum...)

COLLECT. God, who hast bestowed upon mankind, through blessed Mary's virgin motherhood, the prize of eternal salvation, grant, we pray thee, that we may feel the power of her intercession, through whom we have been privileged to welcome the giver of life, Jesus Christ, thy Son, our Lord: (who is God).

SECRET. Lord, we entreat thee to accept our offerings and prayers at the intercession of blessed Mary, the mother of God. Cleanse us by this heavenly rite, and mercifully heed us: (through the same).

POSTCOMMUNION. - Lord, may this communion cleanse us from guilt and, at the intercession of the blessed virgin Mary, mother of God, bring us a share of healing from on high: (through the same).

## 3. Against the Persecutors of the Church

*The prayers for the Pope, p. 486, may be said instead of the following.*

ORATIO. Ecclesiæ tuæ, quæsumus, Domine, preces placatus admitte: ut, destructis adversitatibus et erroribus universis, secū-

COLLECT. Graciously receive the prayers of thy Church, we beg thee, Lord, so that she may triumph over all hostility and error, and



serve thee in safety and freedom: through our Lord.

SECRET. Lord, protect us who perform thy sacred rites, so that we may hold fast to things divine, and serve thee alike in body and soul: through our Lord.

POSTCOMMUNION. - O Lord our God, we beg thee let not us, to whom thou grantest the joy of sharing thy divinity, succumb to human dangers: through our Lord.

ra tibi sérviat libertáte. Per Dóminum...

SECRETA. Prótege nos, Dómine, tuis mystériis serviéntes: ut divínis rebus inhæréntes, et córpo-re tibi famulémur, et mente. Per Dóminum...

POSTCOMMUNIO. - Quæsumus, Dómine Deus noster: ut, quos divína tríbuis participatióne gaudére, humánis non sinas subjacére perículis. Per Dóminum...

### Or 3. For the Pope

COLLECT. O God, thou pastor and ruler of all the faithful, look favourably on thy servant N., whom thou hast been pleased to appoint chief shepherd of thy Church. Enable him to further by his teaching and good example the salvation of those over whom he is placed, so that, with the flock entrusted to his care, he may attain life everlasting: through our Lord.

SECRET. Accept, Lord, our peace-offerings. May thy servant N., whom it has pleased thee to appoint as chief shepherd of thy Church, enjoy thy constant guidance and protection: through our Lord.

POSTCOMMUNION. - May our partaking of this divine sacrament protect us,

ORATIO. Deus, ómnium fidélium pastor et rector, fámulum tuum N., quem pastórem Ecclésiæ tuæ præesse voluísti, propítius réspice: da ei, quæsumus, verbo et exémplo, quibus præest, proficere; ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Dóminum...

SECRETA. Oblátis, quæsumus, Dómine, placáre munéribus: et fámulum tuum N., quem pastórem Ecclésiæ tuæ præesse voluísti, assídua protectiόne gubérna. Per Dóminum...

POSTCOMMUNIO. - Hæc nos, quæsumus, Dómine, divíni sacraménti

percéptio prótegat: et fá-  
mulum tuum N., quem  
pastórem Ecclésiæ tuæ  
præesse voluísti; una cum  
commisso sibi grege sal-  
vet semper, et múniat.  
Per Dóminum...

Lord, and may it ever defend  
and save thy servant N.,  
whom thou hast been pleased  
to appoint as chief shep-  
herd of thy Church, together  
with the flock entrusted to  
his care: through our Lord.

### III. FROM CANDLEMAS TO ASH WEDNESDAY

#### 2. For the Intercession of the Saints

Omnípotens sempitérne  
Deus, réspice preces no-  
stras; et, intercedénte beá-  
ta Vírgine María cum óm-  
nibus Sanctis, da nobis,  
fámulis tuis, fidem rectam,  
spem firmam, caritátem  
perfectam, et humilitátem  
veram: concéde, Dómine,  
ut fiat in nobis, te donán-  
te, simplex afféctus, pa-  
tiéntia fortis, obediéntia  
persevérans, pax perpétua,  
mens pura, prudéntia sa-  
na, cor rectum et a malis  
cogitátionibus mundum,  
volúntas bona, conscién-  
tia justa, compúnctio spi-  
rituális, virtus ánimæ in-  
deficiens, vita immaculá-  
ta, sánitas ánimæ et cór-  
poris, et consummátio ir-  
reprehensibilis; quátenus  
viriliter mandátis tuis in-  
hæréntes, ad ætérnum re-  
gnum mereámur feliciter  
perveníre. (Per Dómi-  
num...)

SECRETA. Concéde  
nobis, Dómine Deus no-  
ster, intercedénte beáta  
Vírgine María cum ómni-

COLLECT. Almighty, ev-  
erlasting God, heed our pray-  
ers and, through the inter-  
cession of the blessed virgin  
Mary and of all the saints,  
give to us thy servants up-  
right faith, firm hope, per-  
fect love, and true humility.  
Grant, O Lord, that by thy  
gift there may come to be  
in us sincerity of purpose,  
steadfast patience, never-fail-  
ing obedience, unbroken  
peace, a pure mind, a sound  
prudence, a heart virtuous  
and free from evil thoughts,  
a good will, a right con-  
science, compunction of spirit,  
untiring strength of soul, a  
blameless life, health of soul  
and body, and a last end  
without reproach. And as we  
thus apply ourselves manfully  
to the keeping of thy com-  
mandments, may we merit to  
come with joy to thy eternal  
kingdom: (through our Lord).

SECRET. Grant us, Lord,  
our God, through the inter-  
cession of the blessed virgin  
Mary and of all thy saints,

that this saving sacrifice may cleanse us from all sin, bring to us all virtue, and appease thy majesty: (through our Lord).

#### POSTCOMMUNION.

We whom thou hast fed with this heavenly gift, beg thee, Lord, to grant that as thy most tender mercy has given us the free will to come to thee, so thou mayest deign to give to us thy servants wisdom and understanding, virtue and strength, upright faith, firm hope, and perfect love: so that, through the intercession of the blessed virgin Mary and of all thy saints, we may be able to serve thee according to thy will: (through our Lord).

bus Sanctis tuis: ut hæc hóstia salutáris, et nostrórum delictórum fiat purgatio, ac ómnium virtútum infusio, et tuæ majestátis propitiatio. (Per Dóminum...)

#### POSTCOMMUNIO.

Quos, Dómine, cælésti dono satiásti, præsta, quæsumus: ut, sicut tua piíssima misericórdia dedísti voluntátem líberam veniéndi ad te; ita nobis, fámulis tuis, donáre dignéris sapiéntiam et intellectum, virtútem et possibilitátem, fidem rectam, spem firmam, et caritátem perfectam; ut tibi, per intercessiónem beátæ Mariæ Vírginis et ómnium Sanctórum tuórum, secúndum voluntátem tuam servíre mereámur. (Per Dóminum...)

### 3. For those having Authority in the Church

COLLECT. Almighty, everlasting God, who unaided workest great miracles, send forth upon thy servants, and upon the flocks entrusted to their care, the breath of thy life-giving grace, and let thy blessing never cease to fall like dew upon them, so that they may please thee in very truth: through our Lord.

SECRET. Look favourably Lord, upon the offerings of thy servants; and let them

ORATIO. Omnípotens sempitérne Deus, qui facis mirabília magna solus: præténde super fámulos tuos, et super cunctas congregatiónes illis commísas, spíritum grátiae salutáris; et, ut in veritáte tibi compláceant, perpétuum eis rorem tuæ benedictiόνis infúnde. Per Dóminum...

SECRETA. Hóstias, Dómine, famulórum tuórum placátus inténde: et,

quas in honórem nóminis tui devóta mente pro eis celebrámus, profícere sibi séntiant ad salútem. Per Dóminum...

POSTCOMMUNIO. - Quos cælésti récreas múnere, perpétuis, Dómine, comitáre præsídiis: et, quos fovére non désinis, dignos fieri sempitérna redemptióne concéde. Per Dóminum...

feel the healing virtue of the sacrifice which for their sakes we devoutly offer to the glory of thy name: through our Lord.

POSTCOMMUNION. - Let thy help, Lord, continually attend those whom thou refreshest with this heavenly gift; and grant that they who are ever cherished by thee may become worthy of their everlasting ransom: through our Lord.

#### IV. FROM ASH WEDNESDAY TO PASSION SUNDAY

##### 2. For the Intercession of the Saints

ORATIO. A cunctis nos, quæsumus, Dómine, mentis et córporis defén-de perículis: et, intercedénte beáta et gloriósa sempérque Vírgine Dei Genitríce María, cum beáto Joseph, beáto Patre nostro Elía, atque beáto N., (*Here the Patron Saint is named.*) et ómnibus Sanctis, salútem nobis tríbue benígnus et pacem; ut, destrúctis adversitátibus et erróribus univérsis, Ecclésia tua secúra tibi sérviat libertáte. (Per eúmdem Dóminum...)

SECRETA. Exáudi nos, Deus salutáris noster: ut, per hujus sacraménti virtútem, a cunctis nos mentis et córporis hóstibus tueáris; grátiam tríbue

COLLECT. From all perils of soul and body do thou, Lord, protect us, and at the intercession of the blessed and glorious Mary, ever-virgin Mother of God, of blessed Joseph, of blessed Elias, our Father, of blessed N. (*Here the Patron Saint is named.*), and of all the Saints, in thy lovingkindness grant us safety and peace, so that all opposition and error may be destroyed and thy Church serve thee in untroubled freedom: (through the same).

SECRET. O God, our Saviour, heed our prayers, and by the power of this sacrament defend us from all enemies of soul and body, bestowing grace upon us in

this life, and glory in the life to come: (through our Lord).

**POSTCOMMUNION.** - May the offering of this divine sacrament cleanse and strengthen us, Lord. At the intercession of the blessed virgin Mary, mother of God, of blessed Joseph, of blessed Elias, our Father, of blessed N., and of all the Saints, may it purge us of all waywardness and deliver us from all adversity: (through the same).

in præsentí, et glóriam in futúro. (Per Dóminum...)

**POSTCOMMUNIO.** - Mundet et múniat nos, quæsumus, Dómine, divíni sacraménti munus oblátum: et, intercedénte beáta Vírgine Dei Genitríce María, cum beáto Joseph, beáto Patre nostro Elía, atque beáto N., et ómnibus Sanctis; a cunctis nos reddat et perversitátibus expiátos, et adversitátibus expeditos. (Per eúmdem Dóminum...)

### 3. For the Living and the Dead

**COLLECT.** Almighty and eternal God, who hast dominion alike over the living and the dead, and art merciful to all who thou foreknowest will be thine by faith and good works; we humbly beseech thee that those for whom we are minded to offer up our prayers, whether this world still holds them in the flesh, or the next has already received them divested of the body, may, by the intercession of all thy saints, and through thy gracious pity, obtain pardon for all their sins: through our Lord.

**SECRET.** God, who alone knowest how many souls are destined to enjoy the happiness of heaven, grant, we pray thee, that by the intercession of all thy Saints, the

**ORATIO.** Omnípotens sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse prænóscis: te súpplices exorámus; ut, pro quibus ef-fúndere preces decrevímus, quosque vel præsens sæculum adhuc in carne rétinet, vel futúrum jam exútos córpore suscepit, intercedéntibus ómnibus Sanctis tuis, pietátis tuæ cleméntia ómnium delictórum suórum véniam consequántur. Per Dóminum...

**SECRETA.** Deus, cui soli cógnitus est númerus electórum in supérna felicitáte locándus: tríbe, quæsumus; ut, intercedéntibus ómnibus Sanctis tuis,

universórum, quos in oratione commendátos suscepimus, et ómnium fidélium nómina, beátæ prædestinaciónis liber adscripta retíneat. Per Dóminum...

**POSTCOMMUNIO.** - Purificent nos, quæsumus, omnípotens et miséricors Deus, sacraménta quæ sumpsimus: et, intercedéntibus ómnibus Sanctis tuis, præsta; ut hoc tuum sacraméntum non sit nobis reátus ad pœnam, sed intercessio salutáris ad véniam: sit ablútio scélerum, sit fortitúdo fragílium, sit contra ómnia mundi perícula firmaméntum: sit vivórum atque mortuórum fidélium remíssio ómnium delictórum. Per Dóminum...

names of each and every person who has been commended to our prayers, with those of all other faithful souls, may be found written in the book of blessed predestination: though our Lord.

**POSTCOMMUNION.** - May the sacrament we have received purify us, we pray thee, almighty and merciful God; and, by the intercession of all thy saints, grant that this sacrament of thine may plead for our forgiveness, not sentence us to punishment: may it wash away our evil-doing, fortify our frailty, and prove a stronghold against all the dangers of the world: may it bring to the faithful, living and dead, the forgiveness of all their sins: through our Lord.

## V. FROM PASSION SUNDAY TO HOLY THURSDAY

### 2. Against the Persecutors of the Church

**ORATIO.** Ecclésiæ tuæ, quæsumus, Dómine, preces placátus admítte: ut, destrúctis adversitatibus et erroribus univérsis, secúra tibi sérviat libertáte. (Per Dóminum...)

**SECRETA.** Prótege nos, Dómine, tuis mystériis serviéntes: ut, divínis rebus inhæréntes, et corpore tibi famulémur, et mente. (Per Dóminum...)

**COLLECT.** Graciously receive the prayers of thy Church, we beg thee, Lord, so that she may triumph over all hostility and error, and serve thee in safety and freedom: (through our Lord).

**SECRET.** Lord, protect us who perform thy sacred rites, so that we may hold fast to things divine, and serve thee alike in body and soul: (through our Lord).

**POSTCOMMUNION.** - O Lord our God, we beg thee let not us, to whom thou grantest the joy of sharing thy divinity, succumb to human dangers: (through our Lord).

**POSTCOMMUNIO.** - Quæsumus, Dómine Deus noster: ut, quos divína tribuis participatióne gaudére, humanis non sinas subjacére periculis. (Per Dóminum...)

### 3. For the Remission of Sins

**COLLECT.** Listen, we pray thee, Lord, to our humble petitions, and do not punish the sins we acknowledge before thee, but in thy lovingkindness grant us both forgiveness and peace: through our Lord.

**SECRET.** We offer thee sacrificial gifts, Lord, for atonement and in praise of thee, praying that in thy mercy thou wilt absolve us of our sins and thyself control our wavering hearts: through our Lord.

**POSTCOMMUNION.** - Eternal Saviour, grant that we who by means of this gift receive pardon for our sins, may henceforth shun all sin: through our Lord.

**ORATIO.** Exáudi, quæsumus, Dómine, supplicum preces, et confiténtium tibi parce peccátis: ut páriter nobis indulgéntiam tribuas benígnus, et pacem. Per Dóminum...

**SECRETA.** Hóstias tibi, Dómine, placatiónis et laudis offérimus: ut et delicta nostra miserátus absólvas, et nutántia corda tu dirigas. Per Dóminum...

**POSTCOMMUNIO.** - Præsta nobis, ætérne Salvátor: ut percipiéntes hoc múnere véniam peccátórum, deinceps peccáta vítemus. Per Dóminum...

## VI. FROM LOW SUNDAY TO THE FRIDAY AFTER THE OCTAVE OF THE ASCENSION

### 2. Of our Lady

**COLLECT.** Grant to us thy servants, Lord God, we pray thee, lasting health of mind and body. At the intercession of blessed Mary, the glorious and ever-virgin,

**ORATIO.** Concéde nos, fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et, gloriósa beátæ Mariæ semper Vír-

ginis intercessióne, a præ-sénti liberári tristítia, et ætérna pérfrui lætítia. (Per Dóminum...)

SECRETA. Tua, Dómine, propitiatióne, et beátæ Mariæ semper Virginis intercessióne, ad perpétuam, atque præsentem hæc oblátio nobis proficiat prosperitátem, et pacem. (Per Dóminum...)

POSTCOMMUNIO. - Sumptis, Dómine, salutis nostræ subsidiis: da, quæsumus, beátæ Mariæ semper Virginis patrocíniis nos ubique prótegi; in cuius veneratióne hæc tuæ obtúlimus majestáti. (Per Dóminum...)

may we be delivered from the sorrows of this life and enjoy the happiness of life everlasting: (through our Lord).

SECRET. By thy gracious mercy, Lord, and at the intercession of blessed Mary, the ever-virgin, let this offering bring us prosperity and peace, now and for evermore: (through our Lord).

POSTCOMMUNION. - We pray thee, Lord, grant us who have received these aids to our salvation, that we may everywhere be sheltered by the advocacy of blessed Mary, the ever-virgin, in whose honour we have made these offerings to thy majesty: (through our Lord).

### 3. Against the Persecutors of the Church

ORATIO. Ecclésiæ tuæ, quæsumus, Dómine, preces placátus admítte: ut, destrúctis adversitatibus et erróribus univér-sis, secúra tibi sérviat libertáte. Per Dóminum...

SECRETA. Prótege nos, Dómine, tuis mystériis serviéntes: ut, divínis rebus inhæréntes, et corpore tibi famulémur, et mente. Per Dóminum...

POSTCOMMUNIO. - Quæsumus, Dómine Deus noster: ut, quos divína tribuís participatióne gaudére, humánis non sinas

COLLECT. Graciously receive the prayers of thy Church, we beg thee, Lord, so that she may triumph over all hostility and error, and serve thee in safety and freedom: through our Lord.

SECRET. Lord, protect us who perform thy sacred rites, so that we may hold fast to things divine, and serve thee alike in body and soul: through our Lord.

POSTCOMMUNION. - O Lord our God, we beg thee let not us, to whom thou grantest the joy of sharing thy divinity, succumb to



human dangers: through our Lord. | subjacere periculis. Per Dóminum...

Or 3. For the Pope

COLLECT. O God, thou pastor and ruler of all the faithful, look favourably upon thy servant N., whom thou hast been pleased to appoint chief shepherd of thy Church. Enable him to further by his teaching and good example the salvation of those over whom he has been placed, so that, with the flock entrusted to his care, he may attain life everlasting: through our Lord.

SECRET. Accept, Lord, our peace-offerings. May thy servant N., whom it has pleased thee to appoint as chief shepherd of thy Church, enjoy thy constant guidance and protection: through our Lord.

POSTCOMMUNION. - May our partaking of this divine sacrament protect us, Lord, and may it ever defend and save thy servant N., whom thou hast been pleased to appoint as chief shepherd of thy Church, together with the flock entrusted to his care: through our Lord.

ORATIO. Deus, óm-nium fidélium pastor et rector, fámulum tuum N., quem pastórem Ecclésiæ tuæ præesse voluísti, propítius respice: da ei, quæsumus, verbo et exémplo, quibus præest, proficere; ut ad vitam, una cum grege sibi crédito, perveniat sempiternam. Per Dóminum...

SECRETA. Oblátis, quæsumus, Dómine, placare munéribus: et fámulum tuum N., quem pastórem Ecclésiæ tuæ præesse voluísti, assídua protectione gubérna. Per Dóminum...

POSTCOMMUNIO. - Hæc nos, quæsumus, Dómine, divíni sacraménti percéptio protégat: et fámulum tuum N., quem pastórem Ecclésiæ tuæ præesse voluísti; una cum commísso sibi grege, salvet semper, et múníat. Per Dóminum...

VII. FROM THE OCTAVE OF THE SACRED HEART TO ADVENT

2. For the Intercession of the Saints

COLLECT. In thy goodness break the fetters of our | ORATIO. Pietáte tua, quæsumus, Dómine, no-

strorum solve vincula peccatorum: et, intercedente beata et gloriosa, sempérque Virgine Dei Genitrice Mariá, cum omnibus Sanctis, populum Christianum in omni sanctitate et religione custodi, a vitiis omnibus purga, virtutibus illústra, pacem et salutem tríbue, carnalia desidéria repélle, áerem salúbrem indúlge; et veram pacem caritatémque largíre. (Per eúmdem Dóminum...)

**SECRETA.** Deus, qui singulári Córporis tui sacra hóstia totíus mundi solvísti delícta: hac oblatióne placátus, máculas scélerum nostrorum abstérge; et ómnium fidélium peccáta dimítte, eísque præmia æténa concéde. (Qui vivis...)

**POSTCOMMUNIO.** - Sumpta, quæsumus, Dómine, cæléstia sacraménta, ómnia crimina nostra detérgant: omnémque pravitátem, infirmitátem, hostílem expugnatíonem visíbilem et invisíbilem, atque subitáneam mortem, méritis beátæ sempérque Virgínis Mariæ, et ómnium Sanctórum, a nobis procul repéllant; et ómnibus fidélibus prosint ad véniam, pro quorum tibi sunt oblata salúte. (Per Dóminum...)

sins, we beg thee, Lord; and at the intercession of the blessed and glorious ever-virgin Mary, mother of God, and all the saints, keep thy Christian people in all holiness and piety. Cleanse them of every vice, make them be bright with every virtue. Grant them thy peace and safety, drive away carnal desires, send wholesome weather, and bestow on them true peace and thy love: (through the same).

**SECRET.** O God, who hast destroyed the sins of the whole world by the unique and holy oblation of thy Body; being moved by this sacrifice, wipe out the stains caused by our offenses, and forgiving the sins of all the faithful, grant them everlasting rewards: (who art God).

**POSTCOMMUNION.** - We beseech thee, Lord, that the heavenly mysteries we have received may wash away all our sins. May these same mysteries, by the merits of the blessed and ever-virgin Mary and of all the saints, drive far away from us all wickedness, all weakness, every assault of our enemies, visible and invisible, as well as the danger of a sudden death. And may they gain pardon for all the faithful for whose salvation they have been offered: (through our Lord).

## 3. For the Observance of the Vows of Religion

**COLLECT.** O God, who dost enkindle us who have fled from the emptiness of the world to seek the prize of our high calling, enter into our hearts to cleanse them and pour forth upon us the grace whereby we may persevere in thee: so that, strengthened by the aid of thy protection, we may fulfill what, by thy gift, we have promised; and having accomplished what we have professed, we may reach those rewards thou hast deigned to pledge to those who persevere in thee: through our Lord.

**SECRET.** We offer to thee, Lord, our God, this victim of love, whilst humbly praying thee to accept us as thy sacrifice by putting to death our carnal life, and to instruct us in such a one as shall befit our profession. By the fire of a holy sorrow thou hast removed us from the way of life followed by the rest of men: so do thou also protect us from a sensual life and from the stains of earthly deeds by giving us the grace of holiness from above: through our Lord.

**POSTCOMMUNION.** - O God, who preparest dwelling places in heaven for those who renounce the world, enlarge our hearts by thy heavenly gifts, so that being

**ORATIO.** Deus, qui nos, a sæculi vanitate conversos, ad bravium supernæ vocatiōnis accendis: pectoribus nostris purificandis illābere, et grātiā nobis, qua in te perseveremus, infunde; ut, protectiōnis tuæ munīti præsidiis, quod, te donante, promissimus, impleamus et nostræ professiōnis executōres effecti, ad ea, quæ perseverantibus in te promittere dignatus es, pertingamus. Per Dōminum...

**SECRETA.** Tibi, Dōmine Deus noster, devotiōnis hōstiam immolantes, humiliter pētimus: ut nos sacrificium tuum, mortificatiōne vitæ carnalis, accipias, ac mōribus, quibus professiōni nostræ congruamus, instituas; et quos, sanctæ compunctiōnis ardōre, ab hōminum ceterōrum propōsito separasti, etiā a conversatiōne carnali et ab immunditia terrenōrum actuum, infusa nobis cælitus sanctitate, defēdas. Per Dōminum...

**POSTCOMMUNIO.** - Deus, qui renuntiāntibus sæculo mansiōnes pręparas in cælo: dilata corda nostra cælēstibus bonis, ut fraternā teneāmur compā-

gine caritátis unánimes; præcépta custodiámus sóbrii, simplices, et quiéti gratis nobis datam nostræ professionis grátiam fuísse cognoscámus: concór-det vita nostra cum nómine, professióque sentiátur in ópere. Per Dóminum...

sober, simple, and peaceful we may observe thy commandments; and being joined by the bond of brotherly love, may we realize the grace of our profession to have been freely given: may our life correspond to our name, and our actions to our profession: through our Lord.

## OCCASIONAL PRAYERS

### Of the Holy Ghost

ORATIO. Deus, qui corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere; et de ejus semper consolatióne gaudére. (Per Dóminum... in unitáte ejúsdem.)

COLLECT. God, who didst teach the faithful by sending the light of the Holy Spirit into their hearts, grant that, by the gift of that Spirit, right judgement may be ours, and that we may ever find joy in his comfort: (through our Lord ... in the unity of the same Holy Spirit).

SECRETA. Múnera, quæsumus, Dómine, oblata sanctífica: et corda nostra Sancti Spíritus illustratióne emúnda. (Per Dóminum... in unitáte ejúsdem.)

SECRET. Hallow our proffered gifts, we beg thee, Lord, and cleanse our hearts by the light of the Holy Spirit: (through our Lord ... in the unity of the same Holy Spirit).

POSTCOMMUNIO. - Sancti Spíritus, Dómine, corda nostra mundet infúsió: et sui roris íntima aspersione fœcúndet. (Per Dóminum... in unitáte ejúsdem.)

POSTCOMMUNION. - May our hearts be cleansed by the inpouring of thy Holy Spirit, Lord, and may our souls grow fertile under the dew he sheds upon them: (through our Lord ... in the unity of the same Holy Spirit.)

## Of the Most Blessed Sacrament

**COLLECT.** God, who in this wonderful sacrament hast left us a memorial of thy passion, enable us, we pray thee, so to venerate the sacred mysteries of thy Body and Blood that we may constantly feel in our lives the effects of thy redemption: thou who art God.

**SECRET.** Lord, be gracious to thy Church, we pray thee, and grant her those gifts of unity and peace of which our offerings here are symbols: through our Lord.

**POSTCOMMUNION.** - Grant us, Lord, we beseech thee, through all eternity that enjoyment of thy godhead which is foreshadowed in this life by our partaking of thy precious body and blood: thou who art God.

**ORATIO.** Deus, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquisti: tribue, quæsumus, ita nos Córporis et Sánguinis tui sacra mystéria venerári; ut redemptionis tuæ fructum in nobis júgiter sentiámus: Qui vivis.

**SECRETA.** Ecclésiæ tuæ, quæsumus, Dómine, unitátis et pacis propítius dona concéde: quæ sub oblátis munéribus mystice designántur. Per Dóminum.

**POSTCOMMUNIO.** - Fac nos, quæsumus, Dómine, divinitátis tuæ sempitérna fruitióne repléri: quam pretiósí Córporis et Sánguinis tui temporális percéptio præfigúrat: Qui vivis.

## For All the Faithful Departed

**COLLECT.** O God, creator and redeemer of all the faithful, grant to the souls of thy departed servants forgiveness of all their sins. Let our loving entreaties obtain for them the pardon they have always desired: thou who art God.

**SECRET.** Look favourably, Lord, upon the sacrificial gifts we offer thee for

**ORATIO.** Fidélium, Deus, ómnium cónditor et redémptor: animábus famulórum, famularúmque tuárum remissionem cunctórum tribue peccatórum; ut indulgéntiam, quam semper optavérunt, piis supplicatióibus consequántur: Qui vivis.

**SECRETA.** Hóstias, quæsumus, Dómine, quas tibi pro animábus famu-

lórum, famularúmque tuárum offérimus, propitiátus inténde: ut, quibus fidei christiánæ méritum contulísti, dones et præmíum. Per Dóminum.

**POSTCOMMUNIO.** - Animábus, quæsumus, Dómine, famulórum, famularúmque tuárum orátio proficiat supplicántium: ut eas et a peccátis ómnibus éxuas, et tuæ redemptiónis fácias esse partícipes: Qui vivis.

the souls of all thy servants, praying that as thou didst grant them the merit of Christian faith, thou wilt give them also its reward: through our Lord.

**POSTCOMMUNION.** - We entreat thee, Lord, to let the prayer of thy petitioners be of help to the souls of all thy servants. Strip them of every sin, and make them sharers in the redemption thou hast won for mankind: thou who art God.

### For any Need

**ORATIO.** Deus, refúgium nostrum, et virtus: adésto piis Ecclesiæ tuæ précibus, auctor ipse pietátis, et præsta; ut, quod fidéliter pétimus, effícaciter consequámur. Per Dóminum.

**SECRETA.** Da, miséricors Deus: ut hæc salutáris oblátio et a propriis nos reátibus indésinénter expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

**POSTCOMMUNIO.** - Súmptimus, Dómine, sacri dona mystérii, humíliter deprecántes: ut quæ in tui commemoratiónem nos fácere præcepísti, in nostræ proficiant infirmítátis auxílium: Qui vivis.

**COLLECT.** O God, our refuge and strength, give heed to the godly prayers of thy Church, thou who art the source of devotion; and grant that what we ask in faith we may obtain in deed: through our Lord.

**SECRET.** Grant, merciful God, that this saving oblation may never fail to rid us of our guilt and shield us against all attack: through our Lord.

**POSTCOMMUNION.** - Lord, we have partaken of thy holy sacramental gifts, and now we humbly beg that these things thou hast bidden us do in remembrance of thee may help and support us in our weakness: thou who art God.

## For a Bridegroom and Bride

**COLLECT.** O God, who hast hallowed wedlock by a great sacrament, thereby foreshadowing, in the marriage bond, Christ's union with the Church: grant, we beseech thee, that what is aided by our priestly office, may be more completely helped by thy blessing: through the same.

**SECRET.** Accept, we pray thee, Lord, the offering we make thee on behalf of the sacred bond of wedlock, and prosper the union which thy providence has brought about: through our Lord.

**POSTCOMMUNION.** - Almighty God, we pray thee, let thy gracious favour accompany that which has been established by thy own providence. Keep these two, whose lawful union is thy work, in lasting peace: through our Lord.

**ORATIO.** Deus, qui tam excellénti mystério conjugálem cópulam consecrásti, ut Christi et Ecclesiæ sacraméntum præsignáres in fœdere nuptiárum: præsta, quæsumus; ut, quod nostro ministrátur officio, tua benedictióne pótius impleátur. Per eúmdem Dóminum.

**SECRETA.** Súscipe, quæsumus, Dómine, pro sacra connúbii lege munus oblátum: et, cujus largítor es múnieris, óperis esto dispósitor. Per Dóminum.

**POSTCOMMUNIO.** - Quæsumus, omnípotens Deus: institúta providéntiæ tuæ pio favóre comitáre; et, quos legítima societáte connéctis, longæva pietáte custódi. Per Dóminum.

# ANTIPHONS TO BE SUNG BEFORE HIGH MASS

## THE ANTIPHON: VENI SANCTE SPIRITUS

Before a conventual High Mass the antiphon *Veni, Sancte Spíritus* is sung and during it all kneel until the words *Qui per diversitátem*. This antiphon is omitted, however, from Palm Sunday to Low Sunday inclusive; from the Vigil of Pentecost until Trinity Sunday inclusive; at Masses of the Holy Ghost; at Masses for the Dead, and on all feasts of Greater Double rank. The double *Allelúja* is always included, except from Septuagesima until Easter. The *Allelúja* is added to the Responsory, however, only during Eastertide. On Sundays, while the antiphon is being sung, the celebrant, wearing a cope, the color of which is that of the day, goes to the altar with his ministers and acolytes. Standing before the steps of the altar, the acolytes sing the versicle, *Emítte Spíritum tuum*, and the celebrant then sings the Prayer.

**Ant.** *Veni, Sancte Spíritus, reple tuórum corda fidélium, et tui amóris in eis ignem accénde: Qui per diversitátem linguárum cunctárum, gentes in unitáte fídei congregásti, allelúja, allelúja.*

**V.** *Emítte Spíritum tuum, et creabúntur.* **R.** *Et renovábis fáciem terræ* (T. P. *Allelúja*).

**Orémus.** **Oratio**

Deus, qui corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere; et de ejus semper

**Ant.** Come, Holy Spirit, fill the hearts of thy faithful, and enkindle in them the fire of thy love: thou who by the gift of tongues hast united all nations in the unity of faith, alleluia, alleluia.

**V.** Send forth thy Spirit and they shall be created. **R.** And thou shalt renew the face of the earth. (Alleluia).

Let us pray. **Prayer**

God, who didst teach the faithful by sending the light of the Holy Spirit into their hearts, grant that, by the gift of that Spirit, right judge-



ment may be ours, and that we may ever find joy in his comfort: through Christ our Lord. **R.** Amen.

consolatióne gaudére. Per Christum Dóminum nostrum. **R.** Amen.

## THE ASPERGES

This solemn sprinkling of holy water takes place every Sunday before the principal Mass. The celebrant comes to the altar, vested as above for the **Veni, Sancte Spíritus**. He and his attendants kneel while he sprinkles the altar three times after he has intoned the antiphon **Aspérge me** or another proper to the season. He then sprinkles himself, his attendants, and lastly the congregation. The choir continues the antiphon.

**Ant.** Thou wilt sprinkle me with hyssop, and I shall be clean; washed by thee, I shall be whiter than snow. (**Ps. 50, 3**) Have mercy on me, O God, as thou art ever rich in mercy. **V.** Glory.

**Ant.** Aspérge me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor. (**Ps. 50, 3**) Miserére mei, Deus, secúndum magnam misericórdiam tuam. **V.** Glória Patri.

The antiphon is repeated.

From Septuagesima until Palm Sunday the following antiphon is sung in place of the above:

**Ant.** O Holy God, Holy and strong, Holy and immortal, who takest away the sins of the world, have mercy upon us. (**Ps. 66, 2**) May God be merciful unto us and bless us: may he smile graciously on us, and show us his mercy. **V.** Glory.

**Ant.** Sancte Deus, Sancte fortis, Sancte et immortalis, qui tollis peccáta mundi, miserére nobis. (**Ps. 66, 2**) Deus misereátur nostri, et benedicat nobis: illúminet vultum suum super nos, et misereátur nostri. **V.** Glória Patri.

The antiphon is repeated. On Passion Sunday and Palm Sunday the **Glória Patri** is omitted.

From Easter Sunday until Pentecost the following antiphon is sung:

**Ant.** Vidi aquam egredientem de templo a latere dextro, allelúja; et omnes ad quos pervénit aqua ista salvi facti sunt, et dicent, allelúja, allelúja. (Ps. 117, 1) Confitémini Dómino, quóniam bonus; quóniam in sæculum misericórdia ejus. **V.** Glória Patri.

**Ant.** I saw water coming forth from the right side of the temple, alleluia: and all to whom that water came were saved, and they shall say: alleluia, alleluia. (Ps. 117, 1) Give thanks to the Lord; the Lord is gracious, his mercy endures for ever. **V.** Glory.

The antiphon is repeated.

The priest, having returned to the altar, stands before the steps of the altar and sings:

**V.** Osténde nobis, Dómine, misericórdiam tuam.

**R.** Et salutáre tuum da nobis.

**V.** Show us thy mercy, Lord.

**R.** And grant us thy salvation.

Orémus.

**Oratio**

Exáudi nos, Dómine sancte, Pater omnípotens, ætérne Deus; et mittere dignéris sanctum ángelum tuum de cælis, qui custódiat, fóveat, prótegat, vísitet, et deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. **R.** Amen.

Let us pray.

**Prayer**

Hear us, holy Lord, almighty Father, eternal God, and graciously send thy holy angel from heaven to watch over and cherish, protect, defend, and care for all who make this place their home: through Christ our Lord. **R.** Amen





DOLCI

MILANO, BRERA

THE ORDINARY  
OF THE MASS



## THE ORDINARY OF THE MASS

As the priest goes to the altar, he recites secretly the following psalm:

Ps. 42, 1-5

**U**dicā me, Deus,  
et discérne cau-  
sam meam de  
gente non san-  
cta: ab hómine iníquo, et  
dolóso éruē me.

Quia tu es, Deus, forti-  
túdo mea: quare me re-  
pulísti, et quare tristis in-  
cédo, dum affligit me ini-  
mícus?

Emítte lucem tuam, et  
veritátem tuam: ipsa me  
deduxérunt, et adduxérunt  
in montem sanctum tuum,  
et in tabernácula tua.

Et introíbo ad altáre  
Dei: ad Deum qui lætí-  
ficat juventútem meam.

Ps. 42, 1-5

**G**od, sustain my  
cause; give me re-  
dress against a race  
that knows no piety;  
save me from a treacherous  
foe and cruel.

Thou, O God, art all my  
strength, why hast thou cast  
me off? Why do I go mourn-  
ing, with enemies pressing  
me hard?

The light of thy presence,  
the fulfilment of thy promise,  
let these be my escort, bring-  
ing me safe to thy holy  
mountain, to the tabernacle  
where thou dwellest.

There I will go up to the  
altar of God, the giver of  
youth and happiness.

Thou art my God, with the harp I hymn thy praise. Soul, why art thou downcast, why art thou all lament?

Wait for God's help; I will not cease to cry out in thankfulness: My champion and my God!

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Confitébor tibi in cítharra, Deus, Deus meus: quare tristis es, ánima mea, et quare contúrbas me?

Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

Glória Patri, et Fílio, et Spíritui Sancto.

Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

In Requiem Masses and in Masses of the Season from Passion Sunday to Holy Saturday exclusively, Glória Patri is not said.

At Low Mass, when the priest arrives at the altar, he bows to the Cross, or, if the Blessed Sacrament is present, genuflects, goes up to the altar, and prepares the chalice, taking wine and water. When presenting the water, the server says: *Benedícite* (Bless) and the priest blesses the water, saying: *In nómine Patris, et Fílii, ☩ et Spíritus Sancti. Amen.* (In the name of the Father, and of the Son, and of the Holy Ghost. Amen). The water is not blessed in Requiem Masses. The priest then opens the missal, descends the altar steps, bows, makes the sign of the cross, and begins the prayers at the foot of the altar, as they are given below.

At High Mass, when the celebrant and his ministers arrive at the altar, they bow or genuflect, make the sign of the cross, and the celebrant begins the prayers immediately.

## A. MASS OF THE CATHECHUMENS

## PREPARATION

**Priest:** In nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen. Confitémini Dómino, quóniam bonus.

**Server:** Quóniam in sæculum misericórdia ejus.

**Priest:** In the name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen. Praise the Lord, for he is good.

**Server:** For his mercy endures for ever.

The priest lifts his eyes to the Cross, extends and joins his hands, bows low, and says:

**Priest:** Confíteor Deo omnipoténti, beátæ Mariæ semper Virgini, beáto Patri nostro Eliæ, ómnibus Sanctis, et vobis, fratres: quia peccávi nimis cogitatione, locutione, ópere et omissione: mea culpa. Ideo precor beátam Mariam semper Virginem, beátum Patrem nostrum Eliam, omnes Sanctos, et vos, fratres, oráre pro me ad Dóminum Jesum Christum.

**Server:** Misereátur tui omnipotens Deus, \* et dimittat tibi ómnia peccáta tua: \* líberet te ab omni malo, \* consérvet et confirmet in omni ópere bono, \* et perdúcat ad vitam ætérnam.

**Priest:** Amen.

**Priest:** I confess to almighty God, to blessed Mary, ever-virgin, to our blessed father Elias, to all the Saints, and to you, brethren, that I have sinned exceedingly in thought, word, deed, and omission, through my fault. Therefore I beseech the blessed Mary, ever-virgin, our blessed father Elias, all the saints, and you, brethren, to pray to our Lord Jesus Christ for me.

**Server:** May almighty God have mercy upon you and forgive you all your sins: may he free you from all evil, help and strengthen you in every good work, and bring you to life everlasting.

**Priest:** Amen.



**Server:** I confess to almighty God, to blessed Mary, ever-virgin, to our blessed father Elias, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, deed, and omission, through my fault. Therefore I beseech the blessed Mary, ever-virgin, our blessed father Elias, all the saints, and you, Father, to pray to our Lord Jesus Christ for me.

**Priest:** May almighty God have mercy on you and forgive you all your sins: may he free you from all evil, help and strengthen you in every good work, and bring you to life everlasting.

**Server:** Amen.

**Priest:** May the almighty and merciful Lord grant us pardon, absolution, and remission of all our sins.

**Server:** Amen.

Standing erect, the priest makes the sign of the cross, saying:

**Priest:** Our help is in the name of the Lord.

**Server:** Who made heaven and earth.

**Server:** Confiteor Deo omnipoténti, \* beátæ Mariæ semper Vírgini, \* beáto Patri nostro Elíæ, \* ómnibus Sanctis, et tibi, pater, \* quia peccávi nimis, cogitatióne, \* locutióne, ópere et omissióne: \* mea culpa. \* Ideo precor beátam Mariám semper Vírginem, \* beátum Patrem nostrum Elíam, \* omnes Sanctos, et te, pater, oráre pro me ad Dóminum Jesum Christum.

**Priest:** Misereátur vestri omnípotens Deus, et dimíttat vobis ómnia peccáta vestra: líberet vos ab omni malo, consérvet et confirmet in omni ópere bono, et perdúcat ad vitam ætérnam.

**Server:** Amen.

**Priest:** Indulgéntiam, absolutiόnem, et remissiόnem ómnium peccatórum nostrórum tríbuat nobis omnípotens et miséricors Dóminus.

**Server:** Amen.

**Priest:** Adjutórium nostrum in nómine Dómini.

**Server:** Qui fecit cælum et terram.

Lifting his eyes and lowering them, extending and joining his hands, the priest says: *Orémus*; then bowing low, he continues silently:

Aufer a nobis, quæsumus, Dómine, cunctas iniquitates nostras: ut ad Sancta sanctorum puris mereámur mentibus introíre. Per Christum Dóminum nostrum. Amen.

Take away from us all iniquities, we beseech thee, Lord, so that we may be worthy to enter the Holy of Holies with pure minds: through Christ our Lord. Amen.

The priest goes up to the altar, joins his hands and places them upon the altar. He bows down and says:

Orámus te, Dómine, per mérita Sanctorum tuorum, he kisses the altar quorum reliquiæ hic sunt, he stands erect and joins his hands et ómnium Sanctorum: ut indulgére dignéris ómnia peccata mea. Amen.

We beseech thee, Lord, by the merits of thy Saints he kisses the altar whose relics are here, he stands erect and joins his hands and of all the Saints that thou wouldst deign to forgive me all my sins. Amen.

The priest then goes the Epistle side and begins the Introit, which is found in the Mass proper to the day.

At High Mass, before the celebrant reads the Introit, he puts incense into the thurible, saying: *Ab illo benedicáris, in cujus honóre cremáberis. Amen.* (May he bless thee, in whose honour thou shalt burn. Amen.) He then blesses it. And receiving the thurible from the deacon, he incenses the altar, saying:

Ps. 140, 2-4

Dirigátur, Dómine, oratio mea, sicut incensum, in conspéctu tuo: elevatio mánuum meárum sacrificium vespertinum. Pone,

Ps. 140, 2-4

Welcome as incense-smoke let my prayer rise up before thee, Lord; when I lift up my hands, be it as acceptable as the evening sacrifice. Lord,

set a guard on my mouth, a barrier to fence in my lips, lest my heart turn to thoughts of evil, to cover sin with smooth names.

Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiæ, ad excusándas excusatiónes in peccátis.

Then the deacon, taking the thurible from the celebrant, incenses him. The celebrant, making the sign of the cross, begins the Introit.

When the Introit is finished, the celebrant recites the Kýrie alternately with the ministers or server.

Lord, have mercy on us.	Priest: Kýrie, eléison.
Lord, have mercy on us.	Server: Kýrie, eléison.
Lord, have mercy on us.	Priest: Kýrie, eléison.
Christ, have mercy on us.	Server: Christe, eléison.
Christ, have mercy on us.	Priest: Christe, eléison.
Christ, have mercy on us.	Server: Christe, eléison.
Lord, have mercy on us.	Priest: Kýrie, eléison.
Lord, have mercy on us.	Server: Kýrie, eléison.
Lord, have mercy on us.	Priest: Kýrie, eléison.

Then at the middle of the altar, placing his hands upon it and raising and joining them, the priest says the Glória in excélsis Deo, if it is to be said. He bows his head when he says, Deo, Jesu Christe, and súscipe deprecationem nostram. He makes the sign of the cross at the end when he says, Cum Sancto Spíritu.

Glory to God in the highest.

Glória in excélsis Deo.

**A**ND on earth peace to men of good will. We praise Thee. We bless Thee. We adore Thee. We glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son. O Lord God, Lamb of God,

**E**T in terra pax \* homínibus bonæ voluntátis. \* Laudámus te. Benedícimus te. \* Adorámus te. Glorificámus te. \* Grátias ágimus tibi propter magnam glóriam tuam. \* Dómine Deus, Rex cæléstis, \* Deus Pater omnípotens. \* Dómi-

ne Fili unigénite, \* Jesu Christe. \* Dómine Deus, Agnus Dei, Fílius Patris. \* Qui tollis peccáta mundi, \* miserére nobis. \* Qui tollis peccáta mundi \* súscipe deprecationem nostram. \* Qui sedes ad dexteram Patris, \* miserére nobis. \* Quóniam tu solus Sanctus. \* Tu solus Dóminus. \* Tu solus Altíssimus, Jesu Christe. \* Cum Sancto Spíritu, \* in glória Dei Patris. Amen.

Son of the Father. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy. Thou alone art Lord. Thou alone, O Jesus Christ, art most high. Together with the Holy Ghost, in the glory of God the Father. Amen.

## INSTRUCTION

Turning towards the people, the priest says:

**Priest:** Dóminus vobiscum.

**Priest:** The Lord be with you.

**Server:** Et cum spíritu tuo.

**Server:** And with thy spirit.

After moving to the Epistle side, he says: Orémus (Let us pray), and one or more Collects, to the first and last of which the server answers: Amen.

The Epistle or Lesson is now read, and at its close the server responds: Deo Grátias (Thanks be to God).

The priest then recites the Gradual, the Allelúja with its verse, or the Tract, and the Sequence, according as the season or the type of Mass demands.

At Low Mass, the missal is now moved to the Gospel side, while the priest, joining his hands and bowing low at the middle of the altar, says silently:

Jube, Dómine, benedícere. Dóminus sit in corde meo, et in lábiis meis: ut digne et competénter annúntiem sanctum Evan-

Lord, grant a blessing. The Lord be in my heart and on my lips, so that I may fitly and worthily proclaim his holy Gospel: **he stands**

erect and makes the sign of the cross in the name of the Father, and of the Son, ☩ and of the Holy Ghost. Amen. **gélum suum:** he stands erect and makes the sign of the cross **In nómine Patris, et Fílii, ☩ et Spíritus Sancti. Amen.**

Then, turning towards the book, with hands joined together, he says:

**Priest:** The Lord be with you. **Priest:** **Dóminus vobiscum.**

**Server:** And with thy spirit. **Server:** **Et cum spíritu tuo.**

**Priest:** The beginning (or continuation) of the holy Gospel according to **N.** **Priest:** **Inítium, (or Sequéntia) sancti Evangélii secúndum N.**

He makes the sign of the cross on the book and on his forehead, mouth and breast. The server replies:

**Server:** Glory be to thee, Lord, **Server:** **Glória tibi, Dómine,**

and the priest, bowing his head, continues silently:

Who wast born of a Virgin; and to the Father and the Holy Ghost for ever and ever. Amen. **Qui natus es de Virgine, cum Patre, et Sancto Spíritu, in sempitérna sæcula. Amen.**

At the end of the Gospel the server answers:

**Server:** Praise be to thee, O Christ. **Server:** **Laus tibi, Christe.**

The priest blesses himself, kisses the book, and says:

By the words of the Gospel may our sins be blotted out. **Per evangélica dicta deamur nostra delicta.**

At High Mass, the subdeacon, after he has sung the Epistle, kneels before the celebrant at the Epistle side, and kisses his hand, which is placed on the book. The celebrant blesses him saying: **In nómine Patris, et Fílii, ☩ et Spíritus Sancti. Amen.** The celebrant then goes to the middle of the altar and says: **Jube, Dómine, benedícere, etc.** as above. He goes to the book

and reads the Gospel, attended by the deacon who makes the responses.

The subdeacon meanwhile carries the chalice from the credence table to the altar and removes the veil. The deacon pours wine into the chalice; then the subdeacon, proffering the water-cruet to the celebrant says: *Benedícite, pater* (Bless this, Father). The celebrant blesses the water, saying: *In nómine Patris, et Filii, ☩ et Spíritus Sancti. Amen.* The subdeacon puts water into the chalice, and covers it again.

The celebrant then puts incense into the thurible and blesses it, as at the beginning of Mass. The deacon takes the Gospel book, and kneeling before the celebrant asks a blessing, saying: *Jube, domne, benedícere* (Sir, grant a blessing). The celebrant replies:

*Dóminus sit in corde tuo, et in lábiis tuis: ut digne et competénter annúnties sanctum Evangélium suum: In nómine Patris, et Filii, ☩ et Spíritus Sancti. Amen.*

The Lord be in your heart and on your lips, so that you may fitly and worthily proclaim his Gospel. In the name of the Father, and of the Son, ☩ and of the Holy Ghost. Amen.

Having received the blessing, the deacon kisses the celebrant's hand, and with the subdeacon and the other ministers, who carry incense and candles, goes to the place of the Gospel, where he stands with hands joined together, and sings: *Dóminus vobíscum* and *Inítium* or *Sequéntia sancti Evangélii*, as given above. He makes the sign of the cross on the book and on his forehead, mouth and breast. While the servers answer: *Glória tibi Dómine*, he incenses the book three times, and then bowing his head, continues the verse: *Qui natus es*, etc. At the end of the Gospel the deacon and celebrant bless themselves, and the subdeacon carries the book to the celebrant, who kisses the Gospel, saying: *Per evangélica dicta*, etc.

At Masses for the Dead the deacon does not ask a blessing, candles are not carried, and the celebrant does not bless himself or kiss the book.

Then at the middle of the altar, placing his hands upon it, and raising and joining them, the priest says

the Credo in unum Deum, if it is to be said, and continues it with his hands joined together. When he says Deum, he bows his head; also when he says, Jesum Christum. At the words, Et incarnátus est, he kneels until the words, Et homo factus est, have been said. At the end, when he says, Et vitam ventúri sæculi, he makes the sign of the cross.

### I believe in one God.

**T**HE Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God. Born of the Father before all ages. God of God, light of light, true God of true God. Begotten, not made; of one being with the Father; by whom all things were made. Who for us men, and for our salvation came down from Heaven. **Kneel.** And was made flesh, by the Holy Ghost, of the Virgin Mary: and was made man. **Rise.** He was also crucified for us, suffered under Pontius Pilate and was buried. And on the third day He rose again, according to the Scriptures. And ascending into Heaven, He sitteth at the right hand of the Father. And He shall come again in glory to judge the living and the dead; and of His kingdom there shall be no end. And in the Holy Ghost; Lord and Giver of life, who proceedeth from the Father and the Son. Who together with the Fa-

### Credo in unum Deum.

**P**atrem omnipoténtem, factórem cæli et terræ, \* visibílium ómnium, et invisibílium. \* Et in unum Dóminum Jesum Christum, \* Fílium Dei unigénitum. \* Et ex Patre natum ante ómnia sæcula. \* Deum de Deo, \* lumen de lúmine, \* Deum verum de Deo vero. \* Génitum, non factum, \* consubstantiálem Patri: \* per quem ómnia facta sunt. \* Qui propter nos hómines, et propter nostram salútem \* descéndit de cælis. \* **Kneel.** Et incarnátus est de Spíritu Sancto ex María Virgine: \* Et homo factus est. \* **Rise.** Crucifíxus étiam pro nobis: \* sub Póntio Piláto passus, et sepúltus est. \* Et resurréxit tértia die, secúndum Scriptúras. \* Et ascéndit in cælum: sedet ad dexteram Patris. \* Et iterum ventúrus est cum glória judicáre vivos, et mórtuos: \* cujus regni non erit fi-

nis. \* Et in Spíritum Sanctum, Dóminum, et vivificantem: \* qui ex Patre, Filióque procedit. \* Qui cum Patre, et Fílio simul adorátur, \* et conglorificátur: \* qui locútus est per Prophétas. \* Et unam sanctam catholicam et apostólicam Ecclesiám. \* Confíteor unum baptísma in remissionem peccatorum. \* Et exspécto resurrectionem mortuórum. \* Et vitam ventúri sæculi. Amen.

ther and the Son is no less adored, and glorified; who spoke by the prophets. And in one holy, catholic and apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come. Amen.

## B. MASS OF THE FAITHFUL

### THE OFFERTORY

When the Creed is finished, the priest turns to the people and says:

**Priest:** Dóminus vobiscum.

**Priest:** The Lord be with you.

**Server:** Et cum spíritu tuo.

**Server:** And with thy spirit.

**Priest:** Orémus.

**Priest:** Let us pray.

He recites the Offertory verse, which is to be found in the Mass proper to the day. If it is a Low Mass, the priest then removes the veil and the pall from the chalice. At High Mass this is done by the deacon. The priest makes the sign of the cross over the chalice and host, saying: In nómine Patris, et Filii, ☩ et Spíritus Sancti. Amen. He now takes the chalice, on which rests the paten with the host, and offers both together, saying:

**S**uscipe, sancta Trínitas, hanc oblationem, quam tibi offérimus in commemorationem passionis, resurrectionis, ascensionis-

**A**ccept, most Holy Trinity, \* this offering, which we are making to Thee \* in remembrance of the passion, resurrection, and ascension



into heaven of Our Lord Jesus Christ, \* and in honour of the glorious mother of God, the virgin Mary, \* and of all the Saints who have been pleasing to Thee from the beginning of the world, \* in order that it may add to their honour and aid our salvation. \* Through the intercession of all the Saints in heaven, \* may it prove to be the salvation of the living and eternal rest of the dead. \* Who livest and reignest world without end. Amen.

que in cælum Dómini nostri Jesu Christi: et honóre beátæ et gloriósæ Dei Genitrícis sempérque Vírginis Maríæ, et ómnium Sanctórum, qui tibi placuérunt ab inítio mundi: ut illis proficiat ad honórem, nobis autem ad salutem: et ómnibus illis pro nobis intercedéntibus in cælis, sit in salutem vivórum, et réquiem defunctórum: Qui vivis et regnas in sæcula sæculórum. Amen.

The priest places the chalice in the middle of the corporal and the host at the base of the chalice. He puts the paten under the corporal at the right and covers the chalice with the pall. Then lifting up his eyes to the Cross and extending his hands and immediately joining them, he bows, places his hands on the altar and says:

May the blessing of almighty God, he stands erect and blesses the offerings Father, and Son, ☩ and Holy Ghost, he joins his hands descend on this offering and remain for ever. Amen.

Benedíctio Dei omnipoténtis, he stands erect and blesses the offerings Patris, et Filii, ☩ et Spíritus Sancti, he joins his hands descéndat super hanc oblatiónem, et máneat semper. Amen.

At High Mass the celebrant now puts incense into the thurible and blesses it. He then incenses the offerings, saying:

May this incense which thou hast blessed, Lord, rise up before thee, and may thy mercy come down upon us.

Incénsum istud, a te benedíctum, ascéndat ad te, Dómine, et descéndat super nos, misericórdia, tua.

The altar is also incensed in the same manner as before the Introit. The celebrant is then incensed by

the deacon, and the others by the thurifer in order of rank. Meanwhile the celebrant washes his hands at the Epistle side, and recites the following psalm:

## Ps. 25, 6-12

**L**avábo inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine:

Ut áudiam vocem laudis, et enárrem univérsa mirábília tua.

Dómine, diléxi decórem domus tuæ, et locum habitatiónis glóriæ tuæ.

Ne perdas cum ímpiis, Deus, ánimam meam, et cum viris sánguinem vitam meam:

In quorum mánibus iniquitátes sunt: dextera eórum repléta est munéribus.

Ego autem in innocéntia mea ingrédessus sum: rédime me, et miserére mei.

Pes meus stetit in dirécto: in ecclésiis benedicám te, Dómine.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípio, et nunc, et semper: et in sæcula sæculórum. Amen.

## Ps. 25, 6-12

**W**ith the pure in heart I will wash my hands clean, and take my place among them at thy altar, Lord:

Listening there to the sound of thy praise, telling the story of all thy wonderful deeds.

How well, Lord, I love thy house in its beauty, the place where thy own glory dwells!

Lord, never count this soul for lost with the wicked, this life among the bloodthirsty:

Hands ever stained with guilt, palms ever itching for a bribe!

Be it mine to guide my steps clear of wrong; deliver me in thy mercy.

My feet are set on firm ground; where thy people gather, Lord, I will join in blessing thy name.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Glória Patri is omitted in the Masses of Passiontide and of the Dead.

At the middle of the altar, the priest lifts his eyes to God, extends and then joins his hands, places them joined upon the altar, bows and says:

Humbled in spirit and contrite of heart, may we find favour with thee, Lord, and may our sacrifice be so offered that it may be accepted by thee this day, and may please thee, Lord, our God. Amen.

In spíritu humilitátis, et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum, ut a te suscipiátur hódie, et pláceat tibi, Dómine Deus noster. Amen.

The priest blesses himself, turns toward the people, extends and joins his hands, saying aloud:

Pray, brethren, and turning to the altar continues silently that my sacrifice and yours may prove acceptable in the eyes of God the almighty Father.

Priest: Oráte, fratres: and turning to the altar continues silently ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

The ministers or the servers reply:

May the Lord be mindful of your sacrifice, and may your offering be without blemish. May God reward you according to your intentions, and make all your plans come true.

Server: Memor sit Dóminus omnis sacrificii tui: et holocáustum tuum pingue fiat. Tríbuat tibi secundum cor tuum: et omne consílium tuum confirmet.

With hands joined the priest then says silently:

Lord, heed my prayer: and let my cry be heard by thee.

Dómine, exáudi oratió-nem meam: et clamor meus ad te véniat.

Extending and then joining his hands, he bows and says: Orémus (Let us pray). He now says in silence one or more Secret prayers. Their number and order are those of the Collects. The concluding words of the last Secret are said aloud: Per ómnia sæcula sæculórum, and the Preface follows.

## PREFACE TO THE CANON

The priest begins each Preface with his hands laid on the altar. He raises them a little when he says,

**Sursum corda.** He joins them before his breast and bows his head when he says, **Grátias agámus**; then he holds them apart until the end of the Preface, when with his hands again joined and his head bowed, he says, **Sanctus**. When he says, **Benedíctus qui venit**, he makes the sign of the cross on himself.

**Priest:** Per ómnia sæcula sæculórum.

**Server:** Amen.

**Priest:** Dóminus vobiscum.

**Server:** Et cum spíritu tuo.

**Priest:** Sursum corda.

**Server:** Habémus ad Dóminum.

**Priest:** Grátias agámus Dómino Deo nostro.

**Server:** Dignum et iustum est.

**Priest:** For ever and ever.

**Server:** Amen.

**Priest:** The Lord be with you.

**Server:** And with thy spirit.

**Priest:** Lift up your hearts.

**Server:** We lift our hearts to the Lord.

**Priest:** Let us give thanks to the Lord our God.

**Server:** That is right and just.

The priest says, under the following Prefaces, the one which is proper to the feast or to the season. On Sundays which have no special Preface, that of the Holy Trinity, p. 527, is said, and on weekdays, unless otherwise directed, the Common Preface, p. 533.

## 1. PREFACE OF OUR LORD'S NATIVITY

This Preface is used from Christmas Day to the eve of the Epiphany inclusive in all Masses which do not have a proper Preface. It is also said in all Masses of the Nativity of our Lord, of his Circumcision, of the Most Holy Name of Jesus, of the Blessed Sacrament, of the Purification of the blessed Virgin Mary, and during the octave of Corpus Christi, unless the commemoration of the octave is omitted; and also in the votive Mass **Vultum tuum** of our Lady.

**V**ere dignum et iustum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine **R**ight indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to

thee, holy Lord, almighty Father, eternal God; for through the mystery of the Word made flesh thy splendour has shone before our mind's eye with a new radiance, and through him whom we recognize as God made visible we are carried away in love of things invisible. Therefore it is that with Angels and Archangels, Thrones and Dominations, and all the warriors of the heavenly array, we chant an endless hymn in praise of thee, singing:

sancte, Pater omnipotens, ætérne Deus: Quia per incarnáti Verbi mystérium, nova mentis nostræ óculis lux tuæ claritátis infúlsit: ut dum visibíliter Deum cognóscimus, per hunc in invisibílium amórem rapiámur. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

The Sanctus, Sanctus, Sanctus Dóminus, which closes each Preface, is found on page 535.

The Communicátes proper to the Feast of the Nativity and its octave is given within the Canon. At midnight Mass of the Feast the words: et noctem sacratíssimam celebrátes, qua (We celebrate that most sacred night, on which) are said; in the other two Masses and during the octave, the words: diem sacratíssimum celebrátes, quo (We celebrate the most sacred day, on which).

## 2. PREFACE OF THE EPIPHANY

This Preface is used on the Epiphany and during its octave. It is also said on the Feast of our Lord's Transfiguration and on that of the Holy Family.

**R**ight indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to thee, holy Lord, almighty Father, eternal God, for that restoration of our human nature which thy only-begot-

**V**ere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Quia, cum Unigénitus tuus in substántia nostræ morta-

litátis appáruit, nova nos immortalitátis suæ luce reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes: Sanctus, p. 535.

ten Son accomplished when he put on mortality like ours and showed his immortality among us under a new light. Therefore it is that with Angels and Archangels, Thrones and Dominations, and all the warriors of the heavenly array, we chant an endless hymn in praise of thee, singing: Holy, p. 535.

The Communicátes proper to this Feast and its octave is given within the Canon.

### 3. PREFACE OF LENT

This Preface is used from Ash Wednesday to the Saturday before Passion Sunday inclusive, except on feasts which have a proper Preface.

**V**Ere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui corporáli jejúnio vítia cóprimis, mentem elevas, virtútem largíris, et præmia: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominationes, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítte júbeas, deprecámur, súpplíci confessióne dicétes: Sanctus, p. 535.

**R**ight indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to thee, holy Lord, almighty Father, eternal God; for by this bodily fasting thou dost curb vice and uplift the mind, bestowing upon us virtue and its rewards, through Christ our Lord. It is through him that thy majesty is praised by Angels, adored by Dominations, feared by Powers; through him that the heavens and the celestial Virtues join with the blessed Seraphim in one glad hymn of praise. We pray thee let our voices blend with theirs, as we humbly praise thee, singing: Holy, p. 535.

## 4. PREFACE OF THE HOLY CROSS

This Preface is used from Passion Sunday to Maundy Thursday inclusive, except on feasts having a proper Preface; also in Masses of the Holy Cross, of the Passion, and of the Precious Blood.

**R**ight indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to thee, Holy Lord, almighty Father, eternal God. By thy ordinance the salvation of mankind was accomplished on the wood of the Cross, so that life might rise again there where death had its beginning, and that he who conquered through a tree should on a tree himself be conquered: through Christ our Lord. It is through that same Christ our Lord that thy majesty is praised by Angels, adored by Dominations, feared by Powers; through him that the heavens and the celestial Virtues join with the blessed Seraphim in one glad hymn of praise. We pray thee let our voices blend with theirs, as we humbly praise thee, singing: Holy, **p. 535.**

**V**ere dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dömine sancte, Pater omnípotens, ætérne Deus: Qui salutem humáni géneris in ligno Crucis constituísti: ut unde mors oriebátur, inde vita resúrgeret: et qui in ligno vincébat, in ligno quoque vincerétur: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecámur, súplici confessióne dicéntes: Sanctus, **p. 535.**

## 5. EASTER PREFACE

This Preface is used from Holy Saturday to the Vigil of the Ascension inclusive, except on feasts which have a proper Preface. On Holy Saturday is said: in hac potíssimum nocte (more triumphantly than ever on this night); from Easter Sunday to the following Sunday inclusive is said: in hoc potíssimum die (more... on

this day); and during Eastertide: in hoc potíssimum (more... at this season).

**V**Ere dignum et justum est, æquum et salutáre: Te quidem, Dómine, omni témpore, sed in hoc potíssimum die (or in hoc potíssimum) gloriósius prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndó destrúxit, et vitam resurgéndó reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationíbus, cumque omni milítia cæléstis exercitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes: Sanctus, p. 535.

**R**Ight indeed it is and just, proper and for our welfare to praise thee, Lord, at all times, but more triumphantly than ever on this day (or at this season) when Christ our Passover was sacrificed. For he is the true Lamb who has taken away the sins of the world: he who by dying has brought our death to naught, and by rising again has restored us to life. Therefore it is that with Angels and Archangels, Thrones and Dominations, and all the warriors of the heavenly array, we chant an endless hymn in praise of thee, singing: Holy, p. 535.

The Communicántes proper to this feast and its octave is given within the Canon. On Holy Saturday is said; Communicántes et noctem sacratíssimam celebrántes (In the unity of holy fellowship we celebrate this most most sacred night). On Easter Sunday and during the octave is said: Communicántes et diem sacratíssimum celebrántes (In the unity... this most sacred day).

The Hanc igitur is also proper to this feast.

## 6. PREFACE OF THE ASCENSION

This Preface is used from the Feast of the Ascension to the Vigil of Pentecost inclusive, except on feasts which have a proper Preface.

**V**Ere dignum et justum est, æquum et salutáre, nos tibi semper, et ubi-

**R**Ight indeed it is and just, proper and for our welfare, that we should always and



everywhere give thanks to thee, holy Lord, almighty Father, eternal God, through Christ our Lord, who after his resurrection appeared openly to all his disciples and was lifted up to heaven before their eyes so that he might grant us fellowship in his Godhead. Therefore it is that with Angels and Archangels, Thrones and Dominations, and all the warriors of the heavenly array, we chant an endless hymn in praise of thee singing: Holy,

P. 535.

que grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: per Christum Dóminum nostrum. Qui post resurrectionem suam ómnibus discípulis suis manifestus apparuit, et ipsis cernéntibus est elevátus in cælum, ut nos divinitátis suæ tribúeret esse partícipes. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes: Sanctus,

P. 535.

The Communicánte proper to this feast and its octave is given within the Canon.

## 7. PREFACE OF THE SACRED HEART OF JESUS

This Preface is used in all Masses of the Sacred Heart and within the octave of the Feast, unless a feast occurs during the octave that has a proper Preface.

**R**ight indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to thee, holy Lord, almighty Father, eternal God, who didst decree that thy only-begotten Son, hanging upon the Cross, should be pierced by a soldier's lance, so that his Heart, that storehouse of divine bounty, being thus opened, might pour out upon us

**V**ere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui Unigénitum tuum, in cruce pendéntem, láncea militis transfígi voluísti: ut apértum Cor, divínæ largitátis sacrárium, torréntes nobis fúnderet miserationis et grátiae, et quod

amóre nostri flagrâre numquam dēstitit, piis esset réquies, et pœniténtibus patéret salútis refúgium.

Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes: Sanctus, **P. 535.**

streams of compassion and grace; and that the Heart which has never ceased to burn with love of us might be a haven of rest for the devout, and for the penitent an open doorway to salvation. Therefore it is that with Angels and Archangels, Thrones and Dominations, and all the warriors of the heavenly array, we chant an endless hymn in praise of thee, singing: Holy, **P. 535.**

## 8. PREFACE OF CHRIST THE KING

This Preface is used on the feast and in votive Masses of the Kingship of Jesus Christ.

**V**Ere dignum et justum est, æquum et salutâre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui unigénitum Fílium tuum Dóminum nostrum Jesum Christum, Sacerdótem ætérnum et universórum Regem, óleo exsultatiónis unxísti: ut seípsum in ara crucis, hóstiam immaculátam et pacíficam offerens, redemptionis humanæ sacraménta perágeret: et suo subjéctis império ómnibus creatúris, ætérnum et universále regnum imménsæ tuæ tráderet Majestáti: regnum veritátis et vitæ, regnum

**R**ight indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to thee, holy Lord, almighty Father, eternal God, who didst anoint thy only-begotten Son, Jesus Christ our Lord, with the oil of gladness to be a priest for ever and king of the whole world, so that he might offer himself as an unblemished victim and peace-offering upon the altar of the cross, thereby performing the sacrificial rite of man's redemption; and that subduing all creation to his sway, he might deliver to thy boundless sovereignty a universal and eternal kingdom: a kingdom of truth and life, of

holiness and grace, of justice, love, and peace. Therefore it is that with Angels and Archangels, Thrones and Dominations, and all the warriors of the heavenly array, we chant an endless hymn in praise of thee, singing: Holy,  
P. 535.

sanctitátis et grátia, regnum justítia, amóris et pacis. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes: Sanctus, P. 535.

## 9. PREFACE OF THE HOLY GHOST

This Preface is used from the Feast of Pentecost to the following Saturday inclusive, and in votive Masses of the Holy Ghost; in these Masses, the words hodiérna die (on this day) are omitted.

**R**ight indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to thee, holy Lord, almighty Father, eternal God, through Christ our Lord; who ascended above all the heavens and, taking his seat at thy right hand, (on this day) sent down the Holy Spirit, as he had promised, upon his adopted children. Therefore it is that the whole round world exults with overflowing joy; the heavenly Virtues likewise, and the angelic Powers together chant an endless hymn in praise of thee, singing: Holy,  
P. 535.

**V**ere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: per Christum Dóminum nostrum. Qui ascéndens super omnes cælos, sedénsque ad dexteram tuam, promíssum Spíritum Sanctum (hodiérna die) in filios adoptiónis effúdit. Quaprópter profúsis gáudiis, totus in orbe terrarum mundus exsúltat. Sed et supérnæ Virtútes, atque angélicæ Potestátes, hymnum glóriæ tuæ cócinnunt, sine fine dicétes: Sanctus, P. 535.

The Communicátes and Hanc igitur proper to this feast are given in the Canon. They are said only from the Vigil of Pentecost to the following Saturday inclusive.

## 10. PREFACE OF THE MOST HOLY TRINITY

**V**ere dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dömine sancte, Pater omnípôtens, ætérne Deus: Qui cum unigénito Filio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Filio tuo, hoc de Spírítu Sancto, sine differéntia discretiónis sentímus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Angeli atque Archángeli, Chérubim quoque ac Séráphim: qui non cessant clamáre quotidie, una voce dicéntes: Sanctus, **P. 535.**

**R**ight indeed it is and just, proper, and for our welfare, that we should always and everywhere give thanks to thee, holy Lord, almighty Father, eternal God; who with thy only-begotten Son and the Holy Ghost art one God, one Lord, not one as being a single person, but three Persons in one essence. Whatsoever by thy revelation we believe touching thy glory, that too we hold, without difference or distinction, of thy Son, and also of the Holy Spirit, so that in acknowledging the true, eternal Godhead, we adore in it each several Person, and yet a unity of essence, and a co-equal majesty; in praise of which the Angels and Archangels, the Cherubim too and the Seraphim, lift up their endless hymn, day by day with one voice singing: Holy, **P. 535.**

## 11. PREFACE OF THE BLESSED VIRGIN MARY

This Preface is used in all Masses of the Blessed Virgin Mary, except in the Masses of her Purification, of the Blessed Virgin Mary of Mount Carmel, and in the votive Mass *Vultum tuum*. According to the name of the feast, is said; Et te in Expectatione; Desponsatione; Annuntiatione; Visitatione; Assumptione; Nativitate; Præsentatione; Conceptione immaculata. On the Feast of the Seven Dolours is said: Et te in Transfiguratione. In Saturday Masses of our Lady and in votive

Masses not said in honour of any particular privilege of hers, is said: *Et te in Veneratióne. In all other Masses of the Blessed Virgin is said: Et te in Festivitate.*

**R**ight indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to thee, holy Lord, almighty Father, eternal God, and that we should all together praise, bless, and extol thee with exultant hearts on this festival of the \*\*\* of blessed Mary, ever-virgin. She it was who by the overshadowing of the Holy Spirit conceived thy only-begotten Son, and without losing the glory of her maidenhood, brought forth our Lord Jesus Christ to be the light of the world for ever. It is through him that thy majesty is praised by Angels, adored by Dominations, feared by Powers; through him that the heavens and the celestial Virtues join with the blessed Seraphim in one glad hymn of praise. We pray thee let our voices blend with theirs, as we humbly praise thee, singing: Holy, *p. 535.*

**V**ere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Et te in \*\*\* beátæ Mariæ semper Vírginis exsultántibus ánimis laudáre, benedícere et prædicáre. Quæ et Unigénitum tuum Sancti Spíritus obumbratióne concépit: et virginitátis glória permanénite, huic mundo lumen ætérnum effúdit, Jesum Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominationes, tremunt Potestátes. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecámur, súpplici confessióne dicéntes: Sanctus, *p. 535.*

## 12. PREFACE OF THE BLESSED VIRGIN MARY OF MOUNT CARMEL

This Preface is used in all Masses of Our Lady of Mount Carmel. In votive Masses the words *hodiérna die (on this day)* are omitted.

**R**ight indeed it is and just, proper and for our welfare, **V**ere dignum et justum est, æquum et salutáre,

nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui per nubem levem, de mari ascendéntem, immaculátam Vírginem Mariám beáto Eliæ Prophétæ mirabiliter præsignásti: eíque cultum a filiis prophetárum præstári voluísti. Quos autem beáta Virgo, (hodiérna die) per sacrum Scapuláre, in filios dilectiόνis assúmpsit, eodémque indútos, ac pie moriéntes, ad montem sanctum tuum quantócius perducere dignéris. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni milítia cæléstis exercitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes: Sanctus, p. 535.

that we should always and everywhere give thanks to thee, holy Lord, almighty Father, eternal God, who, in a light cloud rising from the sea, didst give to the blessed prophet Elias a wonderful sign of the immaculate Virgin Mary who was to come; and hast willed that the sons of the prophets should venerate her. These, by the holy Scapular, the Blessed Virgin took, (on this day), to be her favourite sons, and those who die holily clothed in the same Scapular, do thou graciously bring with all speed to thy holy mountain. Therefore it is that with Angels and Archangels, Thrones and Dominations, and all the warriors of the heavenly array, we chant an endless hymn in praise of thee, singing: Holy, p. 535.

### 13. PREFACE OF SAINT JOSEPH

This Preface is used in all Masses of S. Joseph. In votive Masses Et te in Veneratióne is said in place of Et te in Festivitate.

**V**Ere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Et te in Festivitate (Veneratió-

**R**ight indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to thee, holy Lord, almighty Father, eternal God, and that we should glorify, bless, and

extol thee with due praise on the feast of (while venerating) blessed Joseph: that good man whom thou gavest to the virgin mother of God to be her husband; that loyal and prudent servant who was set over thy Family to be the guardian and foster-father of our Lord Jesus Christ, thy only-begotten Son, conceived by the overshadowing of the Holy Ghost. Through that Son thy majesty is praised by Angels, adored by Dominations, feared by Powers; through him the heavens and the celestial Virtues join with the blessed Seraphim in one glad hymn of praise. We pray thee let our voices blend with theirs, as we humbly praise thee, singing: Holy p. 535

ne) beáti Joseph débitis magnificáre præcóniis, benedicere et prædicáre. Qui et vir justus, a te Deiparæ Virgini Sponsus est datus: et fidélis servus ac prudens, super Famíliam tuam est constitútus: ut Unigénitum tuum, Sancti Spíritus obumbratióne concéptum, patrénna vice custodíret, Jesum Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Séraphim, sócia exultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecámur, súplici confes-siÓne dicétes: Sanctus, p. 535.

#### 14. PREFACE OF OUR FATHER, S. ELIAS THE PROPHET

This Preface is used in all Masses of S. Elias, as well as in the votive Mass of Ss. Elias and Eliseus, Prophets. In votive Masses Et te in VeneratiÓne is said in place of Et te in Solemnitáte.

**R**ight indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to thee, holy Lord, almighty Father, eternal God; and that we should triumphantly praise, bless, and proclaim

**V**ere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Et te in Solemnitáte (VeneratiÓne) beáti Elíæ, Prophétæ

tui et Patris nostri, exsultántibus ánimis laudáre, benedícere et prædicáre. Qui in verbo tuo surréxit quasi ignis, cælum continuit, mórtuos excitávit, tyránnos percússit, sacrílegos necávit, vitæque monásticæ fundaménta constitúit. Qui pane ac potu, angélico ministério, refectus, in fortitúdine cibi illíus usque ad montem sanctum ambulávit. Qui raptus in túrbine ignis, Præcúrsor est ventúrus secúndi advéntus Jesu Christi Dómini nostri. Per quem majestátem tuam laudant Angeli atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes: Sanctus, **P. 535.**

thee on this solemn feast of blessed Elias, thy prophet and our father: who, at thy word, arose like fire, closed the sky, raised the dead, smote tyrants, killed the impious, and laid the foundations of the monastic life; who, fed with bread and drink by the ministry of an angel, walked in the strength of that food as far as the holy mountain; who was carried off in a whirlwind of fire, to return as a herald of the second coming of Jesus Christ our Lord; through whom thy majesty is praised by the Angels and Archangels, by the Cherubim too and the Seraphim, who lift up their endless hymn, day by day, with one voice singing: Holy,

**p. 535.**

## 15. PREFACE OF THE APOSTLES

This Preface is used in all Masses of the holy Apostles and Evangelists, and in the Mass on the Days and Anniversaries of the Election and Coronation of a Pope.

**V**ere dignum et justum est, æquum et salutáre: Te, Dómine, suppliciter exoráre, ut gregem tuum, pastor ætérne, non déserras: sed per beátos Apóstolos tuos, continúa protectione custódias: Ut iisdem rectóribus gubernétur, quos óperis tui vicários eidem contulísti præesse pastóres. Et ideo cum

**R**ight indeed it is and just, proper and for our welfare, that we should humbly beseech thee, Lord, our eternal shepherd, not to desert thy flock, but ever to keep and protect it by means of thy blessed apostles, so that it may be governed by the self-same rulers whom thou hast set over it to do thy work and to be its pastors. There-



fore it is that with Angels and Archangels, Thrones and Dominations, and all the warriors of the heavenly array, we chant an endless hymn in praise of thee, singing: Holy,  
**P. 535.**

Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicentes: Sanctus, **p. 535.**

# 16. PREFACE OF S. JOHN OF THE CROSS, CARMELITE CONFESSOR AND DOCTOR

**R**ight indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to thee, holy Lord, almighty Father, eternal God: through Christ our Lord. Who hast given unto us blessed John thy Confessor, suffused with the light of divine things, and aflame with a great desire of suffering, for our renowned teacher and model. For thou didst raise him up by the ascent of the mount and the darkness of the night to the summit of contemplation; and didst wondrously consume him, joined unto thee by a spiritual covenant, with the living flame of thy love: that by the shining light of his wisdom thou mightest illumine also our darkness. Therefore it is that with Angels and Archangels, Thrones and Dominations, and all the warriors of the heavenly array, we chant an endless hymn in praise of thee, singing: Holy,  
**P. 535.**

**V**ere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: per Christum Dóminum nostrum. Qui beátum Joánnem Confessórem tuum, divinárum rerum luce perfúsum, et exímio patiéndi desidério succénsum, præclárum nobis Doctórem et exémpLAR dedísti. Ipsum enim, per montis ascénsum, noctisque caliginem, ad contemplationis vérticem sublimásti: atque spiritali tibi fœdere sociátum, viva tui amoris flamma mirífice adussísti: ut, rutilánte ejus sapiéntiæ lúmine, nostras quoque ténebras irradiáres. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicentes: Sanctus, **P. 535.**

# 17. PREFACE OF S. TERESA OF JESUS, CARMELITE VIRGIN

**V**Ere dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dömine sancte, Pater omnípôtens, ætérne Deus: per Christum Dóminum nostrum. Qui beátam Terésiam Sanctórum sciéntia ac divínæ caritátis ardóre muneräre: et Angeli visione, igníto jáculo præcórdia ejus transverberántis, veheméntius inflammare: eámque sibi spiritali connúbio sociátam, data dextera, significäre dignátus est. Quo caritátis incéndio dum beátæ Terésiæ vita consumitur, spíritus ejus, colúmbæ spécie, égredi visus, sublímem cæléstis glóriæ gradum conscéndit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationíbus, cumque omni milítia cæléstis exercitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes: Sanctus, **p. 535.**

**R**Ight indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to thee, holy Lord, almighty Father, eternal God: through Christ our Lord. He it was who deigned to endow blessed Teresa with holy wisdom and fervent charity; to inflame her still more by the vision of an angel piercing her heart with a fiery shaft; and to testify to the spiritual marriage she shared with him by giving her his right hand. When the life of blessed Teresa was consumed by that love, her soul was seen departing in the form of a dove, and soaring aloft to the heights of heavenly glory. Therefore it is that with Angels and Archangels, Thrones and Dominations, and all the warriors of the heavenly array, we chant an endless hymn in praise of thee, singing: Holy, **p. 535.**

## 18. THE COMMON PREFACE

This Preface is used in all Masses that do not have a proper Preface.

**V**Ere dignum et justum est, æquum et salutäre, nos tibi semper, et ubi-

**R**Ight indeed it is and just, proper and for our welfare, that we should always and

everywhere give thanks to thee, holy Lord, almighty Father, eternal God, through Christ our Lord. It is through him that thy majesty is praised by Angels, adored by Dominations, feared by Powers; through him that the heavens and the celestial Virtues join with the blessed Seraphim in one glad hymn of praise. We pray thee let our voices blend with theirs as we humbly praise thee, singing: Holy,

P. 535.

que grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: per Christum Dóminum nostrum. Per quem majestatem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exultatióne concélebrant. Cum quibus et nostras voces, ut admítiti júbeas, deprecámur, súpplici confesióne dicéntes: Sanctus,

P. 535.

## 19. PREFACE FOR THE DEAD

**R**ight indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to thee, holy Lord, almighty Father, eternal God, through Christ our Lord. In him there has dawned for us the hope of a blessed resurrection, heartening with a promise of immortality to come those of us who are saddened by the certainty of dying. The life of those who are faithful to thee, Lord, is but changed, not ended; and when their earthly dwelling-place decays, an everlasting mansion stands prepared for them in heaven. Therefore it is that with Angels and Archangels, Thrones and Dominations, and all the warriors of the heavenly ar-

**V**ere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: per Christum Dóminum nostrum. In quo nobis spes beátæ resurrectiósni effúlsit, ut quos contrístat certa moriéndi condítio, eósdem consolétur futúre immortalitátis promissio. Tuis enim fidélibus, Dómine, vita mutátur, non tollitur, et dissolúta teréstris hujus incolátus domo, ætérna in cælis habitatio comparátur. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni milítia cæléstis exérci-

tus, hymnum glóriæ tuæ  
cánimus, sine fine dicén-  
tes :

ray, we chant an endless  
hymn in praise of thee, sing-  
ing :

## THE SANCTUS

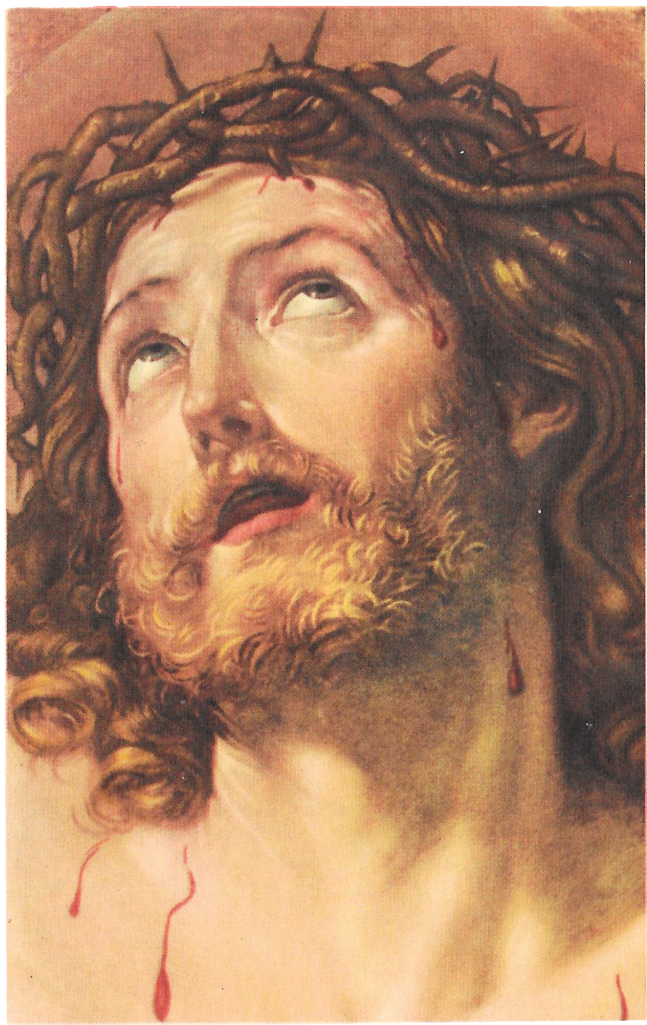
**S**Anctus, Sanctus, San-  
ctus Dóminus Deus  
Sábaoth. Pleni sunt cæli,  
et terra glória tua. Ho-  
sánna in excélsis. Bene-  
dictus qui venit in nómi-  
ne Dómini. Hosánna in  
excélsis.

**H**Oly, holy, holy, Lord  
God of hosts! Heaven  
and earth are filled with  
thy glory. Hosanna in the  
highest! Blessed is he who  
comes in the name of the  
Lord. Hosanna in the highest!

When the Preface is finished, the priest extends and then joins his hands, lifts up his eyes to God and lowers them, bows low over the altar and says silently :  
Te igitur, etc. p. 537.



THE CANON  
OF THE MASS



RENI

ROMA, CORSINI

**E** igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogámus, ac pétimus, **he stands erect**, uti accépta hábeas, et benedícas, **he makes the sign of the cross over the host and chalice**, saying: hæc ☩ dona, hæc ☩ múnera, hæc ☩ sancta sacrificia illibáta, **he extends his hands and continues** in primis, quæ tibi offerimus pro Ecclesia tua sancta cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrarum: una cum famulo tuo Papa nostro **N.** et Antístite nostro **N.** et ómnibus orthodoxis, atque cathólicæ et apostólicæ fidei cultóribus.

**H**erefore, most gracious Father, we humbly beg of thee and entreat thee, through Jesus Christ, thy Son, our Lord, **he stands erect**, to deem acceptable and bless, **he makes the sign of the cross over the host and chalice**, saying: these ☩ gifts, these ☩ offerings, these ☩ holy and unspotted oblations; **he extends his hands and continues**: which we offer unto thee in the first instance for thy holy and catholic Church, that thou wouldst deign to give her peace and protection, to unite and guide her the whole world over; together with thy servant, **N.**, our Pope, and **N.**, our Bishop, and all true believers who cherish the catholic and apostolic faith.

## THE COMMEMORATION FOR THE LIVING

**M**Eménto, Dómine, famulórum, famularúmque tuárum **N.** et **N.**

**B**E mindful, O Lord, of thy servants and handmaids **N.** and **N.**

The priest, lowering his eyes and bowing his head, joins his hands and makes silent mention of those for whom he wishes to pray. Then extending his hands, he continues:

et ómnium circumstántium, quorum tibi fides cógnita est, et nota devó-

and of all here present, whose faith is known to thee, and likewise their devotion, on



whose behalf we offer unto thee, or who themselves offer unto thee, this sacrifice of praise for themselves and all their own, for the good of their souls, for their hope of salvation and deliverance from harm, and who pay thee the homage which they owe thee, eternal God, living and true.

tio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.

### THE COMMEMORATION OF THE SAINTS

**I**N the unity of holy fellowship we observe the memory, first of all, of the glorious and ever-virgin Mary, Mother of our Lord and God, Jesus Christ:

**C**ommunicantes, et memoriam venerantes, in primis gloriosae semperque Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi:

Continue on p. 540, at this sign: ✠

On the Nativity of our Lord and during the octave is said:

In the unity of holy fellowship we celebrate that most sacred day (most sacred night) on which the inviolate virginity of blessed Mary brought our Saviour into this world; we observe also the memory, first of all, of the selfsame glorious and ever-virgin Mary, Mother of the same Jesus Christ, our Lord and God:

Communicantes, et diem sacratissimum (noctem sacratissimam) celebrantes, quo (qua) beatae Mariae intemerata virginitas huic mundo edidit Salvatorem: sed et memoriam venerantes, in primis ejusdem gloriosae semperque Virginis Mariae, Genitricis ejusdem Dei et Domini nostri Jesu Christi:

Continue on p. 540, at this sign: ✠

On the Epiphany of our Lord and during the octave is said:

In the unity of holy fellowship we celebrate that most

Communicantes, et diem sacratissimum celebrantes,

quo Unigénitus tuus, in tua tecum glória coæternus, in veritate carnis nostræ visibíliter corporális appáruit: sed et memóriam venerántes, in primis gloriósæ sempérque Vírginis Mariæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi:

sacred day on which thy only-begotten Son, co-eternal with thee in thy glory, showed himself before men's eyes in the reality of our mortal flesh: we observe also the memory, first of all, of the glorious and ever-virgin Mary, Mother of the same Jesus Christ, our Lord and God:

Continue on p. 540, at this sign: ✠

From Holy Saturday to Low Sunday inclusive is said:

Communicántes, et diem sacratíssimum (noctem sacratíssimam) celebrántes Resurrecciónis Dómini nostri Jesu Christi secúndum carnem: sed et memóriam venerántes, in primis gloriósæ sempérque Vírginis Mariæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi:

In the unity of holy fellowship we celebrate this most sacred day (most sacred night) of our Lord Jesus Christ's resurrection in the flesh; we observe also the memory, first of all, of the glorious and ever-virgin Mary, Mother of the same Jesus Christ, our Lord and God:

Continue on p. 540, at this sign: ✠

On the Ascension of our Lord and during the octave is said:

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster, Unigénitus Fílius tuus, unitam sibi fragilitátis nostræ substántiam, in glóriæ tuæ dextera collocávit: sed et memóriam venerántes, in primis gloriósæ sempérque Vírginis Mariæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi:

In the unity of holy fellowship we celebrate this most sacred day on which thy only-begotten Son, our Lord, won a place at the right hand of thy glory for this frail nature of ours which he had taken upon himself; we observe also the memory, first of all, of the glorious and ever-virgin Mary, Mother of the same Jesus Christ, our Lord and God:

Continue on p. 540, at this sign: ✠

From the Vigil of Pentecost to the following Saturday is said:

In the unity of holy fellowship we celebrate (anticipate) this most sacred day of Pentecost on which the Holy Spirit appeared to the apostles in the form of countless tongues; we observe also the memory, first of all, of the glorious and ever-virgin Mary, Mother of our Lord and God, Jesus Christ:

Communicantes, et diem sacratissimum Pentecostes celebrantes, (prævenientes) quo Spíritus Sanctus Apóstolis innúmeris linguis apparuit: sed et memoriam venerantes, in primis gloriósæ sempérque Vírginis Mariæ, Genitrícis Dei et Dómini nostri Jesu Christi:



next, that of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints, by whose merits and prayers grant that we may be always fortified by the help of thy protection: through the same Christ our Lord. Amen.

sed et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúsque concédas, ut in ómnibus protectionis tuæ muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

### PRAYERS IN PREPARATION FOR THE CONSECRATION

Joining his hands and placing them upon the altar, he bows down and says:

**G**Raciously accept, then, we beseech thee, O Lord, this service of our worship and that of all thy household:

**H**Anc igitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ,

From Holy Saturday to Low Sunday inclusive, and from the Vigil of Pentecost to the following Saturday inclusive, there is added here:

quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua, et Spíritu Sancto, tribuens eis remissionem omnium peccatorum,

which we also offer on behalf of those upon whom thou hast deigned to bestow new life by water and the Holy Ghost giving them remission of all their sins:

quæsumus, Dómine, ut placatus accípias: diésque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

provide that our days be spent in thy peace, save us from everlasting damnation, and cause us to be numbered in the flock thou hast chosen: through Christ our Lord. Amen.

Standing erect, he continues:

**Q**UAM oblationem tu, Deus, in ómnibus, quæsumus, **he makes the sign of the cross over the offerings,** bene ✠ dictam, adscri ✠ ptam, ra ✠ tam, rationábilem, acceptabílemque fácere dignéris: **he makes the sign of the cross once over the host and once over the chalice,** ut nobis Cor ✠ pus, et San ✠ guis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

**D**O thou, O God, deign **he makes the sign of the cross over the offerings,** to bless ✠ what we offer, and make it approved ✠, effective ✠, right, and wholly pleasing in every way, that it may be, for our good, **he makes the sign of the cross once over the host and once over the chalice the Body ✠ and Blood ✠ of thy dearly beloved Son, Jesus Christ, our Lord.**

### THE CONSECRATION

Drying the thumb and index finger of both hands on the corporal, he says:

**Q**UI pridie quam patérétur, **he takes up the**

**W**HO, the day before he suffered, **he takes up the host**

with the same fingers, took bread into his holy and venerable hands, **he raises his eyes to heaven**, and having raised his eyes to heaven, unto thee, O God, his Father almighty, **he lowers his eyes**, giving thanks to thee,

host with the same fingers, accépit panem in sanctas ac venerábiles manus suas, **he raises his eyes to heaven**, et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, **he lowers his eyes**, tibi grátias agens,

He makes the sign of the cross over the host, and presses the upper part of it lightly. He then holds the host with both hands.

blessed ☩, broke it, and gave it to his disciples, saying: Take ye all and eat of this.

bene ☩ dixit, fregit, déditque discíplis suis, dicens: Accípite, et manducáte ex hoc omnes.

Bowing, he says the words of consecration silently, distinctly and attentively over the host, and at the same time over all the other hosts, if several are to be consecrated.

**FOR THIS IS  
MY BODY**

**HOC EST ENIM  
CORPUS MEUM**

As soon as the words of consecration have been said, holding the Host in both hands, he kneels and adores it. He rises, shows it to the people, puts it on the corporal, and again kneels. From this point he keeps the thumb and index finger of each hand joined until the ablution of the fingers, except when he takes up the Host.

Then uncovering the chalice, he says:

**I**N like manner, when the supper was done, **he takes the chalice with both hands and elevates it slightly, tak-**

**S**imili modo postquam coenátum est, **he takes the chalice with both hands and elevates it slightly, ac-**

cípiens et hunc præclárum Cálícem in sanctas ac venerábiles manus suas: **he replaces the chalice on the corporal,** item tibi grátias agens, **he makes the sign of the cross over it,** bene ☩ díxit, deditque discípulis suis, dicens:

ing also this goodly chalice into his holy and venerable hands, **he replaces the chalice on the corporal,** again giving thanks to thee, **he makes the sign of the cross over it,** he blessed ☩ it, and gave it to his disciples, saying:

**He holds the chalice with his right hand under the cup and the left hand at the base.**

Accípite, et bíbite ex eo omnes.

**Take ye all, and drink of this:**

**Bowing, he utters the words of consecration over the chalice silently, attentively, and without pausing.**

**HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.**

**FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL COVENANT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE FORGIVENESS OF SINS.**

**As soon as the words of consecration have been said, he puts the chalice on the corporal, kneels and adores. He rises, and shows it to the people, saying silently:**

**HÆC quotiescúmque fecéritis, in mei memóriam faciétis.**

**AS often as you shall do these things, in memory of me shall you do them.**

### OBLATION OF THE VICTIM

**He puts the chalice on the corporal, covers it with the pall, and kneels again. Then extending his arms in the form of a cross, he says:**

**UNde et mémoires, Dómine, nos servi tui, sed**

**MIndful, therefore, O Lord, not only of the blessed pas-**

sion of the same Christ, Thy Son, our Lord, but also of his resurrection from the dead, and finally his glorious ascension into heaven, we, thy ministers, as also thy holy people, offer unto thy supreme majesty, of the gifts bestowed upon us, **he makes the sign of the cross over the Host and chalice together, the pure ☩ Victim, the holy ☩ Victim, the allperfect ☩ Victim, he makes the sign of the cross once over the Host, the holy ☩ Bread of life eternal, and once over the chalice, and the Chalice ☩ of unending salvation.**

et plebs tua sancta, ejusdem Christi Fílii tui Dómini nostri tam beátæ passiónis, nec non et ab ínferis resurrectionis, sed et in cælos gloriósæ ascensionis: offérimus præclárá majestáti tuæ de tuis donis, ac datis, **he makes the sign of the cross over the Host and chalice together, hòstiam ☩ puram, hòstiam ☩ sanctam, hòstiam ☩ immaculátam, he makes the sign of the cross once over the Host Panem ☩ sanctum vitæ ætérnæ, and once over the chalice, et Cálicem ☩ salútis perpétuæ.**

**He lifts his eyes to the Cross and lowers them, and extends his hands in the usual way, saying:**

**A**ND this do thou deign to regard with gracious and kindly attention and hold acceptable, as thou didst deign to accept the offering of Abel, thy just servant, and the sacrifice of Abraham our patriarch, and that which thy chief priest Melchisedech, offered unto thee, a holy sacrifice and a spotless Victim.

**S**UpRA quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sícuti accépta habére dignátus es múnera púeri tui justí Abel, et sacrificium Patriárchæ nostri Abraham: et quod tibi obtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hòstiam.

**He bows low, crosses his arms on his breast and says:**

**M**OST humbly we implore thee, almighty God, bid these offerings to be brought by the hands of thy holy Angel

**S**Upplices te rogámus, omnípotens Deus: jube hæc perférri per manus sancti Angeli tui in sublí-

me altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot, **he kisses the altar**, ex hac altáris participatióne sacrosánctum Filii tui,

unto thy altar above, before the face of thy divine majesty; that those of us **he kisses the altar**, who, by sharing in the Sacrifice of this altar, shall receive

**He makes the sign of the cross once over the Host and once over the chalice.**

Cor ☩ pus, et Sán ☩ guinem sumpsérimus,

the most sacred Body ☩ and Blood ☩ of thy Son,

**He makes the sign of the cross on himself.**

omni benedictióne cælésti et grátia repleámur. Per eúmdem Christum Dóminum nostrum. Amen.

may be filled with every grace and heavenly blessing: through the same Christ our Lord. Amen.

## COMMEMORATION OF THE DEAD

**He extends his hands and says:**

**M**Eménto étiam, Dómine, famulórum, famulárumque tuárum **N.** et **N.**, qui nos præcessérunt cum signo fidei, et dórmiant in somno pacis.

**B**E mindful, O Lord, also of thy servants and handmaids **N.** and **N.** who have gone before us with the sign of faith, and rest in the sleep of peace.

**He joins his hands and makes silent mention of those dead for whom he wishes to pray. He continues after a few moments with hands extended:**

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerii, lucis et pacis, ut indúlgeas, deprecámur. Per eúmdem Christum Dóminum nostrum. Amen.

To these, O Lord, we beseech thee, grant of thy goodness, a place of comfort, light and peace: through the same Christ our Lord. Amen.

**He strikes his breast with his right hand, and slightly raising his voice, says:**

**N**Obis quoque peccatóribus, **he continues silen-**

**T**O us also, sinners, **he continues silently**, yet thy



servants, trusting in the greatness of thy mercy, deign to grant some part and fellowship with thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia and all thy saints; into whose company we implore thee to admit us not weighing our merits, but freely granting us pardon: through Christ our Lord.

Through whom, Lord, thou dost ever create, **he makes the sign of the cross three times over the Host and chalice together, hallow** ☩, **fill with life** ☩, **bless** ☩ **and bestow upon us all good things.**

**tly, fámulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Mártýribus: cum Joánnē, Stéphanō, Matthía, Bárnabā, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, quæsumus, largítor admítte. Per Christum Dóminum nostrum.**

**Per quem hæc ómnia, Dómine, semper bona creas, he makes the sign of the cross three times over the Host and chalice together, sancti** ☩ **ficas, ví** ☩ **ficas, bene** ☩ **dícis, et præstas nobis.**

## END OF THE CANON AND THE MINOR ELEVATION

**He uncovers the chalice, kneels, takes the Host by the thumb and index finger of his right hand, and with his left hand at the base of the chalice, makes the sign of the cross as follows with the Host:**

**Over the chalice, but extending beyond the lips, saying: Through** ☩ **him, from lip to lip, and with** ☩ **him, within the chalice, and in** ☩ **him, in back of the chalice, is to thee, God the Father** ☩

**Over the chalice, but extending beyond the lips, saying: Per ip** ☩ **sum, from lip to lip, et cum ip** ☩ **so, within the chalice, et in ip** ☩ **so, in back of the chalice, est tibi Deo**

Patri ☩ omnipoténti, in front of the chalice from the lip to the base, in unitáte Spíritus ☩ Sancti, lifting up the chalice a little with the Host, omnis honor, et glória.

almighty, in front of the chalice from the lip to the base, in the unity of the Holy ☩ Ghost, lifting up the chalice a little with the Host, all honour and glory.

He replaces the Host on the corporal, covers the chalice with the pall, kneels, rises, and says or sings:

**Priest:** Per ómnia sæcula sæculórum.

**Priest:** World without end.

**Server:** Amen.

**Server:** Amen.

## THE COMMUNION

### THE PATER NOSTER AND BREAKING OF THE HOST

The priest begins with his hands extended but resting on the corporal.

**Orémus:** Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dicere:

Let us pray. Directed by saving precepts and schooled in divine teaching, we make bold to say:

He raises and extends his hands.

**P**Ater noster, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidí- ánum da nobis hódie: Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitoribus nostris. Et ne nos indúcas in tentatiónem.

**Server:** Sed libera nos a malo.

**O**UR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

**Server:** But deliver us from evil.

The priest in a low voice says, **Amen.** He then takes the paten between the index and middle fingers of his right hand, and with his hands extended and raised a little, says:

**D** Eliver us, O Lord, we beseech thee, from all evils, past, present and to come; and through the intercession of the glorious and blessed Mary, ever-virgin, Mother of God, together with thy blessed apostles, Peter and Paul, and Andrew, and all the saints, he kisses the upper part of the paten, grant of thy goodness peace in our days: he touches his left eye with the paten, that aided by the riches of thy mercy, he touches his right eye, we may be always free from sin, he makes the sign of the cross from his forehead to his breast, and safe from all disquiet.

**L**ibera nos, quæsumus, Dómine, ab ómnibus malis, præteritis, præsentibus, et futuris: et intercedente beáta, et gloriósa sempérque Vírgine Dei Genitrice María, cum beáteis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, he kisses the upper part of the paten, da propítius pacem in diébus nostris: he touches his left eye with the paten, ut ope misericórdiæ tuæ adjúti, he touches his right eye, et a peccáto simus semper líberi, he makes the sign of the cross from his forehead to his breast, et ab omni perturbatióne secúri.

He puts the paten on the corporal to the right, uncovers the chalice, kneels, rises, takes the Host with both hands and breaks it in half over the chalice, saying:

**T** Hrough the same Jesus Christ, thy Son, our Lord,

**P**ER eúmdem Dóminum nostrum Jesum Christum Fílium tuum,

He puts the portion which he holds in his right hand across that which he holds in his left, saying:

who liveth and reigneth with thee,

Qui tecum vivit et regnat

From the portion which was in his right hand he breaks off a small piece, saying:

in unitate Spíritus Sancti		in the unity of the Holy
Deus,		Ghost, God,

Holding the small particle in his right hand and the other two portions in his left in the form of a cross over the chalice, he says or sings:

Priest: Per ómnia sæ-  
cula sæculórum.

Server: Amen.

Priest: World without end.

Server: Amen.

He makes the sign of the cross three times over the chalice with the particle of the Host, saying:

Priest: Pax ☩ Dómini  
sit ☩ semper vobis ☩ cum.

Server: Et cum spíritu  
tuo.

Priest: May the peace ☩  
of the Lord be ☩ always  
with ☩ you.

Server: And with thy spirit.

He puts the particle into the chalice, saying silently:

**H**ÆC sacrosáncta com-  
míxtio Córporis et Sán-  
guinis Dómini nostri Jesu  
Christi fiat mihi, et óm-  
nibus suméntibus, salus  
mentis et cörperis: et ad  
vitam ætérnam promerén-  
dam, atque capesséndam  
præparatio salutáris. Per  
eúndem Christum Dómi-  
num nostrum. Amen.

**M**AY this sacred mixture  
of the Body and Blood of  
our Lord Jesus Christ be to  
me and all who receive it  
health of mind and body and  
an effective means of merit-  
ing and gaining eternal life:  
through the same Christ our  
Lord. Amen.

## THE AGNUS DEI

Still holding the two portions of the Host in his left hand, he bows his head and strikes his breast three times, saying aloud:

**L** Amb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us peace.

**A** Gnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.

At Mass for the Dead he does not strike his breast, and instead of saying: miserére nobis, he says: dona eis réquiem (give them rest); the third time he adds, sempitérnam (everlasting).

## PRAYERS BEFORE COMMUNION

Standing erect, he says the following prayers silently:

**O** Lord Jesus Christ, who hast said to thy disciples: Peace I leave you, my peace I give to you; regard not my sins but the faith of thy Church, and deign to give her peace, protection, and unity according to thy will; who livest and reignest God, world without end. Amen.

**D** Omine Jesu Christe, qui dixisti Discípulis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta mea, sed fidem Ecclésiæ tuæ: eámque secúndum voluntátem tuam pacificáre, custodíre, et coadunáre dignéris: Qui vivis et regnas Deus per ómnia sæcula sæculórum. Amen.

If the kiss of peace is to be given, after the words secúndum voluntátem (according to thy will) the priest kisses the pall, presented to him by the deacon, then the lip of the chalice, and continues the prayer. At the end of the prayer he gives the kiss of peace to the deacon, saying:

Habéte vñiculum pacis et caritátis, ut apti sitis sacrosánctis mystériis Dómini nostri Jesu Christi.

Receive the pledge of peace and love, that you may be worthy to partake of the most sacred mysteries of our Lord Jesus Christ.

The deacon then gives the kiss of peace to the subdeacon, saying: Pax tecum (Peace be with you); the subdeacon replies: Et cum spírítu tuo (And with thy spirit). The subdeacon passes it on to the clergy in choir, who in turn give it to one another.

At Masses for the Dead the kiss of peace is not given, neither is the above prayer said.

**D**omine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spírítu Sancto, per mortem tuam mundum vivificásti: libera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis, et univérsis malis: et fac me tuis semper obedíre mandátis, et a te numquam separári permíttas: Qui cum eódem Deo Patre et Spírítu Sancto vivis et regnas Deus in sæcula sæculórum. Amen.

**O** Lord Jesus Christ, Son of the living God, who by the will of the Father, with the cooperation of the Holy Ghost, hast by thy death given life to the world, deliver me by this thy most sacred Body and Blood from all my sins and from every evil. Make me always obey thy commands, and never permit me to be separated from thee: who with the same God the Father and the Holy Ghost livest and reignest God, world without end. Amen.

**P**ercéptio Córporis tui, Dómine Jesu Christe, quod ego indignus súmere præsumo, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam per-

**L**ET not the partaking of thy Body, O Lord Jesus Christ, which I, though unworthy, make bold to receive, turn to my judgement and condemnation, but by reason of thy lovingkindness, may it be to me a safeguard of both soul and body, and an effec-

<p>tive remedy: who livest and reignest world without end. Amen.</p>	<p>cipiendam: Qui vivis et regnas in sæcula sæculórum. Amen.</p>
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Bowing over the chalice slightly, he says:

<p><b>H</b>ail, Salvation of the world, Word of the Father, sacred Victim, living Flesh, undiminished Divinity, true Man.</p>	<p><b>S</b>alve, Salus mundi, Verbum Patris, Hóstia sacra, viva Caro, Déitas íntegra, verus Homo.</p>
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### COMMUNION OF THE PRIEST

Still bowing slightly, the priest strikes his breast three times, and raising his voice a little, says three times reverently and humbly:

<p><b>L</b>ord, I am not worthy, he continues silently, that thou shouldst come under my roof; but only say the word and my soul will be healed.</p>	<p><b>D</b>omine, non sum dignus, he continues silently, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.</p>
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He stands erect, and having taken both portions of the Host in his right hand, he makes a small sign of the cross with it before himself and over the chalice, saying:

<p><b>M</b>AY the Body of our Lord Jesus ☩ Christ keep my soul unto life everlasting. Amen.</p>	<p><b>C</b>orpus Dómini nostri Jesu ☩ Christi custódiat ánimam meam in vitam ætérnam. Amen.</p>
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And bowing over the chalice, he receives both portions of the Host reverently, joins his hands together, and remains for a little while quietly meditating on the most holy Sacrament. He then kneels, gathers up the crumbs, if there are any, and wipes the paten above the chalice, saying:

<p><b>W</b>hat return shall I make to the Lord for all he hath given me? I will take the Chal-</p>	<p><b>Q</b>uid retríbuiam Dómino pro ómnibus quæ retríbuit mihi? Cálicem sa-</p>
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lutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

ice of salvation, and I will call upon the name of the Lord. Praising, will I call upon the Lord, and I shall be saved from my enemies.

He takes the chalice with his right hand, his left hand resting at the base of it, and makes the sign of the cross over himself with it, saying:

**S**anguis Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

**M**AY the Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

He receives the most precious Blood together with the particle of the Host.

## COMMUNION OF THE FAITHFUL

If there are any communicants, the priest gives them Communion before purifying the chalice. The Ministers say the Confíteor (as on p. 508) and the priest, turning towards the people, says: Misereátur vestri, Indulgéntiam, etc., and blesses the communicants, saying: In nómine Patris, et Filii, ☩ et Spíritus Sancti. Amen. Then holding up one of the Hosts, the priest says:

**E**Cce Agnus Dei, ecce qui tollit peccáta mundi.

**B**Ehold the Lamb of God, behold him who takes away the sins of the world.

He then says three times:

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

Lord, I am not worthy that thou shouldst come under my roof; but only say the word and my soul will be healed.

As he distributes Holy Communion, he blesses each communicant with the Host, saying:

Corpus Dómini nostri Jesu Christi custódiat ánimam tuam in vitam ætérnam. Amen.

May the Body of our Lord Jesus Christ keep thy soul unto life everlasting. Amen.



## THE THANKSGIVING

The subdeacon or the server pours wine into the chalice as the priest remains standing in the middle of the altar. As this is being done, he says:

**W**Hat has passed our lips as food, O Lord, may we possess in purity of heart: that what is given to us in time, may be our healing for eternity. Amen.

**Q**Uod ore sumpsimus, Dómine, pura mente capíamus: et de múnere temporáli fiat nobis remédium sempitérnum in vitam ætérnam. Amen.

He then takes this first ablution. Holding the chalice with both hands and with his thumbs and index fingers over the cup, he goes to the Epistle side, where the subdeacon or the server pours a little wine and some water over them, as the priest says:

**M**AY thy Body, O Lord, which I have eaten, and thy Blood which I have drunk, cleave unto my very soul, and grant that no trace of sin be found in me, whom these pure and holy mysteries have renewed: who livest and reignest world without end. Amen.

**C**Orpus tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula, quem pura et sancta refecerunt sacraménta: Qui vivis et regnas in sæcula sæculórum. Amen.

He places the chalice upon the corporal, dries his fingers with the purificator, and takes the ablution. Then he dries his lips and the chalice with the purificator, saying:

**T**O thee be praise, glory, and thanksgiving, O holy, blessed, and glorious Trinity, Father, Son and Holy Ghost.

**T**ibi laus, tibi glória, tibi gratiárum áctio, o beáta, et benedícta, et gloriósa Trínitas, Pater, et Fílius, et Spíritus Sanctus.

He places the purificator, paten and pall on the chalice and covers it with the veil. Folding the corporal, he puts it in the burse and places the burse on

top of the chalice, which is then placed in the center of the altar. At High Mass the subdeacon dries the chalice and covers it. He then carries it to the credence table.

### COMMUNION ANTIPHON AND POSTCOMMUNION

The priest now goes to the Epistle side and reads the Communion antiphon, which will be found in the Mass proper to the day. Then he goes to the middle of the altar, and, turning to the people, says or sings:

**Priest:** *Dóminus vobíscum.*

**Server:** *Et cum spírítu tuo.*

**Priest:** The Lord be with you.

**Server:** And with thy spirit.

After this he reads one or more Postcommunion prayers. Their number and order are those of the Collects. Before the first and second of these prayers he says or sings: *Orémus*; and at the end of the first and last the server or choir responds: *Amen*.

### THE DISMISSAL

Returning to the middle of the altar, the celebrant turns to the people and says:

**Priest:** *Dóminus vobíscum.*

**Server:** *Et cum spírítu tuo.*

**Priest:** The Lord be with you.

**Server:** And with thy spirit.

Then, if it is a day upon which the *Glória* has been said, the celebrant says:

**Priest:** *Ite, missa est* (T. P. *Allelúja, allelúja*).

**Server:** *Deo grátias* (T. P. *Allelúja, allelúja*).

**Priest:** Go, you are dismissed (*Alleluia, alleluia*).

**Server:** Thanks be to God (*Alleluia, alleluia*).

If the *Glória* has not been said, the celebrant turns back to the altar and says instead:

<b>Priest:</b> Let us bless the Lord.	<b>Priest:</b> Benedicámus Dómino.
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<b>Server:</b> Thanks be to God.	<b>Server:</b> Deo grátias.
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At Mass for the Dead, he says:

<b>Priest:</b> May they rest in peace.	<b>Priest:</b> Requiéscant in pace.
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<b>Server:</b> Amen.	<b>Server:</b> Amen.
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At High Mass, the deacon sings: *Ite, missa est* or *Benedicámus Dómino*, and the choir answers: *Deo grátias*. At Mass for the Dead he sings: *Requiéscant in pace*, the choir answering: *Amen*.

### THE BLESSING

The priest now joins his hands, places them upon the altar, and bows down, saying silently:

<p><b>M</b>AY the homage of my service be pleasing to thee, O holy Trinity; and grant that the sacrifice which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee: and through thy mercy win forgiveness unto life everlasting for me and for all those for whom I have offered it. Amen.</p>	<p><b>P</b> Láceat tibi, sancta Trínitas, obséquium servitutis meæ: et præsta; ut hoc sacrificium, quod óculis tuæ majestátis indignus óbtuli, sit tibi acceptábile, mihique, et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile in vitam ætérnam. Amen.</p>
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He kisses the altar. Then extending his hands, raising and joining them, and bowing his head to the Cross, he says aloud;

<b>M</b> AY the blessing of almighty God,	<b>B</b> enedíctio Dei omnipotentis,
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He turns toward the people and makes a single sign of the cross over them, continuing:

Patris, et Filii, ☩ et Spíritus Sancti, descéndat super vos, et máneat semper.

**Server:** Amen.

the Father, and Son, ☩ and Holy Ghost, descend upon you and remain for ever.

**Server:** Amen.

### ANTIPHON OF THE BLESSED VIRGIN

Standing at the middle of the altar, or on weekdays kneeling, the priest says:

**S**alve, Regina, mater misericórdiæ; víta, dulcédo et spes nostra, salve. Ad te clamámus éxsules filii Hevæ. Ad te suspirámus geméntes et flentes in hac lacrimárum valle. Eja ergo, advocáta nostra, illos tuos misericórdes óculos ad nos convérte. Et Jesum, benedíctum fructum ventris tui, nobis post hoc exsílum osténde. O clemens, o pia, o dulcis Virgo María!

**Server:** Ora pro nobis, sancta Dei Génitrix.

**Priest:** Ut digni efficiámur promissiónibus Christi.

Orémus. **Oratio**

Prótege, Dómine, fámulos tuos subsidiis pacis: et beátæ Mariæ semper Vírginis patrocíniis confidéntes, a cunctis hóstibus redde secúros. Per Christum Dóminum nostrum.

**Server:** Amen.

**H**Ail, holy Queen, mother of mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy towards us, and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

**Server:** Pray for us, O holy Mother of God.

**Priest:** That we may be made worthy of the promises of Christ.

Let us pray. **Prayer**

Protect thy servants, Lord, with the safeguard of peace, and keep from all enemies those who trust in the assistance of the blessed virgin Mary: through Christ our Lord.

**Server:** Amen.

During Eastertide, in place of the *Salve Regina*, the following antiphon is recited standing:

**R** Ejoice, O Queen of heaven, alleluia, Because he whom thou didst merit to bear, alleluia, Hath risen as he said, alleluia. Pray for us to God, alleluia.

**Server:** Rejoice and be glad, O Virgin Mary.

**Priest:** For the Lord hath risen indeed, alleluia.

Let us pray. **Prayer**

O God, who didst vouchsafe to give joy to thy family through the resurrection of thy Son, our Lord, Jesus Christ; grant, we beseech thee, that through his Mother, the Virgin Mary, we may obtain the joys of everlasting life: through the same Christ our Lord.

**Server:** Amen.

**R** Egína cæli, lætare, allelúja; Quia quem meruisti portare, allelúja, Resurrexit, sicut dixit, allelúja: Ora pro nobis Deum, allelúja.

**Server:** Gaude et lætare, Virgo María.

**Priest:** Quia surrexit Dóminus vere, allelúja.

Orémus. **Oratio**

Deus, qui per resurrectionem Filii tui, Dómini nostri Jesu Christi, familiam tuam lætificare dignatus es: præsta, quæsumus; ut, per ejus Genitricem Virginem Mariam, perpétuæ capiámus gáudia vitæ. Per eúndem Christum Dóminum nostrum.

**Server:** Amen.

## THE LAST GOSPEL

The priest goes to the Gospel side of the altar, with hands joined and says:

**Priest:** The Lord be with you.

**Server:** And with thy spirit.

**Priest:** Dóminus vobiscum.

**Server:** Et cum spíritu tuo.

He then makes the sign of the cross on the altar or on the book, and then upon his forehead, lips and breast, saying:

**Priest:** ☩ Inítium, or Sequéntia sancti Evangélii secúndum **N.**

**Server:** Glória tibi, Dómine.

**Priest:** ☩ The beginning or continuation of the Holy Gospel according to **N.**

**Server:** Glory be to thee, O Lord.

He bows down with hands joined and continues silently: Qui natus es de Vírgine, etc. as at the Gospel of the Mass. Then, standing erect, he reads the Gospel of S. John, as below, or another Gospel, if one is appointed.

☩ Inítium sancti Evangélii secúndum Joánnem. (Joann. I, 1-14).

**I**N princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria

☩ The beginning of the Holy Gospel according to S. John. (John I, 1-14).

**A**T the beginning of time the Word already was; and God had the Word abiding with him, and the Word was God. He abode, at the beginning of time, with God. It was through him that all things came into being, and without him came nothing that has come to be. In him there was life, and that life was the light of men. And the light shines in darkness, a darkness which was not able to master it. A man appeared, sent from God, whose name was John. He came for a witness, to bear witness to the light, so that through him all men might learn to believe. He was not the Light; he was sent to bear witness to the light. There is one who enlightens every soul born into the world; he was the true Light. He, through whom the world

was made, was in the world, and the world treated him as a stranger. He came to what was his own, and they who were his own gave him no welcome. But all those who did welcome him he empowered to become the children of God, all those who believe in his name; their birth came, not from human stock, not from nature's will or man's but from God. **Here all genuflect.** And the Word was made flesh, **Rising he continues** and came to dwell among us; and we had sight of his glory, glory such as belongs to the Father's only-begotten Son, full of grace and truth.

**Server:** Praise be to thee, O Christ.

venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nómine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. **Here all genuflect.** Et Verbum caro factum est, **Rising he continues** et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

**Server:** Laus tibi, Christe.

**Then the priest makes the sign of the cross on himself, saying silently:**

By the words of the Gospel | Per evangélica dicta de-  
may our sins be blotted out. | leántur nostra delicta.

**At Masses for the Dead the last blessing is not given, neither is the Salve Regina or the Regina Cæli said; but the priest after reciting the Pláceat and kissing the altar, immediately reads the last Gospel.**

**While leaving the altar to return to the sacristy, the priest says silently the hymn Te Deum, p. [299].**



## EASTER SUNDAY

Greater Double of the First Class with privileged  
Octave of the First Order

Station at S. Mary Major

*From this Sunday until Pentecost Sunday inclusive,  
at the sprinkling of Holy Water before the High Mass,  
the Antiphon Vidi Aquam, p. 503, is sung.*

### INTROITUS

(Ps. 138, 18, 5-6)

**R** Esurrexi, et adhuc  
tecum sum, allelúja:  
posuisti super me manum  
tuam, allelúja: mirábilis  
facta est sciéntia tua, al-  
lelúja, allelúja. (Ps. *ibid.*,  
1-2) Dómine, probásti me,  
et cognovísti me: tu co-  
gnovísti sessiónem meam,  
et resurrectionem meam.  
*Resurrexi. V. Glória Patri.*  
*Resurrexi.*

**ORATIO.** Deus, qui  
hodiérna die per Unigéni-  
tum tuum, æternitátis no-  
bis áditum devícta morte  
reserásti: vota nostra, quæ  
præveniéndó aspiras, étiam

### INTROIT

(Ps. 138, 18, 5-6)

**I** Have risen and am still  
with thee, alleluia: thy  
hand has been laid upon me,  
alleluia: marvellous has thy  
wisdom proved, alleluia, al-  
leluia. (Ps. *ibid.*, 1-2) Lord,  
I lie open to thy scrutiny;  
thou knowest me, knowest  
when I sit down and when  
I rise up again. *I have risen.*  
*V. Glory. I have risen.*

**COLLECT.** God, who on  
this day through thy only-  
begotten Son hast vanquished  
death and unlocked for us  
the gate of everlasting life:  
help us to fulfil the longings



thou hast thyself planted in our hearts: through the same.

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (*1 Cor.* 5, 7-8).

Brethren: Rid yourselves of the leaven which remains over, so that you may be a new mixture, still uncontaminated as you are. Has not Christ been sacrificed for us, our paschal victim? Let us keep the feast, then, not with the leaven of yesterday, that was all vice and mischief, but with unleavened bread, with purity and honesty of intent.

GRADUAL. (*Ps.* 117, 24, 1) This day is a holiday of the Lord's own choosing; greet this day with rejoicing, greet this day with triumph. V. Give thanks to the Lord; the Lord is gracious, his mercy endures for ever.

Alleluia, alleluia. V. (*1 Cor.* 5, 7) Christ has been sacrificed for us, our paschal victim.

SEQUENCE. Christians, to the paschal Victim offer sacrifice and praise.

The sheep are ransomed by the Lamb; and Christ, the undefiled, hath sinners to his Father reconciled.

Death with life contended: combat strangely ended! Life's own Champion, slain, yet lives to reign.

adjuvando proséquere. Per eúmdem Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios. (*1 Cor.* 5, 7-8).

Fratres: Expurgáte vetus fermentum, ut sitis nova conspérsio, sicut estis ázymi. Etenim Pascha nostrum immolátus est Christus. Itaque epulémur: non in fermento vétéri, neque in fermento malitiæ, et nequitiæ: sed in ázymis sinceritátis, et veritátis.

GRADUALE. (*Ps.* 117, 24 et 1) Hæc dies, quam fecit Dóminus: exultémus, et lætémur in ea. V. Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

Allelúja, allelúja. V. (*1 Cor.* 5, 7) Pascha nostrum immolátus est Christus.

SEQUENTIA. Victimæ pascháli laudes ímmolent Christiáni.

Agnus redémit oves: Christus innocens Patri reconciliávit peccatóres.

Mors et vita duéllo conflixére mirándo: dux vitæ mórtuus, regnat vivus.

Dic nobis, María, quid vidísti in via?

Sepúlcrum Christi vivéntis: et glóriam vidi resurgéntis.

Angélicos testes, sudárium, et vestes.

Surréxit Christus spes mea: præcedet vos in Galiléam.

Scimus Christum surrexisse a mórtuis vere: tu nobis, victor Rex, miserére. Amen. Allelúja.

*This Sequence is said daily until Low Sunday inclusive.*

✠ Sequéntia sancti Evangelíi secúndum Marcum. (*Marc. 16, 1-7*).

In illo témpore: María Magdaléne, et María Jacóbi, et Salóme emérunt arómata, ut veniéntes úngerent Jesum. Et valde mane una sabbátórum, véniunt ad monuméntum, orto jam sole.

Et dicébant ad ínvicem: Quis revólvét nobis lápidem ab óstio monuménti? Et respiciéntes vidérunt revolútum lápidem. Erat quippe magnus valde. Et introeúntes in monuméntum vidérunt júvenem sedéntem in dextris, coopértum stola cándida, et obstupuérunt. Qui dicit illis: Nolíte expavéscere: Jesum quáeritis Nazarénium, crucifixum: surré-

Tell us, Mary: say what thou didst see upon the way.

The tomb the Living did enclose; I saw Christ's glory as he rose;

The angels there attesting; shroud with grave-clothes resting.

Christ, my hope, has risen: he goes before you into Galilee.

That Christ is truly risen from the dead we know. Victorious King, thy mercy show! Amen. Alleluia.

✠ Continuation of the Holy Gospel according to S. Mark. (*Mark 16, 1-7*).

At this time: Mary Magdalene, and Mary the mother of James, and Salome had bought spices, to come and anoint Jesus. So they came to the tomb very early on the day after the sabbath, at sunrise. And they began to question among themselves, Who is to roll the stone away for us from the door of the tomb? Then they looked up, and saw that the stone, great as it was, had been rolled away already. And they went into the tomb, and saw there, on the right, a young man seated, wearing a white robe; and they were dismayed. But he said to them, No need to be dismayed; you have come to look for Jesus of Nazareth, who was crucified;

he has risen again, he is not here. Here is the place where they laid him. Go and tell Peter and the rest of his disciples that he is going before you into Galilee. There you shall have sight of him, as he promised you.

Creed.

OFFERTORY. (Ps. 75, 9-10) The earth trembles and is silent when God rises up to execute his sentence, alleluia.

SECRET. Accept, we pray thee, Lord, thy people's prayers and sacrificial gifts; and let the work begun here in our Easter rites bring us eternal healing at thy hand: through our Lord.

xit, non est hic, ecce locus ubi posuerunt eum.

Sed ite, dícite discípulis ejus, et Petro, quia præcédit vos in Galilæam: ibi eum vidébitis, sicut dixit vobis.

Credo.

OFFERTORIUM. (Ps. 75, 9-10) Terra trémuit, et quiévit, dum resúrgeret in iudício Deus, allelúja.

SECRETA. Súscipe, quæsumus, Dómine, preces pópuli tui cum oblationibus hostiarum: ut paschálibus initiáta mysteriis, ad æternitátis nobis medélam, te operánte, proficiant. Per Dóminum.

*The Preface of Easter (in hoc potíssimum die), p. 522; the Communicantes and Hanc igitur proper to this feast are given within the Canon. They are said until Low Sunday inclusive.*

COMMUNION. (1 Cor. 5, 7-8) Christ has been sacrificed for us, our paschal victim, alleluia; let us keep the feast, then, with unleavened bread, with purity and honesty of intent, alleluia, alleluia, alleluia.

POSTCOMMUNION. - Pour into us the Spirit of thy love, O Lord, so that we whose hunger thou hast satisfied with thy Easter sacrament may, by thy loving-

COMMUNIO. (1 Cor. 5, 7-8) Pascha nostrum immolátus est Christus, allelúja: itaque epulémur in ázymis sinceritátis, et veritátis, allelúja, allelúja, allelúja.

POSTCOMMUNIO. - Spíritum nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dó-

minum... in unitate ejusdem.

kindness, be made one in heart: through our Lord... in the unity of the same Holy Spirit.

*After the Dóminus vobiscum, there is said:*

Ite, missa est. Allelúja, allelúja.

Go, you are dismissed, alleluia, alleluia.

℟. Deo grátias. Allelúja, allelúja.

℟. Thanks be to God, alleluia, alleluia.

*Allelúja is so added during the whole of Eastertide.*

## EASTER MONDAY

Greater Double of the First Class

Station at S. Peter's

### INTROITUS

(Exodi 13, 5 et 9)

**I**Ntrodúxit vos Dóminus in terram fluéntem lac, et mel, allelúja: et ut lex Dómini semper sit in ore vestro, allelúja, allelúja. (Ps. 117, 1) Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus. *Introdúxit.* ℣. Glória Patri. *Introdúxit.*

**ORATIO.** Deus, qui solemnitate paschali, mundo remédia contulisti: pópulum tuum, quæsumus, cælesti dono proséquere; ut et perfectam libertatem consequi mereatur, et ad vitam proficiat sempiternam. Per Dóminum.

Lectio Actuum Apostolorum. (Act. 10, 37-43).

In diébus illis: Stans Petrus in médio plebis,

### INTROIT

(Exod. 13, 5, 9)

**T**HE Lord has given you a land flowing with milk and honey, alleluia; let the law of the Lord be continually on your lips, alleluia, alleluia. (Ps. 117, 1) Give thanks to the Lord; the Lord is gracious, his mercy endures for ever. *The Lord has given.* ℣. Glory. *The Lord has given.*

**COLLECT.** O God, who by the Easter festival hast given medicine to a sick world; we pray thee accompany thy people with gifts from heaven, so that they may achieve perfect freedom and move onward to eternal life: through our Lord.

Lesson from the Acts of the Apostles. (Acts 10, 37-43).

At this time, Peter, standing in the middle of the

crowd, spoke thus: Men, brothers, you have heard the story, a story which ran through the whole of Judæa, though it began in Galilee, after the baptism which John proclaimed; about Jesus of Nazareth, how God anointed him with the Holy Spirit and with power, so that he went about doing good, and curing all those who were under the devil's tyranny, with God at his side. We are witnesses of all he did in the country of the Jews, and in Jerusalem. And they killed him, hanging him on a gibbet; but on the third day God raised him up again, and granted the clear sight of him, not to the people at large, but to us, the witnesses whom God had appointed beforehand; we ate and drank in his company after his rising from the dead. And he gave us a commission to preach to the people, and to bear witness that he, and none other, has been chosen by God to judge the living and the dead. All the prophets bear him this testimony, that every one who has faith in him is to find remission of sins through his name.

GRADUAL. (*Ps. 117, 24, 2*) This day is a holiday of the Lord's own choosing; greet this day with rejoicing, greet this day with triumph. *ſ.* Echo the cry, Israel; the Lord is gracious, his mercy endures for ever.

dixit: Viri fratres, vos scitis quod factum est verbum per universam Judæam: incipiens enim a Galilæa, post baptismum, quod prædicavit Joannes, Jesum a Nazareth: quomodo unxit eum Deus Spiritu Sancto, et virtute, qui pertransiit benefaciendo, et sanando omnes oppressos a diabolo, quoniam Deus erat cum illo.

Et nos testes sumus omnium, quæ fecit in regione Judæorum, et Jerusalem, quem occiderunt suspendentes in ligno. Hunc Deus suscitavit tertia die, et dedit eum manifestum fieri, non omni populo, sed testibus præordinatis a Deo: nobis, qui manducavimus, et bibimus cum illo, postquam resurrexit a mortuis. Et præcepit nobis prædicare populo, et testificari quia ipse est, qui constitutus est a Deo iudex vivorum, et mortuorum. Huic omnes prophætæ testimonium perhibent, remissionem peccatorum accipere per nomen ejus omnes, qui credunt in eum.

GRADUALE. (*Ps. 117, 24 et 2*) Hæc dies, quam fecit Dominus: exultemus, et lætemur in ea.

*ſ.* Dicat nunc Israel, quoniam bonus: quoniam in sæculum misericordia ejus.

Allelúja, allelúja. V. (*Luc. 24, 32*) Nonne cor nostrum ardens erat in nobis de Jesu, dum loqueretur nobis in via?

Alleluia, alleluia. V. (*Luke 24, 32*) Were not our hearts burning within us concerning Jesus, when he spoke to us on the road?

*Sequence: Victimæ pascháli, p. 562.*

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 24, 13-35*).

In illo témpore: Duo ex discipulis Jesu ibant ipsa die in castéllum, quod erat in spátio stadiórum sexagínta ab Jerúsalem, nómine Emmaus. Et ipsi loquebántur ad ínvicem de his ómnibus, quæ acciderant. Et factum est, dum fabularéntur, et secum quærerent: et ipse Jesus appropínquans ibat cum illis: óculi autem illórum tenebántur, ne eum agnóscerent. Et ait ad illos: Qui sunt hi sermónes, quos confértis ad ínvicem ambulántes, et estis tristes? Et respóndens unus, cui nomen Cléophas, dixit ei: Tu solus peregrínus es in Jerúsalem, et non cognovísti, quæ facta sunt in illa his diébus? Quibus ille dixit: Quæ? Et dixerunt: De Jesu Nazaréno, qui fuit vir prophéta potens in ópere et sermóne, coram Deo, et omni pópulo: et quómodo eum tradidérunt summi sacerdótes, et príncipes nostri in damnatiónem mortis, et crucifixérunt

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 24, 13-35*).

At this time two of the disciples of Jesus were walking to a village called Emmaus, sixty furlongs away from Jerusalem, discussing all that had happened. They were still conversing and debating together, when Jesus drew near, and began to walk beside them; but their eyes were held fast, so that they could not recognize him. And he said to them, What talk is this you exchange between you as you go along, sad-faced? And one of them, who was called Cleophas, answered him, What, art thou the only pilgrim in Jerusalem who has not heard of what has happened there in the last few days? What happenings? he asked; and they said, About Jesus of Nazareth, a prophet whose words and acts had power with God, and with all the people; how the chief priests, and our rulers, handed him over to be sentenced to death, and so crucified him. For ourselves, we had hoped that it was he who was to deliver Israel; but now, to crown it

all, to-day is the third day since it befell. Some women, indeed, who belonged to our company, alarmed us; they had been at the tomb early in the morning and could not find his body; whereupon they came back and told us that they had seen a vision of angels, who said that he was alive. Some of those who were with us went to the tomb, and found that all was as the women had said, but of him they saw nothing. Then he said to them, Too slow of wit, too dull of heart, to believe all those sayings of the prophets! Was it not to be expected that the Christ should undergo these sufferings, and enter so into his glory? Then, going back to Moses and the whole line of the prophets, he began to interpret the words used of himself by all the scriptures. And now they were drawing near the village to which they were walking, and he made as if to go on further; but they pressed him, Stay with us, they said; it is towards evening, and it is far on in the day. So he went in to stay with them. And then, when he sat down at table with them, he took bread, and blessed, and broke it, and offered it to them; whereupon their eyes were opened, and they recognized him; and with that, he disappeared from their sight. And they said to one another, Were

eum. Nos autem sperabamus quia ipse esset redempturus Israel: et nunc super hæc omnia, tertia dies est hodie, quod hæc facta sunt. Sed et mulieres quædam ex nostris terruerunt nos, quæ ante lucem fuerunt ad monumentum, et, non invento corpore ejus, venerunt, dicentes se etiam visionem Angelorum vidisse, qui dicunt eum vivere. Et abiierunt quidam ex nostris ad monumentum: et ita invenierunt sicut mulieres dixerunt, ipsum vero non invenierunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credendum in omnibus, quæ locuti sunt prophetæ! Nonne hæc oportuit pati Christum, et ita intrare in gloriam suam? Et incipiens a Mōyse, et omnibus prophetis, interpretabatur illis in omnibus Scripturis, quæ de ipso erant. Et appropinquaverunt castello, quo ibant: et ipse se finxit longius ire. Et coegerunt illum, dicentes: Mane nobiscum, quoniam advesperascit, et inclinata est jam dies. Et intravit cum illis. Et factum est, dum recumberet cum eis, accepit panem, et benedixit, ac fregit, et porrigebat illis. Et aperti sunt oculi eorum, et cognoverunt eum: et ipse evanuit ex oculis eorum. Et di-

xérunt ad ínvicem: Nonne cor nostrum ardens erat in nobis, dum loquerétur in via, et aperíret nobis Scriptúras? Et surgéntes eádem hora regréssi sunt in Jerúsalem: et invenérunt congregátos úndecim, et eos, qui cum illis erant, dicéntes: Quod surréxit Dóminus vere, et appáruit Simóni. Et ipsi narrábant quæ gesta erant in via: et quómodo cognovérunt eum in fractióne panis.

Credo.

OFFERTORIUM. (*Mt. 28, 2, 5 et 6*) Angelus Dómini descéndit de cælo, et dixit muliéribus: Quem quæritis, surréxit, sicut dixit, allelúja.

SECRETA. Súscipe, quæsumus, Dómine, preces pópuli tui cum oblationibus hostiárum: ut paschálibus initiáta mystériis, ad æternitátis nobis medélam, te operánte, proficiant. Per Dóminum.

*Easter Preface, p. 522; Proper Communicánte and Hanc igitur.*

COMMUNIO. (*Luc. 24, 34*) Surréxit Dóminus, et appáruit Petro, allelúja.

POSTCOMMUNIO. - Spíritum nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dó-

not our hearts burning within us when he spoke to us on the road, and when he made the scriptures plain to us? Rising up there and then, they went back to Jerusalem, where they found the eleven apostles and their companions gathered together, now saying, The Lord has indeed risen, and has appeared to Simon. And they too told the story of their encounter in the road, and how they recognized him when he broke bread. Creed.

OFFERTORY. (*Matt. 28, 2, 5, 6*) An Angel of the Lord descended from heaven and said to the women: He whom you are looking for has risen, as he told you, alleluia.

SECRET. Accept, we pray thee, Lord, thy people's prayers and sacrificial gifts; and let the work begun here in our Easter rites bring us eternal healing at thy hand: through our Lord.

COMMUNION. (*Luke 24, 34*) The Lord has risen and has appeared to Peter, alleluia.

POSTCOMMUNION. - Pour into us the Spirit of thy love, O Lord, so that we whose hunger thou hast satisfied with thy Easter sacrament may, by thy loving-



kindness, be made one in heart: through our Lord... in the unity of the same Holy Spirit.

minum... in unitate ejusdem.

## EASTER TUESDAY

Lesser Double

Station at S. Paul's

### INTROIT

(*Ecclus. 15, 3, 4*)

**W**isdom is the draught he gives them to drink, alleluia; he will take hold of them, never wavering, alleluia; and bring them eternal honour, alleluia, alleluia. (*Ps. 117, 1*) Give thanks to the Lord; the Lord is gracious, his mercy endures for ever. *V.* Glory.

**COLLECT.** God, who givest increase to thy Church by the continued birth of new offspring, grant that thy servants may hold fast in their lives to the sacrament they have received by faith: through our Lord.

Lesson from the Acts of the Apostles. (*Acts 13, 16, 26-33*).

At this time: Paul stood up and made a gesture with his hand to claim audience. Brethren, he said, you who are sons of Abraham, and you others who fear God, this message of salvation is sent to you. The people at Jerusalem, like their rulers, did not recognize Jesus for

### INTROITUS

(*Eccli. 15, 3 et 4*)

**A**qua sapientiæ potavit eos, allelúja: firmabitur in illis, et non flectétur, allelúja: et exaltabit eos in ætérnum, allelúja, allelúja. (*Ps. 117, 1*) Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus. *V.* Glória Patri.

**ORATIO.** Deus, qui Ecclésiám tuam novo semper fœtu multiplicas: concede fámulis tuis; ut sacraméntum vivéndo téneant, quod fide percepérunt. Per Dóminum.

Léctio Actuum Apostolórum. (*Act. 13, 16 et 26-33*).

In diébus illis: Surgens Paulus, et manu siléntium indícens, ait: Viri fratres, filii géneris Abraham, et qui in vobis timent Deum, vobis verbum salútis hujus missum est. Qui enim habitábant Jerúsalem, et príncipes ejus, ignorántes Jesum, et vo-

ces prophetarum, quæ per omne sabbatum leguntur, iudicantes impleverunt: et nullam causam mortis inveniētes in eo, petierunt a Pilato, ut interficerent eum. Cumque consummāssent omnia, quæ de eo scripta erant, deponentes eum de ligno, posuerunt eum in monumento. Deus vero suscitavit eum a mortuis tertia die: qui visus est per dies multos his, qui simul ascenderant cum eo de Galilæa in Jerusalem, qui usque nunc sunt testes ejus ad plebem. Et nos vobis annuntiamus eam, quæ ad patres nostros repromissio facta est: quoniam hanc Deus adimplevit filiis nostris, resuscitans Jesum.

GRADUALE. (Ps. 117, 24) Hæc dies, quam fecit Dominus: exultemus, et lætemur in ea. V. (Ps. 106, 2) Dicant nunc, qui redempti sunt a Domino: quos redemit de manu inimici, et de regionibus congregavit eos.

Allelúja, allelúja. V. (Rom. 6, 9) Christus resurgens ex mortuis, jam non moritur: mors illi ultra non dominabitur.

what he was; unwittingly they fulfilled, by condemning him, those utterances of the prophets which they had heard read, sabbath after sabbath. And although they could find no capital charge against him, they petitioned Pilate for his death. So, when they had fulfilled all that had been written about him, they took him down from the cross and laid him in a tomb. And, on the third day, God raised him from the dead. He was seen, over a space of many days, by the men who had come up with him from Galilee to Jerusalem; it is they who now bear witness of him before the people. And this is the message we preach to you; there was a promise made to our forefathers, and this promise God has redeemed for our posterity, by raising Jesus to life.

GRADUAL. (Ps. 117, 24) This day is a holiday of the Lord's own choosing; greet this day with rejoicing, greet this day with triumph. V. (Ps. 106, 2) Be this the cry of men whom the Lord has rescued, rescued from the enemy's hand and gathered from far-off countries.

Alleluia, alleluia. V. (Rom. 6, 9) Christ, now that he is risen from the dead, cannot die any more; death has no more power over him.

Sequence: Victimæ paschali, p. 562.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 24, 36-47*).

At this time: Jesus stood in the midst of his disciples and said: Peace be upon you; it is myself, do not be afraid. They cowered down, full of terror, thinking that they were seeing an apparition. What, he said to them, are you dismayed? Whence come these surmises in your hearts? Look at my hands and my feet, to be assured that it is myself; touch me, and look; a spirit has not flesh and bones, as you see that I have. And as he spoke thus, he showed them his hands and his feet. Then, while they were still doubtful, and bewildered with joy, he asked them, Have you anything here to eat? So they put before him a piece of roast fish, and a honeycomb; so he ate in their presence and bade them share his meal. This is what I told you, he said, while I still walked in your company; how all that was written of me in the law of Moses, and in the prophets, and in the psalms, must be fulfilled. Then he enlightened their minds, to make them understand the scriptures; So it was written, he told them, and so it was fitting that Christ should suffer, and should rise again from the dead on the third day; and that repentance and remis-

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 24, 36-47*).

In illo témpore: Stetit Jesus in médio discipulórum suórum, et dixit eis: Pax vobis: ego sum, nólite timére. Conturbáti vero, et contérriti, existimábant se spíritum vidére. Et dixit eis: Quid turbáti estis, et cogitatíones ascéndunt in corda vestra? Vidéte manus meas, et pedes, quia ego ipse sum: palpáte, et vidéte: quia spíritus carnem, et ossa non habet, sicut me vidétis habére. Et cum hoc dixísset, osténdit eis manus, et pedes. Adhuc autem illis non credéntibus, et mirántibus præ gáudio, dixit: Habétis hic aliquid, quod manducétur? At illi obtulérunt ei partem piscis assi, et favum mellis. Et cum manducásset coram eis, sumens reliquias, dedit eis. Et dixit ad eos: Hæc sunt verba, quæ locútus sum ad vos, cum adhuc essem vobíscum, quóniam necesse est impléri ómnia, quæ scripta sunt in lege Móysi, et Prophétis, et Psalmis de me. Tunc apéruit illis sensum, ut intellígerent Scriptúras. Et dixit eis: Quóniam sic scriptum est, et sic oportébat Christum pati, et resúrgeré a mórtuis tértia die: et prædicári in nómine

ejus pœnitentiam, et remissionem peccatorum in omnes gentes. Credo.

OFFERTORIUM. (*Ps. 17, 14 et 16*) Intónuit de cælo Dóminus, et Altissimus dedit vocem suam: et apparuerunt fontes aquarum, allelúja.

SECRETA. Súscipe, Dómine, fidélium preces cum oblationibus hostiarum: ut per hæc piæ devotionis officia, ad cælestem glóriam transeamus. Per Dóminum.

*Easter Preface, p. 522; Proper Communicantes and Hanc igitur.*

COMMUNIO. (*Coloss., 3, 1-2*) Si consurrexistis cum Christo, quæ sursum sunt quærite, allelúja: ubi Christus est in dextera Dei sedens: quæ sursum sunt sápite, allelúja.

POSTCOMMUNIO. - Concède, quæsumus, omnipotens Deus: ut paschalis percéptio sacraménti, continúa in nostris méntibus perseveret. Per Dóminum.

sion of sins should be preached in his name to all nations. Creed.

OFFERTORY. (*Ps. 17, 14, 16*) The Lord sent his thunder from heaven, as the Most High let his voice be heard: the secret springs of the rivers came to light, alleluia.

SECRET. Accept, Lord, the prayers of the faithful and the sacrificial gifts we offer, so that through these services of love and loyalty we may pass on to the glory of heaven: through our Lord.

COMMUNION. (*Col. 3, 1-2*) Risen with Christ, you must lift your thoughts above, alleluia; where Christ now sits at the right hand of God: you must be heavenly-minded, alleluia.

POSTCOMMUNION. - Grant, we pray thee, almighty God, that the effect of our Easter communion may abide in our souls evermore: through our Lord.

## EASTER WEDNESDAY

Semidouble

Station at S. Laurence's outside the Walls

INTROITUS

(*Matth. 25, 34*)

**V**Eníte, benedícti Patris mei, percípite regnum, allelúja: quod vo-

INTROIT

(*Matt. 25, 34*)

**C**ome, you that have received a blessing from my Father, take possession

of the kingdom, alleluia, which has been prepared for you since the foundation of the world, alleluia, alleluia, alleluia. (*Ps. 117, 1*) Give thanks to the Lord; the Lord is gracious, his mercy endures for ever. *V.* Glory.

**COLLECT.** O God, who dost gladden us with the yearly festival of our Lord's Resurrection, in thy loving-kindness grant that the festivals we keep in this life may enable us to attain joy in the life to come: through the same.

**Lesson from the Acts of the Apostles.** (*Acts 3, 13-15, 17-19*).

At this time: Peter began speaking: Men of Israel, he said, and all who fear God, listen. It is the God of Abraham and Isaac and Jacob, the God of our forefathers, who has thus brought honour to his Son Jesus. You gave him up, and disowned him in the presence of Pilate, when Pilate's voice was for setting him free. You disowned the holy, the just, and asked for the pardon of a murderer, while you killed the author of life. But God has raised him up again from the dead, and we are here to bear witness of it. Come then, brethren, I know that you, like your rulers, acted in ignorance; but God has fulfilled in this way what

bis parátum est ab origine mundi, allelúja, allelúja, allelúja. (*Ps. 117, 1*) Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus. *V.* Glória Patri.

**ORATIO.** Deus, qui nos Resurrectiónis Domínicæ ánnua solemnitate lætíficas: concéde propítius; ut per temporália festa quæ ágimus, pervenire ad gáudia ætérna mereámur. Per eúmdem Dóminum.

**Lectio Actuum Apostolorum.** (*Act. 3, 13-15 et 17-19*).

In diébus illis: Apériens Petrus os suum, dixit: Viri Israelitæ, et qui timétis Deum, audíte. Deus Abraham, et Deus Isaac, et Deus Jacob, Deus patrum nostrórum, gloriificávit Fílium suum Jesum, quem vos quidem tradidístis, et negástis ante fáciem Piláti, judicánte illo dimítti. Vos autem sanctum, et justum negástis, et petístis virum homicídæ donári vobis: auctórem vero vitæ interfecístis, quem Deus suscitávit a mórtuis, cujus nos testes sumus. Et nunc, fratres, scio quia per ignorantiam fecístis, sicut et príncipes vestri. Deus autem, quæ prænuntiávit per

os ómnium Prophetárum, pati Christum suum, sic implévit. Pœnitémini ígitur, et convertímini, ut deleántur peccáta vestra.

**GRADUALE.** (Ps. 117, 24 et 16) Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. *¶* Dextera Dómini fecit virtútem, dextera Dómini exaltávit me.

Allelúja, allelúja. *¶* (Matth. 28, 9) Surréxit Dóminus: et occúrrens mulieribus, ait: Avéte. Tunc accessérunt, et tenuérunt pedes ejus.

was foretold by all the prophets about the sufferings of his Christ. Repent, then, and turn back to him, to have your sins effaced.

**GRADUAL.** (Ps. 117, 24, 16) This day is a holiday of the Lord's own choosing; greet this day with rejoicing, greet this day with triumph. *¶* The power of the Lord has triumphed, the power of the Lord has brought me to great honour.

Alleluia, alleluia. *¶* (Matt. 28, 9) The Lord has risen: and meeting the women, he said to them: Hail. With that, they came to him, and clung to his feet.

*Sequence: Victimæ pascháli, p. 562.*

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (Joann. 21, 1-14).

In illo témpore: Manifestávit se íterum Jesus discipulis ad mare Tiberiádis. Manifestávit autem sic. Erant simul Simon Petrus, et Thomas, qui dicitur Dídymus, et Nathanael, qui erat a Cana Galilææ, et filii Zebedæi, et alii ex discipulis ejus duo.

Dicit eis Simon Petrus: Vado piscári. Dicunt ei: Venímus et nos tecum.

Et exiérunt, et ascendérunt in navim: et illa nocte nihil prenidérunt.

✠ Continuation of the Holy Gospel according to S. John. (John 21, 1-14).

At this time: Jesus appeared to his disciples again at the sea of Tiberias, and this is how he appeared to them. Simon Peter was there, and with him were Thomas, who is also called Didymus, and Nathanael, from Cana of Galilee, and the sons of Zebedee, and two more of his disciples. Simon Peter told them, I am going out fishing; and they said, We, too, will go with thee. So they went out and embarked on the boat; and all that night they caught nothing. But when morning came,

there was Jesus standing on the shore; only the disciples did not know that it was Jesus. Have you caught anything, friends, Jesus asked them, to season your bread with? And when they answered No, he said to them, Cast to the right of the boat, and you will have a catch. So they cast the net, and found before long they had no strength to haul it in, such a shoal of fish was in it. Whereupon the disciple whom Jesus loved said to Peter, It is the Lord. And Simon Peter, hearing him say that it was the Lord, girded up the fisherman's coat, which was all he wore, and sprang into the sea. The other disciples followed in the boat (they were not far from land, only some hundred yards away), dragging their catch in the net behind them. So they went ashore, and found a charcoal fire made there, with fish and bread cooking on it. Bring some of the fish you have just caught, Jesus said to them: and Simon Peter, going on board, hauled in the net to land. It was loaded with great fish, a hundred and fifty-three of them; and with all that number the net had not broken. When Jesus said to them, Come and break your fast, none of the disciples ventured to ask him, Who art thou? knowing well that it was the Lord. So Je-

Mane autem facto, stetit Jesus in littore: non tamen cognoverunt discipuli quia Jesus est. Dixit ergo eis Jesus: Pueri, numquid pulmentarium habetis? Responderunt ei:

Non. Dicit eis: Mittite in dexteram navigii rete, et inveniétis. Misérunt ergo: et jam non valébant illud tráhère præ multitudíne piscium. Dixit ergo discipulus ille, quem diligébat Jesus, Petro: Dóminus est. Simon Petrus, cum audísset quia Dóminus est, túnica succínxit se (erat enim nudus), et misit se in mare. Alii autem discipuli navigio vénérent (non enim longe erant a terra, sed quasi cúbitis ducéntis), trahéntes rete piscium. Ut ergo descendérunt in terram, vidérunt prunas pósitas, et piscem superpósitum, et panem. Dicit eis Jesus:

Afférte de piscibus, quos prenidístis nunc. Ascéndit Simon Petrus, et traxit rete in terram, plenum magnis piscibus centum quinquagínta tribus. Et cum tanti essent, non est scissum rete. Dicit eis Jesus: Veníte, prandéte.

Et nemo audébat discumbéntium interrogáre eum: Tu quis es? sciéntes quia Dóminus est. Et venit Je-

sus, et accipit panem, et dat eis, et piscem similiter. Hoc jam tertio manifestatus est Jesus discipulis suis, cum resurrexisset a mortuis.

Credo.

OFFERTORIUM. (Ps. 77, 23-25) Portas cæli aperuit Dominus: et pluit illis manna, ut ederent: panem cæli dedit eis: panem Angelorum manducavit homo, allelúja.

SECRETA. Sacrificia, Domine quæ paschálibus gaudiis immolamus, nobis tuæ propitiatiónis munus obtineant: quibus Ecclesia tua mirabiliter et páscitur et nutritur. Per Dominum.

*Easter Preface, p. 522; Hanc igitur.*

COMMUNIO. (Rom. 6, 9) Christus resurgens ex mortuis, jam non moritur, allelúja: mors illi ultra non dominabitur, allelúja, allelúja.

POSTCOMMUNIO. - Ab omni nos, quæsumus, Domine, vetustáte purgatos: sacraménti tui veneranda percéptio in novam transférat creatúram: Qui vivis.

sus came up and took bread, which he gave to them, and fish as well. Thus Jesus appeared to his disciples a third time after his rising from the dead.

Creed.

OFFERTORY. (Ps. 77, 23-25) The Lord threw open the doors of heaven and rained down manna for them to eat: the bread of heaven was his gift to them: man should eat the food of angels, alleluia.

SECRET. May the sacrifice, Lord, which amid the joys of Easter we offer up, and by which thy Church is wondrously fed and wondrously nourished, gain for us the grace of thy forgiveness: through our Lord.

*Proper Communicantes and*

COMMUNION. (Rom. 6, 9) Christ, now that he has risen from the dead, cannot die any more, alleluia; death has no more power over him, alleluia, alleluia.

POSTCOMMUNION. - With all traces of our old selves purged away, we have received thy eucharist, Lord, in worshipful communion. May it transform us into beings wholly new: thou who art God.



## EASTER THURSDAY

Semidouble

Station at the church of the Twelve Holy Apostles

## INTROIT

*(Wisdom 10, 20-21)*

**W**ith one voice, Lord, they acclaimed thy victorious deeds, alleluia: such power has wisdom to open the mouths of the dumb, and make the tongues of infants vocal with praise, alleluia, alleluia. (*Ps. 117, 1*) Give thanks to the Lord; the Lord is gracious, his mercy endures for ever. *V.* Glory.

**COLLECT.** God, who hast made so many different peoples one in their acknowledgement of thee, grant that those born again in the waters of baptism may be one in faith and one in godly deeds: through our Lord.

Lesson from the Acts of the Apostles. (*Acts 8, 26-40*).

At this time: Philip was commanded by an angel of the Lord, Rise up, and go south to meet the road which leads from Jerusalem to Gaza, out in the desert. So he rose up and went; and found there an Ethiopian. This man was a eunuch, a courtier of Candace, queen of Ethiopia, and had charge of all her wealth; he had been up to worship at Jerusalem, and

## INTROITUS

*(Sap. 10, 20-21)*

**V**ictricem manum tuam, Dómine, laudáverunt páriter, allelúja: quia sapiéntia aperuit os mutum, et linguas infántium fecit disertas, allelúja, allelúja. (*Ps. 117, 1*) Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus. *V.* Glória Patri.

**ORATIO.** Deus, qui diversitátem géntium in confessióne tui nóminis adunásti: da, ut renátis fonte baptísmatis una sit fides méntium, et píetas actiónum. Per Dóminum.

Léctio Actuum Apostolórum. (*Act. 8, 26-40*).

In diébus illis: Angelus Dómini locútus est ad Philíppum, dicens: Surge, et vade contra meridiánum, ad viam, quæ descendit ab Jerúsalem in Gazam: hæc est desérta. Et surgens ábiit. Et ecce vir Æthiops eunúchus, potens Candácis regínæ Æthiopum, qui erat super omnes gazas ejus, vénerat adoráre in Jerúsalem: et

revertebátur sedens super currum suum, legénsque Isaíam prophétam. Dixit autem Spíritus Philíppo: Accéde, et adjúnge te ad currum istum. Accúrrens autem Philíppus, audívit eum legéntem Isaíam prophétam, et dixit: Putásne intélligis, quæ legis? Qui ait: Et quómodo possum, si non áliquis osténderit mihi? Rogavítque Philíppum, ut ascénderet, et sedéret secum. Locus autem Scriptúræ, quam legébat, erat hic: Tamquam ovis ad occisiónem ductus est: et sicut agnus coram ton-dénte se, sine voce, sic non apérui os suum. In humilitáte judícium ejus sublátum est. Generatió-nem ejus quis enarrábit, quóniam tollétur de ter-ra vita ejus? Respóndens autem eunúchus Philíppo, dixit: Obsecro te, de quo prophéta dicit hoc? de se, an de álio áliquo? Apériens autem Philíppus os suum, et incípiens a Scri-ptúra ista, evangelizávit illi Jesum. Et dum irent per viam, venérunt ad quamdam aquam: et ait eunúchus: Ecce aqua, quid próhibet me baptizári? Dixit autem Philíppus: Si credis ex toto corde, licet. Et respóndens, ait: Credo Fílium Dei esse Jesum Christum. Et jus-sit stare currum: et de-scendérunt utérque in a-

was now on his way home, driving along in his chariot and reading the prophet Isaías. The Spirit said to Philip, Go up to that chariot and keep close by it. And Philip, as he ran up, heard him reading the prophet Isaías, and asked, Canst thou understand what thou art reading? How could I, said he, without someone to guide me? And he entreated Philip to come up and sit beside him. The passage of scripture which he was reading was this: He was led away like a sheep to be slaughtered; like a lamb that is dumb before its shear-er, he would not open his mouth. He was brought low, and all his rights taken away; who shall tell the story of his age? His life is being cut off from the earth. And the eunuch turned to Philip, and said, Tell me, about whom does the prophet say this? Himself, or some other man? Then Philip began speaking, and preached to him about Jesus, taking this passage as his theme. As they went on their way, they came to a piece of water, and the eunuch said, See, there is water here; why may I not be baptized? Philip said, If thou dost believe with all thy heart, thou mayest. And he answered, I believe that Jesus Christ is the Son of God. So he had the chariot stopped, and both of them, Phil- ip and the eunuch, went

down into the water, and Philip baptized him there. But when they came up from the water, Philip was carried off by the spirit of the Lord, and the eunuch did not see him any longer; he went on his way rejoicing. As for Philip, he was next heard of at Azotus; and from there he went preaching all round the villages, until he reached Caesarea.

GRADUAL. (*Ps. 117, 24, 22-23*) This day is a holiday of the Lord's own choosing; greet this day with rejoicing, greet this day with triumph. *V.* The very stone which the builders rejected has become the chief stone at the corner: this is the Lord's doing and it is marvellous in our eyes.

Alleluia, alleluia. *V.* (*Matt. 28, 2*) An Angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it.

quam, Philíppus, et eunúchus, et baptizávit eum. Cum autem ascendissent de aqua, Spíritus Dómini rápuít Philíppum, et ámplius non vidit eum eunúchus. Ibat autem per viam suam gaudens. Philíppus autem invéntus est in Azóto, et pertránsiens evangelizábat civitatibus cunctis, donec veníret Cæsaráam.

GRADUALE. (*Ps. 117, 24 et 22-23*) Hæc dies, quam fecit Dóminus: exultémus, et lætémur in ea. *V.* Lápídem, quem reprobavérunt ædificántes, hic factus est in caput ánguli: a Dómino factum est istud, et est mirábile in óculis nostris.

Allelúja, allelúja. *V.* (*Matth. 28, 2*) Angelus Dómini descendit de cælo: et accédens revólvit lápídem, et sedébat super eum.

Sequence: Víctimæ pascháli, p. 562.

✠ Continuation of the Holy Gospel according to S. John. (*John 20, 11-18*).

At this time: Mary stood without before the tomb, weeping. And she bent down, still weeping, and looked into the tomb; and saw two angels clothed in white sitting there, one at the head, and the other at the feet, where the body of Jesus had lain. They

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann. 20, 11-18*).

In illo témpore: Maríá stabat ad monuméntum foris, plorans. Dum ergo fleret, inclinávit se, et prospéxit in monuméntum: et vidit duos Angelos in albis, sedéntes, unum ad caput, et unum ad pedes, ubi pósitum

fúerat corpus Jesu. Dicunt ei illi: Múlier, quid ploras? Dicit eis: Quia túlérunt Dóminum meum: et néschio ubi posuérunt eum. Hæc cum dixisset, convérsa est retrórsum, et vidit Jesum stantem: et non sciébat quia Jesus est.

Dicit ei Jesus: Múlier, quid ploras? quem quæris? Illa exístimans quia hortulánus esset, dicit ei: Dómine, si tu sustulísti eum, dícito mihi ubi posuísti eum: et ego eum tollam. Dicit ei Jesus: María. Convérsa illa, dicit ei: Rabbóni (quod dícitur Magíster). Dicit ei Jesus: Noli me tángere, nondum enim ascénderé ad Patrem meum: vade autem ad fratres meos, et dic eis: Ascénderé ad Patrem meum, et Patrem vestrum, Deum meum, et Deum vestrum.

Venit María Magdaléne annúntians discíulis: Quia vidi Dóminum, et hæc dixit mihi.

Credo.

OFFERTORIUM. (*Exodi 13, 5*) In die solemnitétis vestræ, dicit Dóminus, indúcam vos in terram fluéntem lac et mel, alleluja.

SECRETA. Súscipe, quæsumus, Dómine, múnera populórum tuórum propítius: ut confessióne

said to her, Woman, why art thou weeping? Because they have carried away my Lord, she said, and I cannot tell where they have taken him. Saying this, she turned round, and saw Jesus standing there, without knowing that it was Jesus. Woman, Jesus said to her, why art thou weeping? For whom art thou searching? She supposed that it must be the gardener, and said to him, If it is thou, Sir, that hast carried him off, tell me where thou hast put him, and I will take him away. Jesus said to her, Mary. And she turned and said to him, Rabboni (which is the Hebrew for Master). Then Jesus said, do not cling to me thus; I have not yet gone up to my Father's side. Return to my brethren, and tell them this: I am going up to him who is my Father and your Father, who is my God and your God. So Mary Magdalene brough news to the disciples, of how she had seen the Lord, and he had spoken thus to her.

Creed.

OFFERTORY. (*Exodus 13, 5*) At this time of your solemn feast, says the Lord, I shall bring you into a land all milk and honey, alleluia.

SECRET. Graciously accept thy people's gifts, we pray thee, Lord. Now that baptism and their acknow-

ledgement of thee have given them new life, may they attain to everlasting bliss: through our Lord.

*Easter Preface*, p. 522; *Proper Communicantes and Hanc igitur*.

COMMUNION. (1 *Peter* 2, 9) You are a people God means to have for himself; it is yours to proclaim his exploits, alleluia, who has called you out of darkness into his marvellous light, alleluia.

POSTCOMMUNION. - Give heed, Lord, to our prayers. Let this sacred pledge of our redemption bring us help in this life and win for us everlasting joys: through our Lord.

tui nómínis et baptísmate renováti, sempitérnam beatitúdinem consequántur. Per Dóminum.

COMMUNIO. (1 *Petr.* 2, 9) Pópulus acquisitiónis, annuntiáte virtútes ejus, allelúja: qui vos de ténebris vocávit in admirábile lumen suum, allelúja.

POSTCOMMUNIO. - Exáudi, Dómine, preces nostras: ut redemptiόνis nostræ sacrosáncta comércia, et vitæ nobis cónferant præsentis auxílium, et gáudia sempitérna concílient. Per Dóminum.

## EASTER FRIDAY

Semidouble

Station at S. Mary of the Martyrs

INTROIT

(*Ps.* 77, 53)

THE Lord guided them in safety, alleluia; while the sea closed over their enemies, alleluia, alleluia, alleluia. (*Ps. ibid.*, 1) Listen, my people, to this testament of mine; do not turn a deaf ear to the words I utter. *V.* Glory.

COLLECT. Almighty, ever-living God, who hast bestowed the Easter sacrament

INTROITUS

(*Ps.* 77, 53).

EDúxit eos Dóminus in spe, allelúja: et inimícos eórum opéruit mare, allelúja, allelúja, allelúja. (*Ps. ibid.*, 1) Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *V.* Glória Patri.

ORATIO. Omnípotens sempitérne Deus, qui paschále sacraméntum in re-

conciliati6nis humanæ fœdere contulisti: da mētibz nostris; ut, quod professi6ne celebrāmus, imitemur effectū. Per Dōminum.

Lectio Epistolæ beāti Pauli Apōstoli. (*1 Petr. 3, 18-22*).

Carissimi: Christus semel pro peccātis nostris mortuus est, justus pro injūstis, ut nos offerret Deo, mortificātus quidem carne, vivificātus autem spīritu. In quo et his, qui in cārcere erant, spīritibus vēniens prædicāvit: qui incrēduli fūerant aliquādo, quando exspectābant Dei patiētiā in diēbus Noe, cum fabricaretur arca, in qua pauci, id est octo animæ salvæ factæ sunt per aquam. Quod et vos nunc similis formæ salvos facit baptisma: non carnis depositiō sōrdium, sed consciētiæ bonæ interrogātiō in Deum per resurrectionem Jesu Christi, qui est in dēxtera Dei.

GRADUALE. (*Ps. 117, 24, et 26-27*) Hæc dies, quam fecit Dōminus: exultēmus, et lætēmur in ea. V. Benedīctus, qui venit in nōmine Dōmini:

as a pledge of reconciliation with mankind, send thy grace into our hearts, so that the words we utter may be borne out by our actions: through our Lord.

Lesson from the Epistle of S. Peter the Apostle. (*1 Peter 3, 18-22*).

Beloved: Christ died as a ransom, paid once for all, on behalf of our sins, he the innocent for us the guilty, so as to present us in God's sight. In his mortal nature he was done to death, but endowed with fresh life in his spirit, and it was in his spirit that he went and preached to the spirits who lay in prison. Long before, they had refused belief, hoping that God would be patient with them, in the days of Noe. That ark which Noe was then building, in which a few souls, eight in all, found refuge as they passed through the waves, was a type of the baptism which saves us now. Our baptism is not a putting away of outward defilement; it is the test which assures us of a good conscience before God, through the resurrection of Jesus Christ, who sits, now, at the right hand of God.

GRADUAL. (*Ps. 117, 24, 26-27*) This is a holiday of the Lord's own choosing; greet this day with rejoicing, greet this day with triumph. V. Blessed is he who comes

in the name of the Lord; the Lord is God, he has restored hope to us.

Alleluia, alleluia. *ŷ.* (*Matt.* 28, 7) On the day of my resurrection, says the Lord, I shall go before you into Galilee.

Deus Dóminus, et illúxit nobis.

Allelúja, allelúja. *ŷ.* (*Matth.* 28, 7) In die resurrectionis meæ, dicit Dóminus, præcedam vos in Galilæam.

*Sequence: Victimæ pascháli, p. 562.*

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt.* 28, 16-20).

At this time the eleven disciples took their journey into Galilee, to the mountain where Jesus had bidden them meet him. When they saw him there, they fell down to worship; though some were still doubtful. But Jesus came near and spoke to them; All authority in heaven and on earth, he said, has been given to me; you, therefore, must go out, making disciples of all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all the commandments which I have given you. And behold I am with you all through the days that are coming, until the consummation of the world.

*Creed.*

**OFFERTORY.** (*Exodus* 12, 14) This day will be for you a memorial of the past, alleluia; on it you are to keep holiday in the Lord's honour, generation after genera-

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth.* 28, 16-20).

In illo témpore: Undecim discipuli abiérunt in Galilæam, in montem, ubi constitúerat illis Jesus. Et vidéntes eum adoravérunt: quidam autem dubitavérunt. Et accédens Jesus locútus est eis, dicens:

Data est mihi omnis potestas in cælo, et in terra. Eúntes ergo, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti: docéntes eos serváre ómnia quæcúmque mandávi vobis. Et ecce ego vobiscum sum ómnibus diébus, usque ad consummationem sæculi.

*Credo.*

**OFFERTORIUM.** (*Exodi* 12, 14) Erit vobis hæc dies memorábilis, allelúja: et diem festum celebrábitis solénnem Dómino in progénies vestras:

legítimum sempiternum diem, allelúja, allelúja.

**SECRETA.** Hóstias, quæsumus, Dómine, placátus assúme: quas et pro renatórum expiatióne peccáti deférimus, et pro acceleratióne cæléstis auxilií. Per Dóminum.

*Easter Preface, p. 522; Proper Communicantes and Hanc igitur.*

**COMMUNIO.** (*Matth. 28, 18-19*) Data est mihi omnis potestas in cælo, et in terra, allelúja: eúntes, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti, allelúja, allelúja.

**POSTCOMMUNIO.** - Réspice, quæsumus, Dómine, pópulum tuum: et quem ætérnis dignátus es renováre mystériis, a temporálibus culpis dignánter absólve. Per Dóminum.

tion; a day of observance for all time, alleluia, alleluia.

**SECRET.** Relent, we pray thee, Lord, and accept the sacrificial gifts we offer up to atone for the sins of those newly baptized and to win for them speedy help from heaven: through our Lord.

**COMMUNION.** (*Matt. 28, 18-19*) All authority in heaven and on earth has been given to me, alleluia; go out making disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, alleluia, alleluia.

**POSTCOMMUNION.** - Look favourably upon thy people, we pray thee, Lord; and from the faults of this life graciously absolve those whom thou hast deigned to renew with thy eternal mysteries: through our Lord.

## EASTER SATURDAY

Semidouble

Station at S. John Lateran

### INTROITUS

(*Ps. 104, 43*)

**E**Dúxit Dóminus pópulum suum in exsultatióne, allelúja: et eléctos suos in lætítia, allelúja, allelúja. (*Ps. ibid., 1*) Con-

### INTROIT

(*Ps. 104, 43*)

**T**Here should be rejoicing among his people, alleluia, triumph among his chosen servants, when the Lord delivered them, allelu-



ia, alleluia. (*Ps. ibid., 1*) Praise the Lord and call upon his name; tell the story of his doings for all the nations to hear. *℟.* Glory.

**COLLECT.** Grant, we pray thee, almighty God, that we who have reverently celebrated the Easter festival may be enabled by it to lay hold upon the joy that knows no ending: through our Lord.

Lesson from the Epistle of S. Peter the Apostle. (*1 Peter 2, 1-10*).

Beloved: You must put aside, then, every trace of ill will and deceitfulness, your affections, the grudges you bore, and all the slanderous talk; you are children new-born, and all your craving must be for the soul's pure milk, that will nurture you into salvation, once you have tasted, as you have surely tasted, the goodness of the Lord. Draw near to him; he is the living antitype of that stone which men rejected, which God has chosen and prized; you too must be built up on him, stones that live and breathe, into a spiritual fabric; you must be a holy priesthood, to offer up that spiritual sacrifice which God accepts through Jesus Christ. So you will find in scripture the words, Behold, I am setting down in Sion a corner-stone, chosen out and precious; those who believe in him will not be disap-

fitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. *℟.* Glória Patri.

**ORATIO.** Concéde, quæsumus, omnípotens Deus: ut, qui festa paschália venerádo égimus, per hæc contíngere ad gáudia ætérna mereámur. Per Dóminum.

Léctio Epístolæ beáti Petri Apóstoli. (*1 Petr. 2, 1-10*).

Caríssimi: Deponétes omnem malítiam, et omnem dolum, et simulatiónes, et invidias, et omnes detractiões, sicut modo géniti infántes, rationábile, sine dolo lac concupiscite: ut in eo crescátis in salútem: si tamen gustástis quóniam dulcis est Dóminus. Ad quem accedétes lápidem vivum, ab homínibus quidem reprobátum, a Deo autem eléctum, et honorificátum: et ipsi tamquam lápides vivi superædificámini, domus spirituális, sacerdotium sanctum, offerre spirituáles hóstias, acceptábiles Deo per Jesum Christum. Propter quod cóntinet Scriptúra: Ecce pono in Sion lápidem summum angulárem, eléctum, pretiósus: et qui crediderit in eum, non confundétur. Vobis ígitur honor credéntibus: non credéntibus

autem lapis, quem reprobaverunt ædificantes, hic factus est in caput anguli, et lapis offensionis, et petra scándali his, qui offéndunt verbo, nec credunt in quo et pósito sunt. Vos autem genus electum, regále sacerdotium, gens sancta, pópulus acquisitionis: ut virtútes annuntiétis ejus, qui de ténebris vos vocávit in admirábile lumen suum. Qui aliquándó non pópulus, nunc autem pópulus Dei: qui non consecúti misericórdiam, nunc autem misericórdiam consecúti.

Allelúja. *ψ. (Ps. 117, 24)*  
Hæc dies, quam fecit Dóminus: exultémus, et lætémur in ea. Allelúja, allelúja. *ψ. (Ps. 112, 1)* Laudáte, púeri, Dóminum, laudáte nomen Dómini.

pointed. Prized, then, by you, the believers, he is something other to those who refuse belief; the stone which the builders rejected has become the chief stone at the corner, a stone to trip men's feet, a boulder they stumble against. They stumble over God's word, and refuse it belief; it is their destiny. Not so you; you are a chosen race, a royal priesthood, a consecrated nation, a people God means to have for himself; it is yours to proclaim the exploits of the God who has called you out of darkness into his marvellous light. Time was when you were not a people at all, now you are God's people; once you were unpitied, and now his pity is yours.

Alleluia. *ψ. (Ps. 117, 24)*  
This day is a holiday of the Lord's choosing; greet this day with rejoicing, greet this day with triumph. Alleluia, alleluia. *ψ. (Ps. 112, 1)* Praise the Lord, you that are his servants, praise the name of the Lord together.

*Sequence: Victimæ pascháli, p. 562.*

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joánn. 20, 1-9*).

In illo témpore: Una sábbati, María Magdaléne venit mane, cum adhuc ténebræ essent, ad monuméntum: et vidit lápidem sublátum a monuménto.

✠ Continuation of the Holy Gospel according to S. John. (*John 20, 1-9*).

Early in the morning on the first day of the week, while it was still dark, Mary Magdalene went to the tomb, and found the stone moved away from the tomb door.

So she came running to Simon Peter, and that other disciple, whom Jesus loved; They have carried the Lord away from the tomb, she said to them, and we cannot tell where they have taken him. Upon this, Peter and the other disciple both set out, and made their way to the tomb; they began running side by side, but the other disciple outran Peter, and reached the tomb first. He looked in and saw the linen cloths lying there, but he did not go in. Simon Peter, coming up after him, went into the tomb and saw the linen cloths lying there, and also the veil which had been put over Jesus' head, not lying with the linen cloths, but still wrapped round and round in a place by itself. Then the other disciple, who had reached the tomb first, also went in, and saw this, and learned to believe. They had not yet mastered what was written of him, that he was to rise from the dead.

Creed.

OFFERTORY. (*Ps. 117, 26-27*) Blessed is he who comes in the name of the Lord: a blessing from the Lord's house upon your company: the Lord is God, he has restored hope to us, alleluia, alleluia.

SECRET. We pray thee, Lord, that in this Easter lit-

Cucúrrit ergo, et venit ad Simónem Petrum, et ad álium discipulum, quem amábat Jesus, et dicit illis: Tulérunt Dóminum de monuménto, et nescímus ubi posuérunt eum. Exiit ergo Petrus, et ille álius discipulus, et venérunt ad monuméntum. Currébant autem duo simul, et ille álius discipulus præcucúrrit cítius Petro, et venit primus ad monuméntum. Et cum se inclinásset, vidit pósita lin-teámina, non tamen introívit. Venit ergo Simon Petrus sequens eum, et introívit in monuméntum, et vidit lin-teámina pósita, et sudárium, quod fúerat super caput ejus, non cum lin-teamínibus pósitum, sed separátim involútum in unum locum. Tunc ergo introívit et ille discipulus, qui vénerat primus ad monuméntum: et vidit, et crédidit: nondum enim sciébant Scriptúram, quia oportébat eum a mórtuis resúrgere.

Credo.

OFFERTORIUM. (*Ps. 117, 26-27*) Benedíctus, qui venit in nómine Dómini: benedíximus vobis de domo Dómini: Deus Dóminus, et illúxit nobis, allelúja, allelúja.

SECRETA. Concéde, quæsumus, Dómine, sem-

per nos per hæc sacra mystéria paschália gratulári: ut continúa nostræ reparationis operatio, perpétuæ nobis fiat causa lætitiæ. Per Dóminum.

*Easter Preface, p. 522; Proper Communicantes and Hanc igitur.*

COMMUNIO. (*Gal. 3, 27*) Omnes qui in Christo baptizáti estis, Christum induístis, allelúja.

POSTCOMMUNIO. - Redemptionis nostræ múnere vegetáti, quæsumus, Dómine: ut per hoc perpétuæ salutis auxiliúm, fides semper vera proficiat. Per Dóminum.

urgy we may find unending joy. May the continued working-out of our redemption cause us enduring happiness: through our Lord.

COMMUNION. (*Gal. 3, 27*) All you who have been baptized in Christ's name have put on the person of Christ, alleluia.

POSTCOMMUNION. - Brought back to life by thy redeeming gift, we pray thee, Lord, that true faith may ever profit by this aid to eternal salvation: through our Lord.

## LOW SUNDAY

Lesser Double of the First Class

Station at S. Pancras's

### INTROITUS

(*1 Petr. 2, 2*)

**Q**Uasi modo géniti infántes, allelúja: rationábiles, sine dolo lac concupiscite, allelúja, allelúja, allelúja. (*Ps. 80, 2*) Exsultáte Deo adjutóri nostro: jubilate Deo Jacob. *V. Glória Patri.*

ORATIO. Præsta, quæsumus, omnípotens Deus: ut, qui paschália festa perégimus, hæc, te lar-

### INTROIT

(*1 Peter 2, 2*)

**A**S you are children newborn, alleluia, all your craving must be for the soul's pure milk, alleluia, alleluia, alleluia. (*Ps. 80, 2*) Rejoice we all in honour of the God who aids us: cry out with gladness to the God of Jacob. *V. Glory.*

COLLECT. Grant, we pray thee, almighty God, that we who have carried out the festal rites of Easter may,

by thy good gift, hold to them in the conduct of our lives: through our Lord.

Lesson from the Epistle of S. John the Apostle. (*1 Jo. 5, 4-10*).

Beloved: Whatever takes its origin from God must needs triumph over the world; our faith, that is the triumphant principle which triumphs over the world. He alone triumphs over the world, who believes that Jesus is the Son of God. He it is, Jesus Christ, whose coming has been made known to us by water and blood; water and blood as well, not water only; and we have the Spirit's witness that Christ is the truth. Thus we have a threefold warrant in heaven, the Father, the Word, and the Holy Ghost, three who are yet one; and we have a threefold warrant on earth, the Spirit, the water, and the blood, three witnesses that conspire in one. We are ready to trust human authority; is not divine authority higher still? And we have that higher divine authority for this: God has borne witness to his own Son. The man who believes in the Son of God has this divine attestation in his heart.

Alleluia. (*Ps. 117, 24*) This day is a holiday of the Lord's own choosing; greet this day with rejoicing, greet this day with triumph. Alleluia, alleluia. *℣.* (*John 20, 26*) Eight

gién-te, móribus et vita te-neá-mus. Per Dó-minum.

Léctio Epístolæ beáti Jo-ánnis Apóstoli. (*1 Joann. 5, 4-10*).

Caríssimi: Omne, quod natum est ex Deo, vincit mundum: et hæc est victória, quæ vincit mundum, fides nostra. Quis est, qui vincit mundum, nisi qui credit quóniam Jesus est Fílius Dei? Hic est qui venit per aquam, et sánguinem, Jesus Christus: non in aqua solum, sed in aqua et sá-guine. Et Spíritus est, qui testificátur quóniam Christus est véritas. Quóniam tres sunt, qui testimónium dant in cælo: Pater, Verbum, et Spíritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimónium dant in terra: Spíritus, et aqua, et sanguis: et hi tres unum sunt. Si testi-mónium hóminum accípi-mus, testimónium Dei majus est: quóniam hoc est testimónium Dei, quod majus est: quóniam testi-ficátus est de Fílio suo. Qui credit in Fílium Dei, habet testimónium Dei in se.

Allelúja. (*Ps. 117, 24*) Hæc dies, quam fecit Dó-minus: exsultémus, et lætémur in ea. Allelúja, allelúja. *℣.* (*Joann. 20, 26*) Post dies octo, jánuis

clausis, stetit Jesus in médio discipulorum suorum, et dixit: Pax vobis.

SEQUENTIA. Victimæ paschali laudes immolent Christiani.

Agnus redemit oves: Christus innocens Patri reconciliavit peccatores.

Mors et vita duello conflixere mirando: dux vitæ mortuus, regnat vivus.

Dic nobis, Maria, quid vidisti in via?

Sepulcrum Christi viventis: et gloriam vidi resurgentis.

Angélicos testes, sudarium, et vestes.

Surrexit Christus spes mea: præcedet vos in Galilæam.

Scimus Christum surrexisse a mortuis vere: tu nobis, victor Rex, misere. Amen. Allelúja.

✠ Sequentia sancti Evangelii secundum Joannem. (Joann. 20, 19-31).

In illo tempore: Cum sero esset die illo, una sabbatorum, et fores essent clausæ, ubi erant discipuli congregati propter metum Judæorum: venit Jesus, et stetit in medio, et dixit eis: Pax vobis.

Et cum hoc dixisset, ostén-

days later, Jesus came, the doors being locked, and stood in the midst of his disciples, and said, Peace be upon you.

SEQUENCE. Christians, to the paschal Victim offer sacrifice and praise.

The sheep are ransomed by the Lamb; and Christ, the undefiled, hath sinners to his Father reconciled.

Death with life contended: combat strangely ended! Life's own Champion, slain, yet lives to reign.

Tell us, Mary: say what thou didst see upon the way.

The tomb the Living did enclose; I saw Christ's glory as he rose;

The angels there attesting; shroud with grave-clothes resting.

Christ, my hope, has risen: he goes before you into Galilee.

That Christ is truly risen from the dead we know. Victorious King, thy mercy show! Amen. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (John 20, 19-31).

At this time: It was evening on the same day, the first day of the week; for fear of the Jews, the disciples had locked the doors of the room in which they had assembled; and Jesus came, and stood there in their midst; Peace be upon you, he said. And with that, he showed

them his hands and his side. Thus the disciples saw the Lord, and were glad. Once more Jesus said to them, Peace be upon you; I came upon an errand from my Father, and now I am sending you out in my turn. With that, he breathed on them, and said to them, Receive the Holy Spirit; when you forgive men's sins, they are forgiven, when you hold them bound, they are held bound. There was one of the twelve, Thomas, who is also called Didymus, who was not with them when Jesus came. And when the other disciples told him, We have seen the Lord, he said to them, Until I have seen the mark of the nails on his hands, until I have put my finger into the mark of the nails, and put my hand into his side, you will never make me believe. So, eight days afterwards, once more the disciples were within, and Thomas was with them; and the doors were locked. Jesus came and stood there in their midst; Peace be upon you, he said. Then he said to Thomas, Let me have thy finger; see, here are my hands. Let me have thy hand; put it into my side. Cease thy doubting, and believe. Thomas answered, Thou art my Lord and my God. And Jesus said to him, Thou hast learned to believe, Thomas, because thou hast seen me.

dit eis manus, et latus.

Gavisi sunt ergo discipuli, viso Dómino. Dixit ergo eis iterum: Pax vobis.

Sicut misit me Pater, et ego mitto vos. Hæc cum dixisset, insufflavit: et dixit eis: Accípite Spíritum Sanctum: quorum remiseritis peccáta, remittuntur eis: et quorum retinueritis, retenta sunt. Thomas autem unus ex duodecim, qui dicitur Dídy-mus, non erat cum eis, quando venit Jesus. Dixérunt ergo ei álíi discipuli:

Vídimus Dóminum. Ille autem dixit eis: Nisi vídero in mánibus ejus fixúram clavórum, et mittam dígitum meum in locum clavórum, et mittam manum meam in latus ejus, non credam. Et post dies octo, iterum erant discipuli ejus intus, et Thomas cum eis. Venit Jesus jánuis clausis, et stetit in médio, et dixit: Pax vobis. Deínde dicit Thomæ:

Infer dígitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum: et noli esse incrédulus, sed fídelis. Respóndit Thomas, et dixit ei: Dóminus meus, et Deus meus. Dixit ei Jesus: Quia vidísti me, Thoma, credidísti: beáti,

qui non vidérunt, et credidérunt. Multa quidem et ália signa fecit Jesus in conspéctu discipulórum suórum, quæ non sunt scripta in libro hoc. Hæc autem scripta sunt, ut credátis quia Jesus est Christus Fílius Dei: et ut credéntes, vitam habeátis in nómine ejus.

Credo.

**OFFERTORIUM.** - (*Matth. 28, 2, 5 et 6*) Angelus Dómini descendit de cælo, et dixit muliéribus: Quem quæritis, surrexit sicut dixit, allelúja.

**SECRETA.** Súscipe múnera, quæsumus, Dómine, exsultántis Ecclésiæ: et cui causam tanti gáudii præstitisti, perpétuæ fructum concéde lætitiæ. Per Dóminum.

*Easter Preface, p. 522; Proper Communicantes and Hanc igitur.*

**COMMUNIO.** (*Joann. 20, 27*) Mitte manum tuam, et cognósce loca clavórum, allelúja: et noli esse incrédulus, sed fídelis, allelúja, allelúja.

**POSTCOMMUNIO.** - Quæsumus, Dómine Deus noster: ut sacrosáncta mystéria, quæ pro reparatiónis nostræ munímine contulísti; et præsens nobis remédium esse fácias, et futúrum. Per Dóminum.

Blessed are those who have not seen, and yet have learned to believe. There are many other miracles Jesus did in the presence of his disciples, which are not written down in this book; so much has been written down, that you may learn to believe Jesus is the Christ, the Son of God, and so believing find life through his name.

Creed.

**OFFERTORY.** (*Matth. 28, 2, 5, 6*) An Angel of the Lord descending from heaven, said to the women: He whom you seek has risen as he told you, alleluia.

**SECRET.** Accept, we pray thee, Lord, the gifts of thy exulting Church; and let her to whom thou hast given cause for such great bliss reap a harvest of unending joy: through our Lord.

**COMMUNION.** (*John 20, 27*) Put in thy hand and feel the place of the nails, alleluia; cease thy doubting and believe, alleluia, alleluia.

**POSTCOMMUNION.** - We pray thee, Lord our God, that the sacred rites thou hast bestowed upon us to safeguard this new life of ours may bring us healing now and in time to come: through our Lord.



*When the Mass of Low Sunday is repeated during the week, the Sequence and Credo are not said, nor the Communicantes and Hanc igitur proper to Easter. The Easter Preface is used, but with the words: in hoc potissimum gloriósius prædicare.*

## SECOND SUNDAY AFTER EASTER

### INTROIT

(Ps. 32, 5-6)

THE whole earth overflows with the Lord's goodness, alleluia; it was the Lord's word that made the heavens, alleluia, alleluia. (Ps. *ibid.*, 1) Triumph, just souls in the Lord; it is yours to praise him. V. Glory.

COLLECT. God, who by the humiliation of thy Son hast lifted up a fallen world, grant abiding gladness to thy faithful, so that we whom thou hast rescued from the perils of eternal death may come to enjoy everlasting bliss: through the same.

### INTROITUS

(Ps. 32, 5-6)

Misericórdia Dómini plena est terra, allelúja: verbo Dómini cæli firmáti sunt, allelúja, allelúja. (Ps. *ibid.*, 1) Exsultáte, justí, in Dómino: rectos decet collaudátio. V. Glória Patri.

ORATIO. Deus, qui in Fílii tui humilitáte jacéntem mundum erexísti: fidélibus tuis perpétuam concéde lætítiam; ut, quos perpétuæ mortis eripuísti cásibus, gáudiis fácias sempitérnis pérfrui. Per eúmdem Dóminum.

*Additional Collects, used during Eastertide, p. 492.*

Lesson from the Epistle of S. Peter the Apostle. (1 Peter 2, 21-25).

Beloved: Christ suffered for our sakes, and left you his own example; you were to follow in his footsteps. He did no wrong, no treachery was found on his lips; he was ill spoken of, and spoke no evil in return, suffered, and did not threaten vengeance,

Lectio Epistolæ beati Petri Apóstoli. (1 Petr. 2, 21-25).

Caríssimi: Christus passus est pro nobis, vobis relínquens exémpulum, ut sequámini vestígia ejus. Qui peccátum non fecit, nec invéntus est dolus in ore ejus: qui cum maledicerétur, non maledicébat: cum paterétur, non

comminabátur: tradébat autem iudicánti se injúste: qui peccáta nostra ipse pértulit in córpore suo super lignum: ut peccátis mórtui, justítiae vivámus: cujus livóre sanáti estis. Erátis enim sicut oves errántes, sed convérsi estis nunc ad pastórem et episcopum animárum vestrárum.

Allelúja. *ŷ. (Joann. 10, 14)* Ego sum pastor bonus: qui pascó oves meas. Allelúja, allelúja. *ŷ. (Matth. 28, 2)* Angelus Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Joánnem. *(Joann. 10, 11-16).*

In illo témpore: Dixit Jesus pharisæis: Ego sum pastor bonus. Bonus pastor ánimam suam dat pro óvibus suis. Mercenárius autem, et qui non est pastor, cujus non sunt oves própriæ, videt lupum veniéntem, et dimíttit oves, et fugit: et lúpus rapit, et dispérgit oves: mercenárius autem fugit quia mercenárius est, et non pértinet ad eum de óvibus. Ego sum pastor bonus: et cognóscó meas, et cognóscunt me meæ. Sicut novit me Pater, et ego agnóscó Patrem: et ánimam meam pono pro óvi-

gave himself up into the hands of injustice. So, on the cross, his own body took the weight of our sins; we were to become dead to our sins, and live for holiness; it was his wounds that healed you. Till then, you had been like sheep going astray; now, you have been brought back to him, your shepherd, who keeps watch over your souls.

Alleluia. *ŷ. (John 10, 14)* I am the good shepherd: I feed my sheep. Alleluia, alleluia. *ŷ. (Matt. 28, 2)* An Angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. *(John 10, 11-16).*

At this time Jesus said to the Pharisees: I am the good shepherd. The good shepherd lays down his life for his sheep, whereas the hireling, who is no shepherd, and does not claim the sheep as his own, abandons the sheep and takes to flight as soon as he sees the wolf coming, and so the wolf harries the sheep and scatters them. The hireling, then, takes to flight because he is only a hireling, because he has no concern over the sheep. I am the good shepherd; my sheep are known to me and know me; just as I am known to my Father, and know him. And

for these sheep I am laying down my life. I have other sheep too, which do not belong to this fold; I must bring them in too; they will listen to my voice; so there will be one fold, and one shepherd.

Creed.

OFFERTORY. (*Ps.* 62, 2-5) O God, thou art my God, to thee at dawn I keep vigil: I will hold up my hands in honour of thy name, alleluia.

SECRET. May the sacred offering, Lord, ever bring upon us thy saving benediction, so that our ritual act may work its full effect: through our Lord.

*Additional Secrets, p. 493;*

COMMUNION. (*John* 10, 14) I am the good shepherd, alleluia; my sheep are known to me and know me, alleluia, alleluia.

POSTCOMMUNION. - Grant, we pray thee, almighty God, now that thy grace has brought us back to life again, that we may always glory in thy gift: through our Lord.

*Additional Postcommunions, p. 493.*

### THIRD SUNDAY AFTER EASTER

INTROIT  
(*Ps.* 65, 1-2)

**L**ET the whole world keep holiday in God's presence, alleluia; sing praise to

bus meis. Et alias oves hábeo, quæ non sunt ex hoc ovili: et illas opórtet me addúcere, et vocem meam áudient, et fiet unum ovíle, et unus pastor.

Credo.

OFFERTORIUM. (*Ps.* 62, 2 et 5) Deus, Deus meus, ad te de luce vígilo: et in nómine tuo levábo manus meas, allelúja.

SECRETA. Benedictiónem nobis, Dómine, cónferat salutárem sacra semper oblátio: ut, quod agit mystério, virtúte perfíciat. Per Dóminum.

COMMUNIO. (*Joann.* 10, 14). Ego sum pastor bonus, allelúja: et cognóscó oves meas, et cognóscunt me meæ, allelúja, allelúja.

POSTCOMMUNIO. - Præsta nobis, quæsumus, omnípotens Deus: ut vivificatiónis tuæ grátiam consequéntes, in tuo semper múnere gloriémur. Per Dóminum.

INTROITUS  
(*Ps.* 65, 1-2)

**J**ubiláte Deo, omnis terra, allelúja: psalmum dícite nómini ejus, alle-

lúja: date glóriam laudí ejus, allelúja, allelúja, allelúja. (*Ps. ibid.*, 3) Dícite Deo, quam terribília sunt ópera tua, Dómine! in multítudine virtútis tuæ mentiéntur tibi inimíci tui. *ŷ. Glória Patri.*

ORATIO. Deus, qui errántibus, ut in viam possint redíre justítíæ, veritátis tuæ lumen osténdis: da cunctis qui christiána professióne censéntur, et illa respúere, quæ huic inimíca sunt nómini; et ea quæ sunt apta, sectári. Per Dóminum.

his name, alleluia; pay homage to his glory, alleluia, alleluia, alleluia. (*Ps. ibid.*, 3) Cry out to God, What dread, Lord, thy acts inspire! How great is that might of thine, which makes thy enemies cring before thee. *ŷ. Glory.*

COLLECT. God, who by the light of thy truth guidest wanderers back into the path of righteousness, grant that all who are accounted Christians may embrace those things which befit their faith and reject what is hostile to it: through our Lord.

*Additional Collects, p. 492.*

Léctio Epístolæ beáti Petri Apóstoli. (*1 Petr. 2, 11-19*).

Caríssimi: Obsecro vos tamquam ádvenas, et peregrínos abstinére vos a carnálibus desidériis, quæ militánt advérsus ánimam, conversatióne vestram inter gentes habéntes bonam: ut in eo, quod detréctant de vobis tamquam de malefactóribus, ex bonis opéribus vos considerántes, gloríficent Deum in die visitatiónis. Subjécti ígitur estóte omni humanæ creatúræ propter Deum: sive regi, quasi præcellénti: sive dúcibus, tamquam ab eo missis ad vindíctam malefactorum, laudem vero bonorum: quia sic est volúntas Dei,

Lesson from the Epistle of of S. Peter the Apostle. (*1 Peter 2, 11-19*).

Beloved: I call upon you to be like strangers and exiles, to resist those natural appetites which besiege the soul. Your life amidst the Gentiles must be beyond reproach; decied as malefactors, you must let them see, from your honourable behaviour, what you are; they will praise God for you, when his time comes to have mercy on them. For love of the Lord, then, bow to every kind of human authority; to the king, who enjoys the chief power, and to the magistrates who hold his commission to punish criminals and encourage honest men. To silence, by honest living, the ignorant

chatter of fools; that is what God expects of you. Free men, but the liberty you enjoy is not to be made a pretext for wrong-doing; it is to be used in God's service. Give all men their due; to the brethren, your love; to God, your reverence; to the king, due honour. You who are slaves must be submissive to your masters, and show all respect, not only to those who are kind and considerate, but to those who are hard to please. This does a man credit.

Alleluia. *ψ.* (*John 16, 22*) But one day I will see you again, and then your hearts will be glad; and your gladness will be one which nobody can take away from you. Alleluia, alleluia. *ψ.* (*Matt. 28, 2*) An Angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John 16, 16-22*).

At this time, Jesus said to his disciples: After a little while, you will see me no longer; and again after a little while you will have sight of me, because I am going back to the Father. Upon this, some of his disciples said to one another, What does this mean, that he is saying to us, After a little while, you will see me no longer, and

ut benefaciētes obmutēscere faciātis imprudēntium hōminum ignorāntiam: quasi līberi, et non quasi velāmen habēntes malītiæ libertātem, sed sicut servi Dei. Omnes honorāte: fraternitātem dilīgite: Deum timēte: regem honorificāte. Servi, sūbditi estōte in omni timōre dōminis, non tantum bonis, et modēstis, sed etiā dýscolis. Hæc est enim grātia.

Allelúja. *ψ.* (*Joann. 16, 22*) Iterum autem vidēbo vos, et gaudēbit cor vestrum: et gāudium vestrum nemo tollet a vobis. Allelúja, allelúja.

*ψ.* (*Matth. 28, 2*) Angelus Dōmini descēdit de cælo: et accēdens revólvit lápidem, et sedēbat super eum. Allelúja.

✠ Sequēntia sancti Evangelii secūndum Joānnem. (*Joann. 16, 16-22*).

In illo témpore: Dixit Jesus discipulis suis: Módicum, et jam non vidēbitis me: et iterum módicum, et vidēbitis me:

quia vado ad Patrem. Dixērunt ergo ex discipulis ejus ad ínvicem: Quid est hoc, quod dicit nobis:

Módicum, et non vidēbi-

tis me: et iterum módicum, et vidébitis me, et quia vado ad Patrem? Dicébant ergo: Quid est hoc, quod dicit: Módicum? nescimus quid lóquitur.

Cognóvit autem Jesus quia volébant eum interrogáre, et dixit eis: De hoc quæritis inter vos, quia dixi:

Módicum, et non vidébitis me: et iterum módicum, et vidébitis me. Amen, amen dico vobis: quia plorábitis, et flébitis vos, mundus autem gaudébit: vos autem contristabimini, sed tristítia vestra vertétur in gáudium.

Múlter cum parit, tristítiam habet, quia venit hora ejus: cum autem pepererit púerum, jam non méminit pressúræ propter gáudium, quia natus est homo in mundum. Et vos igitur nunc quidem tristítiam habétis, iterum autem vidébo vos, et gaudébit cor vestrum: et gáudium vestrum nemo tollet a vobis.

Credo.

OFFERTORIUM. (*Ps.* 145, 2) Lauda, ánima mea, Dóminum: laudábo Dóminum in vita mea: psallam Deo meo, quámdiu ero, allelúja.

again after a little while you will have sight of me? And then, Because I am going back to my Father? What is this little while he speaks of? they asked. We cannot understand what he means by it. Jesus, knowing that they were eager to question him, said to them, You are wondering among yourselves over what I have been saying, After a little while you will see me no longer, and again after a little while you will have sight of me. Believe me when I tell you this, you will weep and lament while the world rejoices; you will be distressed, but your distress shall be turned into joy. A woman in childbirth feels distress, because now her time has come; but when she has borne her child, she does not remember the distress any longer, so glad is she that a man has been born into the world. So it is with you, you are distressed now; but one day I will see you again, and then your hearts will be glad; and your gladness will be one which nobody can take away from you.

Creed.

OFFERTORY. (*Ps.* 145, 2) Praise the Lord, my soul: while life lasts I will praise the Lord; of him, my God, shall my songs be while I am here to sing them, alleluia.

**SECRET.** Lord, may this rite bring us grace to subdue our earthly desires and teach us to love the things of heaven: through our Lord.

**SECRETA.** His nobis, Dómine, mystériis conferrátur, quo terréna desidéria mitigántes, discámus amáre cæléstia. Per Dóminum.

*Additional Secrets, p. 493; Easter Preface, p. 522.*

**COMMUNION.** (*John 16, 16*) After a little while you shall see me no longer, alleluia: and again after a little while you shall have sight of me, because I am going back to the Father, alleluia, alleluia.

**COMMUNIO.** (*Joann. 16, 16*) Módicum, et non vidébitis me, allelúja: íterum módicum, et vidébitis me, quia vado ad Patrem, allelúja, allelúja.

**POSTCOMMUNION.** - May the sacrament we have taken, Lord, fill us with spiritual food and comfort us with bodily support: through our Lord.

**POSTCOMMUNIO.** - Sacraménta quæ súmpsimus, quæsumus, Dómine: et spirítuálibus nos instáurent aliméntis, et corporálibus tueántur auxiliis. Per Dóminum.

*Additional Postcommunions, p. 493.*

## FOURTH SUNDAY AFTER EASTER

### INTROIT

(*Ps. 97, 1, 2*)

**S**ing the Lord a new song, alleluia: a song of wonder at his doings, alleluia: he has vindicated his just dealings for all the nations to see, alleluia, alleluia. (*Ps. ibid., 1*) His own right hand, his own holy arm, has brought him victory. *V.* Glory.

**COLLECT.** O God, by whose action the faithful are united in goodwill, incline

### INTROITUS

(*Ps. 97, 1 et 2*)

**C**Antáte Dómino cánticum novum, allelúja: quia mirabilia fecit Dóminus, allelúja: ante conspéctum géntium revelávit justítiam suam, allelúja, allelúja. (*Ps. ibid., 1*) Salvávit sibi dextera ejus: et bráchium sanctum ejus. *V.* Glória Patri.

**ORATIO.** Deus, qui fidélium mentes uníus éfícis voluntátis: da pópu-

lis tuis id amare quod præcipis, id desiderare quod promittis; ut inter mundanas varietates ibi nostra fixa sint corda, ubi vera sunt gaudia. Per Dominum.

thy people everywhere to love what thou commandest and to desire what thou dost promise, so that, among the changes of this world, our hearts may be set upon the one true home of joy: through our Lord.

*Additional Collects, p. 492.*

Lectio Epistolæ beati Jacobī Apóstoli. (Jac. 1, 17-21).

Carissimi: Omne datum optimum, et omne donum perfectum desursum est, descendens a Patre lumen, apud quem non est transmutatio, nec vicissitudinis obumbratio. Voluntarie enim genuit nos verbo veritatis, ut simus initium aliquod creaturæ ejus. Scitis, fratres mei dilectissimi. Sit autem omnis homo velox ad audiendum: tardus autem ad loquendum, et tardus ad iram. Ira enim viri justitiam Dei non operatur.

Propter quod abjicientes omnem immunditiam, et abundantiam malitiæ, in mansuetudine suscipite insitum verbum, quod potest salvare animas vestras.

Allelúja. ♯. (Joann. 16, 5 et 6) Vado ad eum, qui misit me: sed quia hæc

Lesson from the Epistle of S. James the Apostle. (James 1, 17-21).

Beloved: Whatever gifts are worth having, whatever endowments are perfect of their kind, these come to us from above; they are sent down by the Father of all that gives light, with whom there can be no change, no swerving from his course; and it was his will to give us birth, through his true word, meaning us to be the first-fruits, as it were, of all his creation. You know this, my beloved brethren, well enough. It is for us men to be ready listeners, slow to speak our minds, slow to take offence; man's anger does not bear the fruit that is acceptable to God. Rid yourselves, then, of all defilement, of all the ill-will that remains in you; be patient, and cherish that word implanted in you which can bring salvation to your souls.

Alleluia. ♯. (John 16, 5, 6) I am going back to him who sent me: but your hearts are



full with sorrow at my telling you this. Alleluia, alleluia.

℣. (*Matt. 28, 2*) An Angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John 16, 5-14*).

At this time, Jesus said to his disciples: Now, I am going back to him who sent me. None of you is asking me, Where is it thou art going? so full are your hearts with sorrow at my telling you this. And yet I can say truly that it is better for you I should go away; he who is to befriend you will not come to you unless I do go, but if only I make my way there, I will send him to you. He will come, and it will be for him to prove the world wrong, about sin, and about rightness of heart, and about judging. About sin; they have not found belief in me. About rightness of heart; I am going back to my Father, and you are not to see me any more. About judging; he who rules this world has had sentence passed on him already. I have still much to say to you, but it is beyond your reach as yet. It will be for him, the truth-giving Spirit, when he comes, to guide you into all truth. He will not utter a message of his own;

locutus sum vobis, tristitia implévit cor vestrum. Allelúja, allelúja. ℣. (*Matth. 28, 2*) Angelus Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann. 16, 5-14*).

In illo témpore: Dixit Jesus discípulis suis: Vado ad eum, qui misit me: et nemo ex vobis intérrogat me: Quo vadis? Sed quia hæc locutus sum vobis, tristitia implévit cor vestrum. Sed ego veritatem dico vobis: expedit vobis ut ego vadam: si enim non abíero, Paráclitus non véniet ad vos: si autem abíero, mittam eum ad vos. Et cum vénerit ille, árguet mundum de peccáto, et de justítia, et de judício. De peccáto quidem, quia non crediderunt in me: de justítia vero, quia ad Patrem vado, et jam non vidébitis me: de judício autem, quia princeps hujus mundi jam judicátus est. Adhuc multa hábeo vobis dicere: sed non potéstis portáre modo. Cum autem vénerit ille Spíritus veritátis, docébit vos omnem veritátem. Non enim loquétur a semetípso: sed quæcúmque áudiet, loquétur, et quæ ventúra sunt,

annuntiábit vobis. Ille me clarificábit: quia de meo accípiet, et annuntiábit vobis.

Credo.

OFFERTORIUM. (*Ps.* 65, 1-2 et 16) Jubiláte Deo, univérſa terra, psalmum dícite nómini ejus: veníte, et audíte, et narrábo vobis, omnes qui tímētis Deum, quanta fecit Dóminus ánimæ meæ, allelúja.

SECRETA. Deus, qui nos per hujus sacrificii veneránda commércia, uníus summæque divinitátis partícipes esse fecísti: præsta, quæsumus; ut, sicut tuam cognóscimus veritátem, sic eam dignis móribus assequámur. Per Dóminum.

*Additional Secrets, p. 493; Easter Preface, p. 522.*

COMMUNIO. (*Joann.* 16, 8) Cum vénerit Paráclitus Spíritus veritátis, ille árguet mundum de peccáto, et de justítia, et de judício, allelúja, allelúja.

POSTCOMMUNIO. - Adéstó nobis, Dómine Deus noster: ut per hæc, quæ fidéliter sumpsimus, et purgémur a vítiis, et a

he will utter the mesage that has been given to him; and he will make plain to you what is still to come. And he will bring honour to me, because it is from me that he will derive what he makes plain to you.

Creed.

OFFERTORY. (*Ps.* 65, 1-2, 16) Let the whole world keep holiday in God's presence, sing praise to his name: come and listen, all you who worship God, while I tell you of the great mercies the Lord has shown me, alleluia.

SECRET. O God, who in this sacrifice hast given us a worshipful pledge of fellowship with the one sovereign godhead, grant that our characters may be formed by the knowledge of thy truth: through our Lord.

COMMUNION. (*John* 16, 8) When he who is to befriend you, the truth-giving Spirit, comes, it will be for him to prove the world wrong about sin, and about rightness of heart, and about judging, alleluia, alleluia.

POSTCOMMUNION. - Stand by us, Lord our God, so that through these gifts which we have received with faith, we may be cleansed of

vice and rescued from all periculis ómnibus eruámur: through our Lord. Per Dóminum.

*Additional Postcommunions, p. 493.*

## FIFTH SUNDAY AFTER EASTER

### INTROIT

(*Isaias 48, 20*)

**L**ET this be your triumphant watchword, make it heard everywhere, alleluia: publish it to the ends of the earth: the Lord has ransomed his people, alleluia, alleluia. (*Ps. 65, 1-2*) Let the whole world keep holiday in God's presence, sing praise to his name: pay homage to his glory. *℣.* Glory.

**COLLECT.** O God from whom all good things come, we beseech thee grant that by thy inspiration we may think right thoughts and under thy guidance put them into practice: through our Lord.

### INTROITUS

(*Isai. 48, 20*)

**V**Ocem jucunditátis annuntiáte, et audiátur, allelúja: annuntiáte usque ad extrémum terræ: liberávit Dóminus populum suum, allelúja, allelúja. (*Ps. 65, 1-2*) Jubiláte Deo, omnis terra, psalmum dicite nómini ejus: date glóriam laudi ejus. *℣.* Glória Patri.

**ORATIO.** Deus, a quo bona cuncta procedunt, largíre supplicibus tuis: ut cogitémus, te inspiránte, quæ recta sunt; et, te gubernánte, éadem faciámus. Per Dóminum.

*Additional Collects, p. 492.*

Lesson from the Epistle of S. James the Apostle. (*James 1, 22-27*).

Beloved: You must be honest with yourselves: you are to live by the word, not content merely to listen to it. One who listens to the word without living by it is like a man who sees, in a mirror, the face he was born with; he looks at himself, and away he goes, never giving another

Lectio Epístolæ beáti Jacóbi Apóstoli. (*Jac. 1, 22-27*).

Caríssimi: Estóte factóres verbi, et non auditóres tantum: falléntes vosmetípsos. Quia si quis audítor est verbi, et non factor: hic comparábitur viro consideránti vultum nativitátis suæ in spéculo: considerávit enim se, et ábiit, et statim oblítus est

qualis fuerit. Qui autem perspexerit in legem perfectam libertatis, et permanserit in ea, non auditor obliuiscus factus, sed factor operis: hic beatus in facto suo erit. Si quis autem putat se religiosum esse, non refrænans linguam suam, sed seducens cor suum, hujus vana est religio. Religio munda, et immaculata apud Deum et Patrem, hæc est: Visitare pupillos, et viduas in tribulatione eorum, et immaculatum se custodire ab hoc sæculo.

Allelúja. V. (*Joann. 16, 24*) Usque modo non petistis quidquam in nomine meo: Pétite, et accipietis. Allelúja, allelúja.

V. (*Matth. 28, 2*) Angelus Domini descendit de cælo: et accedens revolvit lapidem, et sedebat super eum. Allelúja.

✠ Sequéntia sancti Evangelii secundum Joannem. (*Joann. 16, 23-30*).

In illo tempore: Dixit Jesus discipulis suis: Amen, amen dico vobis: si quid petieritis Patrem in nomine meo, dabit vobis. Usque modo non petistis quidquam in nomine meo: Pétite, et accipietis, ut gaudium vestrum sit ple-

thought to the man he saw there. Whereas one who gazes into that perfect law, which is the law of freedom, and dwells on the sight of it, does not forget its message; he finds something to do, and does it, and his doing of it wins him a blessing. If anyone deludes himself by thinking he is serving God, when he has not learned to control his tongue, the service he gives is vain. If he is to offer service pure and unblemished in the sight of God, who is our Father, he must take care of orphans and widows in their need, and keep himself untainted by the world.

Alleluia. V. (*John 16, 24*) Until now, you have not been making any requests in my name; make them, and they will be granted. Alleluia, alleluia. V. (*Matth. 28, 2*) An Angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John 16, 23-30*).

At this time, Jesus said to his disciples: Believe me, you have only to make any request of the Father in my name, and he will grant it to you. Until now, you have not been making any requests in my name; make them, and they will be granted, to bring you glad-

ness in full measure. I have been telling you this in parables; now comes the hour when I will talk to you in parables no longer, but tell you openly about the Father. At the time I speak of, you will make your requests in my name; and there is no need for me to tell you that I will ask the Father to grant them to you, because the Father himself is your friend, since you have become my friends, and have learned to believe that I came from God. It was from the Father I came out, when I entered the world, and now I am leaving the world, and going on my way to the Father. Hereupon his disciples said to him, Why, now thou art speaking openly enough; this is no parable thou art uttering. Now we can be sure that thou knowest all things, not needing to wait till thou art asked; this gives us faith that thou was sent by God.

Creed.

OFFERTORY. (Ps. 65, 8-9, 20) Bless the name of the Lord our God, you Gentiles, echo the sound of his praise: God's will is I should live yet, he does not allow my steps to falter; blessed be the Lord who does not reject my prayer, does not withhold his mercy from me, alleluia.

SECRET. Accept, Lord, the prayers of the faithful and

num. Hæc in provérbiis locútus sum vobis. Venit hora, cum jam non in provérbiis loquar vobis, sed palam de Patre annuntiábo vobis. In illo die in nómine meo petétis: et non dico vobis quia ego rogábo Patrem de vobis: ipse enim Pater amat vos, quia vos me amástis, et credidístis quia ego a Deo exívi. Exívi a Patre, et veni in mundum: íterum relínquo mundum, et vado ad Patrem. Dicunt ei discípuli ejus: Ecce nunc palam lóqueris, et provérbum nullum dicis. Nunc scimus quia scis ómnia, et non opus est tibi ut quis te intéroget: in hoc crédimus quia a Deo exísti.

Credo.

OFFERTORIUM. (Ps. 65, 8-9 et 20) Benedícite, gentes, Dóminum Deum nostrum, et obaudíte vocem laudis ejus: qui pósuit ánimam meam ad vitam, et non dedit commóvéri pedes meos: benedíctus Dóminus, qui non amóvit deprecationem meam, et misericórdiam suam a me, allelúja.

SECRETA. Súscipe, Dómine, fidélium preces

cum oblatiōnibus hostiārum: ut per hæc piæ devotiōnis officiā, ad cælēstem glóriā transeāmus. Per Dóminum.

the sacrificial gifts we offer, so that through these services of love and loyalty we may pass on to the glory of heaven: through our Lord.

*Additional Secrets, p. 493; Easter Preface, p. 522.*

COMMUNIO. (Ps. 95, 2) Cantáte Dómino, allelúja: cantáte Dómino, et benedicíte nómini ejus: annuntiáte de die in diem salutáre ejus, allelúja, allelúja.

COMMUNION. (Ps. 95, 2) Sing to the Lord, alleluia: sing to the Lord, and bless his name: never cease bearing record of his power to save, alleluia, alleluia.

POSTCOMMUNIO. - Tribue nobis, Dómine, cælēstis mensæ virtúte satiātis: et desideráre quæ recta sunt, et desideráta percípere. Per Dóminum.

POSTCOMMUNION. - Grant, Lord, to us who have been regaled and strengthened by thy heavenly banquet, that we may desire rightful things and that our heart's desire may be fulfilled: through our Lord.

*Additional Postcommunions, p. 493.*

## THE GREATER LITANIES AND ROGATION DAYS

*The Greater Litanies occur on S. Mark's day, April 25, when the Station is at S. Peter's; the Lesser Litanies on the Rogation Days, i. e. Monday, Tuesday, and Wednesday preceding the Ascension, when the Stations are at S. Mary Major, S. John Lateran, and S. Peter's respectively. After the chanting of the Litanies of the Saints, in procession, the following Mass is normally celebrated.*

### INTROITUS

(Ps. 17, 7)

**E**Xaudívit de templo sancto suo vocem meam, allelúja: et clamor meus in conspéctu ejus, introívit in aures ejus, al-

### INTROIT

(Ps. 17, 7)

**F**rom his sanctuary he listened to my voice, alleluia: the complaint I made before him found a hearing, alleluia, alleluia. (Ps. *ibid.*,

2-3) Shall I not love thee, Lord, my only defender? The Lord is my rock-fastness, my stronghold, my rescuer.

Ÿ. Glory.

lelúja, allelúja. (*Ps. ibid.*, 2-3) DÍligam te, Dómine, virtus mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. Ÿ. Glória Patri.

*The Glória in excélsis is not said.*

COLLECT. Grant, we beseech thee, almighty God, that we who in our troubles rely upon thy loving care may be strengthened against all adversities by thy unceasing protection: through our Lord.

ORATIO. Præsta, quæsumus, omnipotens Deus: ut, qui in afflictione nostra de tua pietate confidimus; contra adversa omnia, tua semper protectione muniamur. Per Dóminum.

*Additional Collects, p. 492.*

Lesson from the Epistle of S. James the Apostle. (*James 5, 16-20*).

Beloved: Confess your sins to one another, and pray for one another, for the healing of your souls. When a just man prays fervently, there is great virtue in his prayer. Elias was only a mortal man like ourselves, and when he prayed and prayed that it might not rain on the land, there was no rain for three years and six months; then he prayed anew, and rain fell from heaven, and so the land yielded its harvest. My brethren, if one of you strays from the truth, and a man succeeds in bringing him back, let him be sure of this; to bring back erring feet into the right path means saving a soul from death, means throwing a veil over a multitude of sins.

Lectio Epistolæ beati Jacobi Apóstoli. (*Jac. 5, 16-20*).

Caríssimi: Confitémini altérutrum peccáta vestra, et oráte pro ínvicem, ut salvémini: multum enim valet deprecátio justí assídua. Elías homo erat símilis nobis passíbilis: et orátione orávit ut non plúeret super terram, et non pluit annos tres, et menses sex. Et rursum orávit: et cælum dedit plúviam, et terra dedit fructum suum. Frátres mei, si quis ex vobis erráverit a veritaté, et convérterit quis eum: scire debet, quóniam qui convérte fécit peccátorem ab erróre viæ suæ, salvábit ánimam ejus a morte, et opériet multitudínem peccátorum.

Allelúja. *ŷ. (Ps. 117, 1)*  
 Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

✠ Sequéntia sancti Evangelíi secúndum Lucam.  
*(Luc. 11, 5-13).*

In illo témpore: Dixit Jesus discíplis suis: Quis vestrum habébit amicum, et ibit ad illum média nocte, et dicet illi: Amíce, cómmoda mihi tres panes, quóniam amicus meus venit de via ad me, et non hábeo quod ponam ante illum: et ille deíntus respóndens, dicat: Noli mihi moléstus esse, jam óstium clausum est, et púeri mei mecum sunt in cubíli, non possum súrgeré, et dare tibi. Et si ille perseveráverit pulsans: dico vobis, etsi non dabit illi surgens, eo quod amicus ejus sit, propter improbitátem tamen ejus surget, et dabit illi quotquot habet necessários. Et ego dico vobis: Pétite, et dábitur vobis: quæríte, et inveniétis: pulsáte, et aperiétur vobis. Omnis enim qui petit, áccipit: et qui quærít, ínvenit: et pulsánti aperiétur. Quis autem ex vobis patrem petit panem, numquid lápidem dabit illi? Aut píscem: numquid pro pisce serpéntem dabit illi? Aut si petierit ovum: numquid pórriget illi scorpíonem?

Alleluia. *ŷ. (Ps. 117, 1)*  
 Give thanks to the Lord, the Lord is gracious: his mercy endures for ever.

✠ Continuation of the Holy Gospel according to S. Luke. *(Luke 11, 5-13).*

At this time: Jesus said to his disciples: Let us suppose that one of you has a friend, to whom he goes at dead of night, and asks him, Lend me three loaves of bread, neighbour; a friend of mine has turned in to me after a journey, and I have nothing to offer him. And suppose the other answers, from within doors, Do not put me to such trouble; the door is locked, my children and I are in bed; I cannot bestir myself to grant thy request. I tell you, even if he will not bestir himself to grant it out of friendship, shameless asking will make him rise and give his friend all that he needs. And I say the same to you; ask, and the gift will come, seek, and you shall find; knock, and the door shall be opened to you. Everyone that asks, will receive, that seeks, will find, that knocks, will have the door opened to him. Among yourselves, if a father is asked by his son for bread, will he give him a stone? Or for a fish, will he give him a snake instead of a fish? Or if he is asked for an egg, will he give him a scorpion? Why then, if you, evil as you are,



know well enough how to give your children what is good for them, is not your Father much more ready to give, from heaven, his gracious spirit to those who ask him?

*The Creed is not said, even if this day be a Sunday.*

**OFFERTORY.** (*Ps. 108, 30-31*) Loudly will I give the Lord thanks, praise him before multitudes that listen, for standing at the right hand of the friendless, bringing redress to an innocent soul misjudged, alleluia.

**SECRET.** Lord, we pray thee let these gifts loosen the bonds of our wickedness, and win us the gifts of thy clemency: through our Lord.

*Additional Secrets, p. 493;*

**COMMUNION.** (*Luke 11, 9-10*) Ask, and the gift will come; seek, and you shall find; knock, and the door shall be opened to you. Every one that asks, will receive, that seeks, will find, that knocks, will have the door opened to him.

**POSTCOMMUNION.** - In pity and kindness fulfil our prayers, we beseech thee, Lord, so that the comfort received from thy gifts in times of trial may increase our love of thee: through our Lord.

*Additional Postcommunions, p. 493.*

Si ergo vos, cum sitis mali, nostis bona data dare filiis vestris: quanto magis Pater vester de cælo dabit spiritum bonum peccantibus se?

**OFFERTORIUM.** (*Ps. 108, 30-31*) Confitebor Dómino nimis in ore meo: et in médio multórum laudábo eum, qui ástitit a dextris páuperis: ut salvam fáceret a persecúntibus ánimam meam, allelúja.

**SECRETA.** Hæc múnera, quæsumus, Dómine, et víncula nostræ pravitatís absólvant, et tuæ nobis misericórdiæ dona concíliant. Per Dóminum.

*Easter Preface, p. 522.*

**COMMUNIO.** (*Luc. 11, 9-10*) Pétite, et accipiétis: quærite, et inveniétis: pulsáte, et aperiétur vobis: omnis enim qui petit, áccipit: et qui quærit, invenit: et pulsánti aperiétur, allelúja.

**POSTCOMMUNIO.** - Vota nostra, quæsumus, Dómine, pio favóre prosequere: ut, dum dona tua in tribulatióne percípimus, de consolatióne nostra in tuo amóre crescámus. Per Dóminum.

## THE VIGIL OF THE ASCENSION

## INTROITUS

(Ps. 46, 2)

**O**Mnes gentes, pláudite mánibus: jubilate Deo in voce exsultationis, allelúja, allelúja, allelúja. (Ps. *ibid.*, 4) Subjécit pópulos nobis: et gentes sub pédibus nostris. V. Glória Patri.

## INTROIT

(Ps. 46, 2)

**C**Lap your hands, all you nations, in applause; acclaim your God with cries of rejoicing, alleluia, alleluia, alleluia. (Ps. *ibid.*, 4) He has tamed the peoples to our will, bowed the nations at our feet. V. Glory.

*The Glória in excélsis is not said.*

**ORATIO.** Præsta, quæsumus, omnípotens Deus: ut nostræ mentis inténtio, quo solemnitátis ventúræ gloriósus Auctor ingrêssus est, semper inténdat; et quo fide pergit, conversatióne pervéniat. Per eúmdem Dóminum.

**COLLECT.** Grant, we beseech thee, almighty God, that the bent of our minds may always tend whither the glorious author of the coming solemnity has entered; and attain by holy living that towards which it journeys by faith: through the same.

*Additional Collects, p. 492.*

**Léctio** Actuum Apostolorum. (Act. 4, 32-35).

Multitúdinis autem crederentium erat cor unum, et ánima una: nec quisquam eórum, quæ possidébat, áliquid suum esse dicébat, sed erant illis ómnia comúnia. Et virtúte magna reddébant Apóstoli testimoniúm resurrectionis Jesu Christi Dómini nostri: et grátia magna erat in ómnibus illis. Neque enim quisquam egens erat inter illos. Quotquot enim possessóres agrórum aut do-

**Lesson** from the Acts of the Apostles. (Acts 4, 32-35).

There was one heart and soul in all the company of believers; none of them called any of his possessions his own, everything was shared in common. Great was the power with which the apostles testified to the resurrection of our Lord Jesus Christ, and great was the grace that rested on them all. None of them was destitute; all those who owned farms or houses used to sell them, and bring the price of what they had

sold to lay it at the apostles' feet, so that each could have what share of it he needed.

Alleluia. *ŷ.* (Ps. 46, 2) Clap your hands, all you nations, in applause; acclaim your God with cries of rejoicing.

✠ Continuation of the Holy Gospel according to S. John. (*John 17, 1-11*).

At this time: Jesus, lifting up his eyes to heaven, said, Father, the time has come; give glory now to thy Son, that thy Son may give the glory to thee. Thou hast put him in authority over all mankind, to bring eternal life to all those thou hast entrusted to him. Eternal life is knowing thee, who art the only true God, and Jesus Christ, whom thou hast sent. I have exalted thy glory on earth, by achieving the task which thou gavest me to do; now, Father, do thou exalt me at thy own side, in that glory which I had with thee before the world began. I have made thy name known to the men whom thou hast entrusted to me, chosen out of the world. They belonged to thee, and have become mine through thy gift, and they have kept true to thy word. Now they have learned to recognize all the gifts thou gavest me as coming from

mórum erant, vendéntes afferébant prétia eórum, quæ vendébant, et ponébant ante pedes Apostolorum. Dividebátur autem singulis, prout cuique opus erat.

Allelúja. *ŷ.* (Ps. 46, 2) Omnes gentes, pláudite máribus: jubilate Deo in voce exsultatiónis.

✠ Sequéntia sancti Evangelii secúndum Joán-nem. (*Joann. 17, 1-11*).

In illo témpore: Sublevátis Jesus óculis in cælum, dixit: Pater, venit hora, clarífica Fílium tuum, ut Fílius tuus claríficet te: sicut dedísti ei potestátem omnis carnis, ut omne, quod dedísti ei, det eis vitam ætérnam. Hæc est autem vita ætérna: Ut cognóscant te, solum Deum verum, et quem misísti Jesum Christum. Ego te clarificávi super terram: opus consummávi, quod dedísti mihi ut fáciam: et nunc clarífica me tu, Pater, apud temetípsum, claritáte, quam hábui priúsqum mundus esset, apud te. Manifestávi nomen tuum homínibus, quos dedísti mihi de mundo. Tui erant, et mihi eos dedísti: et sermónem tuum servavérunt. Nunc cognovérunt quia ómnia, quæ dedísti mihi, abs te sunt: quia verba, quæ dedísti mihi, dedi

eis: et ipsi acceperunt, et cognoverunt vere quia a te exívi, et crediderunt quia tu me misisti. Ego pro eis rogo, non pro mundo rogo, sed pro his, quos dedísti mihi: quia tui sunt: et mea ómnia tua sunt, et tua mea sunt: et clarificátus sum in eis. Et jam non sum in mundo, et hi in mundo sunt, et ego ad te vénio.

**OFFERTORIUM.** (*Act. 1, 11*) Viri Galilæi, quid admirámini aspiciéntes in cælum? Hic Jesus, qui assumptus est a vobis in cælum, sic véniet, quemádmódum vidístis eum ascendentem in cælum, allelúja.

**SECRETA.** Sacrificium, Dómine, pro Fílii tui venerábili, quam prævenimus, Ascensióne deférimus: præsta, quæsumus; ut nos per ipsum his comérciis sacrosántis ad cæléstia consurgámus: Qui tecum.

*Additional Secrets, p. 493; Easter Preface, p. 522.*

**COMMUNIO.** (*Joann. 17, 12-13 et 15*) Pater, cum essem cum eis, ego servábam eos, quos dedísti mihi, allelúja: nunc

thee; I have given them the message which thou gavest to me, and they, receiving it, recognized it for truth that I came from thee, and found faith to believe that it was thou who didst send me. It is for these I pray; I am not praying for the world, but for those whom thou hast entrusted to me; they belong to thee, as all I have is thine, and all thou hast is mine; and in them my glory is achieved. I am remaining in the world no longer, but they remain in the world, while I am on my way to thee.

**OFFERTORY.** (*Acts 1, 11*) Men of Galilee, what are you wondering at, looking heavenwards? He who has been taken from you into heaven, this same Jesus, will come back in the same fashion, just as you have watched him going into heaven, alleluia.

**SECRET.** We offer unto thee, Lord, this sacrifice in honour of the glorious ascension of thy Son which we now anticipate: grant, we beseech thee, that through him we may, by means of these most holy offices, rise to the things of heaven: who is God.

**COMMUNION.** (*John 17, 12-13, 15*) Father, as long as I was with them, thy gift to me, I kept them true, alleluia: but now I am coming

to thee: I do not ask that thou shouldst take them out of the world, but that thou shouldst keep them clear of what is evil, alleluia, alleluia.

**POSTCOMMUNION.** - Grant, we beseech thee, Lord, that through this sacrament which we have received, our hearts may thither tend where Jesus Christ our Lord, in our human nature dwells: who is God.

autem ad te vénio: non rogo ut tollas eos de mundo, sed ut serves eos a malo, allelúja, allelúja.

**POSTCOMMUNIO.** - Tríbue, quæsumus, Dómine: ut, per hæc sacraménta, quæ sumpsimus, illuc tendat nostræ devotiõnis afféctus, quo tecum est nostra substántia, Jesus Christus Dóminus noster: Qui tecum.

*Additional Postcommunions, p. 493.*

## PROCESSION ON THE FEAST OF THE ASCENSION

*On the feast of the Ascension, before the conventual Mass, a procession takes place with four stations or pauses. During the procession the following Responses are sung:*

### *At the first Station*

℣. (*Acts 1, 11*) Men of Galilee, why do you stand here looking heavenwards? alleluia: in the same way as you have watched him going into heaven, he will come back, alleluia, alleluia, alleluia.

℣. (*Act. 1, 11*) Viri Galilæi, quid statis aspicientes in cælum? allelúja: quemádmodum vidístis eum eúntem in cælum, sic véniet, allelúja, allelúja, allelúja.

### *At the second Station*

℣. (*Ibid., 10, 11*) And as they strained their eyes towards heaven, to watch his journey, all at once two men in white garments were standing at their side: who said: in the same way as you have watched him going into heaven, he will come back, alleluia, alleluia, alleluia.

℣. (*Ibid., 10, 11*) Cumque intueréntur in cælum eúntem illum, ecce duo viri astitérunt juxta illos in véslibus albis: qui et dixerunt: quemádmodum vidístis eum eúntem in cælum, sic véniet, allelúja, allelúja, allelúja.

*At the third Station*

℞. (*Joann. 17, 12, 13, 15*)  
Pater, cum essem cum eis,  
ego servábam eos, quos  
dedísti mihi: nunc autem  
ad te vénio. Non rogo ut  
tollas eos de mundo, sed  
ut serves eos a malo, al-  
lelúja.

℞. (*John 17, 12, 13, 15*)  
Father, as long as I was with  
them, thy gift to me, I kept  
them true: but now I am  
coming to thee: I do not ask  
that thou shouldst take them  
out of the world, but that  
thou shouldst keep them clear  
of what is evil, alleluia.

*At the fourth Station*

℥. (*Ibid., 11, 15*) Pater  
sancte, serva eos in nómi-  
ne tuo, quos dedísti mihi.  
Non rogo ut tollas eos de  
mundo, sed ut serves eos  
a malo, allelúja.

℥. (*Ibid. 11, 15*) Holy Fa-  
ther, keep them true to thy  
name, thy gift to me. I do  
not ask that thou shouldst  
take them out of the world,  
but that thou shouldst keep  
them clear of what is evil,  
alleluia.

*At the entrance of the church, the celebrant intones:*

ANTIPH. O Rex gló-  
riæ, Dómine virtútum,  
qui triumphátor hódie su-  
per omnes cælos ascendí-  
sti: ne derelínquas nos  
órphanos; sed mitte pro-  
míssum Patris in nos, Spí-  
ritum veritátis, allelúja.

ANTIPHON. O King of  
glory, Lord of Hosts, who  
on this day didst ascend in  
triumph to the heaven of  
heavens: do not leave us  
friendless, but send down up-  
on us the Promised One of  
the Father, the truth-giving  
Spirit, alleluia.

*When the procession arrives at the altar, the acolytes sing:*

℥. Ascéndit Deus in ju-  
bilatióne.

℞. Et Dóminus in voce  
tubæ, allelúja.

℥. God goes up, loud are  
the cries of victory.

℞. The Lord goes up, loud-  
ly the trumpets peal, alleluia.

*The celebrant then sings:*

Orémus. Oratio  
Concéde, quæsumus,  
omnípotens Deus: ut, qui

Let us pray. Prayer  
Grant, we beseech thee,  
almighty God, that we, who

believe thy only-begotten Son  
our Redeemer to have as-  
cended into heaven on this  
day, may ourselves dwell  
there in spirit: through the  
same Christ our Lord.

℟. Amen.

hodiérna die Unigénitum  
tuum Redemptórem no-  
strum ad cælos ascendís-  
se crédimus; ipsi quoque  
mente in cæléstibus ha-  
bitémus. Per eúndem  
Christum Dóminum no-  
strum. ℟. Amen.



## THE ASCENSION OF OUR LORD

Greater Double of the First Class  
with privileged Octave of the Third Order

Station at S. Peter's

### INTROITUS

(Act. I, 11)

**V**IRI Galilæi, quid admirámini aspiciéntes in cælum? allelúja: quemádmódum vidístis eum ascendéntem in cælum, ita véniet, allelúja, allelúja, allelúja. (Ps. 46, 2) Omnes gentes, pláudite mánibus: jubiláte Deo in voce exsultatiónis. *Viri Galilæi. V. Glória Patri. Viri Galilæi.*

**ORATIO.** Concéde, quæsumus, omnípotens Deus: ut, qui hodiérna die Unigénitum tuum Redemptórem nostrum ad cælos ascendisse crédimus; ipsi quoque mente in cæléstibus habitémus. Per eúmdem Dóminum.

### INTROIT

(Acts I, 11)

**M**EN of Galilee, what are you wondering at, looking heavenwards, alleluia: in the same way as you have watched him going into heaven, he will come back, alleluia, alleluia, alleluia. (Ps. 46, 2) Clap your hands, all you nations, in applause; acclaim your God with cries of rejoicing. *Men of Galilee. V. Glory. Men of Galilee.*

**COLLECT.** Grant, we beseech thee, almighty God, that we, who believe thy only-begotten Son our Redeemer to have ascended into heaven on this day, may ourselves dwell there in spirit: through the same.



Lesson from the Acts of the Apostles. (*Acts* I, I-II).

The first book which I wrote, Theophilus, was concerned with all that Jesus set out to do and teach, until the day came when he was taken up into heaven. He then laid a charge, by the power of the Holy Spirit, on the apostles whom he had chosen. He had shown them by many proofs that he was still alive, after his passion; throughout the course of forty days he had been appearing to them, and telling them about the kingdom of God; and now he gave them orders, as he shared a meal with them, not to leave Jerusalem, but to wait there for the fulfilment of the Father's promise. You have heard it, he said, from my own lips; John's baptism, I told you, was with water, but there is a baptism with the Holy Spirit which you are to receive not many days from this. And his companions asked him, Lord, dost thou mean to restore the dominion to Israel here and now? But he told them, It is not for you to know the time and seasons which the Father has fixed by his own authority. Enough for you, that the Holy Spirit will come upon you, and you will receive strength from him; you are to be my witnesses in Jerusalem and throughout Judæa, in Samaria, yes, and to the ends of the earth. When he

Lectio Actuum Apostolorum. (*Act.* I, I-II).

Primum quidem sermonem feci de omnibus, o Theóphile, quæ cœpit Jesus facere et docere, usque in diem, qua, præcipientes Apóstolis per Spíritum Sanctum, quos elegit, assumptus est: quibus et præbuit seípsum vivum post passionem suam in multis arguméntis, per dies quadraginta appárens eis, et loquens de regno Dei. Et convéscens, præcepit eis, ab Jerosólymis ne discérent, sed exspectarent promissionem Patris, quam audístis (inquit) per os meum: quia Joánnes quidem baptizávit aqua, vos autem baptizabimini Spíritu Sancto non post multos hos dies. Igitur qui convéniant, interrogábant eum, dicéntes: Dómine, si in témpore hoc restitues regnum Israel? Dixit autem eis: Non est vestrum nosse témpora vel moménta, quæ Pater pósuit in sua potestáte: sed accipiétis virtútem superveniéntis Spíritus Sancti in vos, et éritis mihi testes in Jerúsalem, et in omni Judæa, et Samaría, et usque ad últimum terræ. Et cum hæc dixisset, vidéntibus illis, elevátus est, et nubes suscepit eum ab óculis eórum. Cumque intueréntur in cælum eúntem il-

lum, ecce duo viri astiterunt juxta illos in vestibus albis, qui et dixerunt: Viri Galilæi, quid statis aspicientes in cælum? Hic Jesus, qui assumptus est a vobis in cælum, sic veniet, quemadmodum vidistis eum euntem in cælum.

Allelúja. *ψ.* (Ps. 46, 6) Ascendit Deus in jubilatione, et Dominus in voce tubæ. Allelúja, allelúja. *ψ.* (Ephes. 4, 8) Ascendens Christus in altum, captivam duxit captivitatem: dedit dona hominibus. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Marcum. (Marc. 16, 14-20).

In illo tempore: Recumbentibus undecim discipulis, apparuit illis Jesus: et exprobravit incredulitatem eorum, et duritiam cordis: quia iis, qui viderant eum resurrexisse, non crediderunt. Et dixit eis: Euntes in mundum universum, predicáte Evangelium omni creaturæ. Qui crediderit et baptizátus fuerit, salvus erit: qui vero non crediderit, condemnabitur. Signa autem eos, qui crediderint, hæc

had said this, they saw him lifted up, and a cloud caught him away from their sight. And as they strained their eyes towards heaven, to watch his journey, all at once two men in white garments were standing at their side. Men of Galilee, they said, why do you stand here looking heavenwards? He who has been taken from you into heaven, this same Jesus, will come back in the same fashion, just as you have watched him going into heaven.

Alleluia. *ψ.* (Ps. 46, 6) God goes up, loud are the cries of victory, the Lord goes up, loudly the trumpets peal. Alleluia, alleluia. *ψ.* (Ephes. 4, 8) Christ ascending on high led captivity captive; he has brought gifts to men. Alleluia.

✠ Continuation of the Holy Gospel according to S. Mark. (Mark 16, 14-20).

At this time: Jesus appeared to the eleven disciples as they sat at table, and reproached them with their unbelief and their obstinacy of heart, in giving no credit to those who had seen him after he had risen. And he said to them, Go out all over the world, and preach the gospel to the whole of creation; he who believes and is baptized will be saved; he who refuses belief will be condemned. Where believers go, these signs shall go with

them; they will cast out devils in my name, they will speak in tongues that are strange to them; they will take up serpents in their hands, and drink poisonous draughts without harm; they will lay their hands upon the sick and make them recover. And so the Lord Jesus, when he had finished speaking to them, was taken up to heaven, and is seated now at the right hand of God; and they went out and preached everywhere, the Lord aiding them, and attesting his word by the miracles that went with them.

Creed.

sequéntur: In nómine meo dæmónia ejicient: linguis loquéntur novis: serpentes tollent: et si mortiferum quid bíberint, non eis nocébit: super ægros manus impónent, et bene habébunt. Et Dóminus quidem Jesus, postquam locútus est eis, assúptus est in cælum, et sedet a dextris Dei. Illi autem profécti, prædicavérunt ubique, Dómino coopérante, et sermónem confirmánte, sequéntibus signis.

Credo.

*After the Gospel the Paschal Candle is extinguished; it is not lighted again until the blessing of the font on the Eve of Pentecost.*

OFFERTORY. (Ps. 46, 6) God goes up, loud are the cries of victory; the Lord goes up, loudly the trumpets peal, alleluia.

SECRET. Accept, Lord, the gifts we offer in reverence of thy son's triumphant ascension. In thy goodness grant us freedom from present dangers, and bring us to eternal life: through the same.

OFFERTORIUM. (Ps. 46, 6) Ascéndit Deus in jubilatíone, et Dóminus in voce tubæ, allelúja.

SECRETA. Súscipe, Dómine, múnera, quæ pro Fílii tui gloriósa Ascensióne deférimus: et concéde propítius; ut a præsentibus perículis liberémur, et ad vitam perveniámus ætérnam. Per eúmdem Dóminum.

*Preface of the Ascension, p. 523; the Communicánte proper to the feast, as given within the Canon, is said throughout the octave.*

COMMUNIO. (*Ps. 67, 33-34*) Psállite Dómino, qui ascéndit super cælos cælórum ad Oriéntem, allelúja.

POSTCOMMUNIO. - Præsta nobis, quæsumus, omnípotens et miséricors Deus: ut, quæ visibilibus mystériis suménda percépimus, invisibili consequámur efféctu. Per Dóminum.

COMMUNION. (*Ps. 67, 33-34*) Sing a psalm to the Lord who mounts on the heaven of heavens, over against the dawn, alleluia.

POSTCOMMUNION. - Almighty and merciful God, we pray thee grant that the food we have taken in this visible rite may bring us invisible gain: through our Lord.

*The above Mass is said during the octave, but the Introit is repeated only after the Glória Patri. Additional Prayers for this season are given on pp. 492-494.*

## SUNDAY WITHIN THE OCTAVE OF THE ASCENSION

### INTROITUS

(*Ps. 26, 7, 8 et 9*)

**E**Xáudi, Dómine, vocem meam, qua clamávi ad te, allelúja: tibi dixit cor meum, quæsi vultum tuum; vultum tuum, Dómine, requíram: ne avértas fáciem tuam a me, allelúja, allelúja. (*Ps. Ibid., 1*) Dóminus illuminatio mea, et salus mea: quem timébo? *¶* Glória Patri.

ORATIO. Omnípotens sempitérne Deus: fac nos tibi semper et devótam gérere voluntátem; et majestáti tuæ sincéro corde servíre. Per Dóminum.

### INTROIT

(*Ps. 26, 7, 8, 9*)

**L**Isten to my voice, Lord, when I cry to thee, alleluia: true to my heart's promise I have eyes only for thee; I long, Lord, for thy presence! Do not turn away from me, alleluia, alleluia. (*Ps. ibid., 1*) The Lord is my light and my deliverance: whom have I to fear? *¶* Glory.

COLLECT. Almighty, ever-living God, so deal with us that we may always, heart and soul, be dedicated to the service of thy majesty: through our Lord.

*Commemoration of the octave of the Ascension:*

**COLLECT.** Grant, we beseech thee, almighty God, that we, who believe thy only-begotten Son our Redeemer to have ascended into heaven on this day, may ourselves dwell there in spirit: through the same.

Lesson from the Epistle of S. Peter the Apostle. (*1 Peter 4, 7-11*).

Beloved: Live wisely, and keep your senses awake to greet the hours of prayer. Above all things, preserve constant charity among yourselves; charity draws the veil over a multitude of sins. Make one another free of what is yours ungrudgingly, sharing with all whatever gift each of you has received, as befits the stewards of a God so rich in graces. One of you preaches, let him remember that it is God's message he is uttering; another distributes relief, let him remember that it is God who supplies him the opportunity; that so, in all you do, God may be glorified through Jesus Christ.

Alleluia. *Ps. 46, 9*) The Lord reigns over the heathen: God sits enthroned in holiness. Alleluia, alleluia. *Ps. (John 14, 18)* I will not leave you friendless: I am going away and am coming

**ORATIO.** Concède, quæsumus, omnipotens Deus: ut, qui hodierna die Unigénitum tuum Redemptórem nostrum ad cælos ascendisse crédimus; ipsi quoque mente in cæléstibus habitémus. Per eúmdem Dóminum.

Léctio Epístolæ beáti Petri Apóstoli. (*1 Petr. 4, 7-11*).

Caríssimi: Estóte prudentes, et vigiláte in orationibus. Ante ómnia autem, mútuam in vobismet-ípsis caritátem contínuam habéntes: quia caritas óperit multitudínem peccatórum. Hospitáles ínvicem sine murmuratióne: unusquisque, sicut accépit grátiam, in alterútrum illam ministrántes, sicut boni dispensatóres multifórmis grátia Dei. Si quis lóquitur, quasi sermónes Dei: si quis ministrat, tamquam ex virtúte, quam ministrat Deus: ut in ómnibus honorificétur Deus per Jesum Christum.

Allelúja. *Ps. 46, 9*) Regnávít Dóminus super omnes gentes: Deus sedet super sedem sanctam suam. Allelúja, allelúja. *Ps. (Joann. 14, 18)* Non vos relínquam órphanos: va-

do, et vénio ad vos, et gaudebit cor vestrum. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann.* 15, 26-27 et 16, 1-4).

In illo témpore: Dixit Jesus discípulis suis: Cum vénerit Paráclitus, quem ego mittam vobis a Patre, Spíritum veritátis, qui a Patre procédit, ille testimónium perhibébit de me: et vos testimónium perhibébitis, quia ab initio mecum estis. Hæc locútus sum vobis, ut non scandalizémini. Absque synagógis fácient vos: sed venit hora, ut omnis, qui interficit vos, arbitrétur obséquium se præstare Deo. Et hæc fácient vobis, quia non novérunt Patrem, neque me. Sed hæc locútus sum vobis: ut, cum vénerit hora eórum, reminiscámini, quia ego dixi vobis.

Credo.

OFFERTORIUM. (*Ps.* 145, 2) Lauda, ánima mea, Dóminum: laudábo Dóminum in víta mea: psallam Deo meo quamdiu ero, allelúja.

SECRETA. Sacrificia nos, Dómine, immaculáta

back to you, and your heart shall be full of joy. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John* 15, 26-27; 16, 1-4).

At this time: Jesus said to his disciples, When the truth-giving Spirit, who proceeds from the Father, has come to befriend you, he whom I will send to you from the Father's side, he will bear witness of what I was; and you too are to be my witnesses, you who from the first have been in my company. I have told you this, so that your faith may not be taken unawares. They will forbid you the synagogue; nay, the time is coming when any one who puts you to death will claim that he is performing an act of worship to God; such things they will do to you, because they have no knowledge of the Father, or of me. And I have told you this, so that when the time comes for it to happen, you may remember that I told you of it. Creed.

OFFERTORY. (*Ps.* 145, 2) Praise the Lord, my soul: while life lasts I will praise the Lord; of him, my God, shall my songs be while I am here to sing them, alleluia.

SECRET. May the spotless gifts we are sacrificing

cleanse us, Lord, and impart to our souls the strength of heavenly grace: through our Lord.

purificent: et méntibus nostris supérnæ grátiae dent vigórem. Per Dóminum.

*Commemoration of the octave of the Ascension:*

SECRET. Accept, Lord, the gifts we offer in reverence of thy Son's triumphant ascension. In thy goodness grant us freedom from present dangers, and bring us to eternal life: through the same.

SECRETA. Súscipe, Dómine, múnera, quæ pro Fílli tui gloriósa Ascensióne deférimus: et concéde propítius; ut a præséntibus perículis liberémur, et ad vitam perveniámus æténnam. Per eúmdem Dóminum.

*Preface of the Ascension, p. 523; proper Communicantes.*

COMMUNION. (*John 17, 12-13, 15*) Father, as long as I was with them, thy gift to me, I kept them true, alleluia: but now I am coming to thee: I do not ask that thou shouldst take them out of the world, but that thou shouldst keep them clear of what is evil, alleluia, alleluia.

COMMUNIO. (*Joann. 17, 12-13 et 15*) Pater, cum essem cum eis, ego servábam eos, quos dedísti mihi, allelúja: nunc autem ad te vénio: non rogo ut tollas eos de mundo, sed ut serves eos a malo, allelúja, allelúja.

POSTCOMMUNION. - Lord, grant that we whom thou hast regaled with thy sacred gifts may requite thee with perpetual thanksgiving: through our Lord.

POSTCOMMUNIO. - Repléti, Dómine, munéribus sacris: da, quæsumus; ut in gratiárum semper actióne maneámus. Per Dóminum.

*Commemoration of the octave of the Ascension:*

POSTCOMMUNION. - Almighty and merciful God, we pray thee grant that the food we have taken in this visible rite may bring us invisible gain: through our Lord.

POSTCOMMUNIO. - Præsta nobis, quæsumus, omnípotens et miséricors Deus: ut, quæ visibílibus mystériis suménda percépi-mus, invisíbili consequámur efféctu. Per Dóminum.

*On the octave-day of the Ascension, the Mass is that of the feast, but the Introit is said twice only. The Collect, however, is the following:*

ORATIO. Da, quæsumus, omnipotens Deus, illuc subsequi tuorum membra fidélium: quo caput nostrum principiûmque præcëssit, Jesus Christus Fílius tuus, Dóminus noster: Qui tecum.

COLLECT. Grant, we beseech thee, almighty God, that where our Head and Source, Jesus Christ, thy Son and our Lord, has gone before, there we also, his members and thy faithful, may follow: who is God.

*On the Friday after the octave of the Ascension, unless a saint's feast is kept, the Mass of the Sunday is repeated, omitting the commemoration of the octave. Additional Prayers for this season, pp. 492-494. The Creed is omitted; the Preface of the Ascension is said, but the Communicantes proper to the feast is omitted.*

## SATURDAY, THE VIGIL OF PENTECOST

Sation at S. John Lateran

*The celebrant and his ministers, vested in purple, proceed to the altar, and the prophecies are read as on Holy Saturday. The candles on the altar are not lighted until the beginning of Mass. At the end of each prophecy, the celebrant, standing at the Epistle side, sings Orémus and the assigned Prayer.*

### PROPHETIA PRIMA

(Gen. 22, 1-19)

Tentávit Deus Abraham, et dixit ad eum: Abraham, Abraham. At ille respóndit: Adsum. Ait illi: Tolle filium tuum unigénitum, quem diligis, Isaac, et vade in terram visionis: atque ibi offeres eum in holocáustum super unum móntium, quem monstrávero tibi. Igitur

### FIRST PROPHECY

(Gen. 22, 1-19)

After this, God would put Abraham to the test. So he called to him, Abraham, Abraham; and when he said, I am here, at thy command, God told him, Take thy only son, thy beloved son Isaac, with thee, to the land of Clear Vision, and there offer him to me in burnt sacrifice on a mountain which I will



show thee. Rising, therefore, at dawn, Abraham saddled his ass, bidding two of the men-servants and his son Isaac follow him; he cut the wood needed for the burnt sacrifice, and then set out for the place of which God had spoken to him. It was two days later when he looked up and saw it, still far off; and now he said to his servants, Wait here with the ass, while I and my son make our way yonder; we will come back to you, when we have offered worship there. Then he took the wood for the sacrifice, and gave it to his son Isaac to carry; he himself carried the brazier and the knife. As they walked along together Isaac said to him, Father. What is it, my son? he asked. Why, said he, we have the fire here and the wood; where is the victim we are to sacrifice? My son, said Abraham, God will see to it that he has a victim. So they went on together till they reached the place God had shown him. And here he built an altar, and set the wood in order on it; then he bound his son Isaac and laid him down there on the altar, above the pile of wood. And he reached out, and took up the knife, to slay his son. But now, from heaven, an angel of the Lord called to him, Abraham, Abraham. And when he answered, Here am I, at thy command, the an-

Abraham de nocte consurgens, stravit ásinum suum: ducens secum duos júvenes, et Isaac filium suum. Cumque concidisset ligna in holocáustum, ábiit ad locum, quem præcéperat ei Deus. Die autem tértio, elevátis óculis, vidit locum procul: dixitque ad púeros suos: Exspectáte hic cum ásino: ego, et puer illuc usque properántes, postquam adoravérimus, revertémur ad vos. Tulit quoque ligna holocáusti, et impósuit super Isaac filium suum: ipse vero portábat in má-nibus ignem, et gládium. Cumque duo pérgerent simul, dixit Isaac patri suo: Pater mi. At ille respóndit: Quid vis, fili? Ecce, inquit, ignis, et ligna: ubi est víctima holocáusti? Dixit autem Abraham: Deus providébit sibi víctimam holocáusti, fili mi. Pergébant ergo páriter: et venérunt ad locum, quem osténderat ei Deus, in quo ædificávit altáre, et désuper ligna compósuit: cumque alligásset Isaac filium suum, pósuit eum in altáre super struem lignórum. Extendítque manum, et arrípuit gládium, ut immoláret fílium suum. Et ecce Angelus Dómini de cælo clamávit, dicens: Abraham, Abraham. Qui respóndit: Adsum. Dixítque ei: Non exténdas ma-

num tuam super puerum, neque facias illi quidquam: nunc cognovi quod times Deum, et non pepercisti unigenito filio tuo propter me. Levavit Abraham oculos suos, viditque post tergum arietem inter vepres harentem cornibus, quem assumens obtulit holocaustum pro filio. Appellavitque nomen loci illius, Dominus videt. Unde usque hodie dicitur: In monte Dominus videbit.

Vocavit autem Angelus Domini Abraham secundo de caelo, dicens: Per memetipsum iuravi, dicit Dominus: quia fecisti hanc rem, et non pepercisti filio tuo unigenito propter me: benedicam tibi, et multiplicabo semen tuum sicut stellas caeli, et velut arenam, quae est in litore maris: possidebit semen tuum portas inimicorum suorum, et benedicentur in semine tuo omnes gentes terrae, quia obedisti voci meae. Reversus est Abraham ad pueros suos, abiitque Bersabee simul, et habitavit ibi.

Orémus. *Oratio*

Deus, qui in Abraham famuli tui opere, humano generi obedientiae exempla praebuisti: concede

gel said, Do the lad no hurt, let him alone. I know now that thou fearest God; for my sake thou wast ready to give up thy only son. And Abraham, looking about him, saw behind him a ram caught by the horns in a thicket; this he took, and offered it as a burnt sacrifice, instead of his son. So Abraham called that spot, The Lord will see to it; and the saying goes to this day, On the mountain top, the Lord will see to it. Once more the angel of the Lord called to Abraham out of heaven, and he said, This message the Lord has for thee: I have taken an oath by my own name to reward thee for this act of thine, when thou wast ready to give up thy only son for my sake. More and more will I bless thee, more and more will I give increase to thy posterity, till they are countless as the stars in heaven, or the sand by the seashore; thy children shall storm the gates of their enemies; all the races of the world shall find a blessing through thy posterity, for this readiness of thine to do my bidding. Then Abraham went back to his servants, and took them with him to Bersabee; it was at Bersabee that Abraham made his dwelling.

Let us pray. *Prayer*

O God, who in the deed of thy servant Abraham hast given to mankind an example of obedience, grant that we

may break down the perversity of our wills and in all things keep to the straight way of thy commandments: through our Lord.

propítius nobis, et nostræ voluntátis pravitátem frángere, et tuórum rectitúdinem præceptórum in ómnibus adimplére. Per Dóminum.

## SECOND PROPHECY

In diébus illis: Scripsit Móyses, p. 461, *which is followed by the Tract*: Atténde cælum, p. 462.

Let us pray. *Prayer*

O God, who by the lips of the prophets hast bidden us leave the things of this world and hasten toward those which are everlasting, enable thy servants by holy inspiration to fulfil thy known commands: through our Lord.

Orémus. *Oratio*

Deus, qui nobis per prophetárum ora præcepísti temporália relínquere, atque ad ætérna festináre: da fámulis tuis; ut, quæ a te iussa cognóvimus, implére cælésti inspiratióne valeámus. Per Dóminum.

## THIRD PROPHECY

Apprehéndent, p. 460, *which is followed by the Tract*: Vínea facta est, p. 461.

Let us pray. *Prayer*

O God, who in the books of thy two testaments teachest us how to keep this festival, grant us so to fathom thy mercy, that in receiving thy present gifts we may firmly hope for thy gifts to come: through our Lord.

Orémus. *Oratio*

Deus, qui nos ad celebrándam hanc præsentem festivitátem, utriúsque testaménti páginis ínstruis: da nobis intelligere misericórdiam tuam; ut ex perceptiõe præsentium múnere, firma sit expectatió futurórum. Per Dóminum.

## FOURTH PROPHECY

Audi Israel, p. 463.

Let us pray. *Prayer*

O God, unchangeable power and eternal light, in thy mercy look upon the wonder-

Orémus. *Oratio*

Deus, incommutábilis virtus, et lumen ætérnum: respice propítius ad to-

tius Ecclesiæ mirabile sacramentum; et da famulis tuis, ut hoc, quod devôte ágimus, étiam rectitúdine vitæ teneámus. Per Dóminum.

TRACTUS. (Ps. 41, 2-4) Sicut cervus desidérat ad fontes aquárum: ita desidérat ánima mea ad te, Deus. V. Sitívit ánima mea ad Deum vivum: quando véniam, et apparebo ante fáciem Dei? V. Fuérunt mihi lácrimæ meæ panes die ac nocte, dum dicitur mihi per singulos dies: Ubi est Deus tuus?

Orémus. Oratio

Concéde quæsumus, omnipotens Deus: ut, qui solemnitétem doni Spíritus Sancti cólimus, cæléstibus desidériis accénsi, fontem vitæ sitiámus, Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum... in unitáte ejúdem.

ful sacrament of thy whole church; and grant unto us thy servants that what we perform with devotion, we may also hold fast to in uprightness of life: through our Lord.

TRACT. (Ps. 41, 2-4) O God, my whole soul longs for thee, as a deer for running water. V. My whole soul thirsts for the living God; shall I never again make my pilgrimage into God's presence? V. Morning and evening, I have known no other food than tears; daily must I listen to the taunt, Where is thy God now?

Let us pray. Prayer

Grant, we pray thee, almighty God, that we who celebrate the giving of the Holy Spirit may burn with heavenly desires and thirst for the fountain of life, our Lord, Jesus Christ, thy Son: who is God... in the unity of the same Holy Spirit.

*If the church has a baptismal font, the celebrant says the above prayer, Concéde, quæsumus, immediately after the fourth prophecy. Then, wearing a red cope, he goes with his ministers, who are also vested in red, to the font. During the procession the Tract, Sicut cervus, is sung. The celebrant blesses the font as on Holy Saturday, p. 466, and the Litanies are begun as the procession returns to the altar.*

*If there is no font, after the fourth prophecy and its prayer, the Litanies are sung as on Holy Saturday.*

*After the Kýrie eléison, at the end of the Litanies has been sung, the celebrant solemnly intones the Glória in excélsis, and the bells are rung.*

*In Masses in which the prophecies, prayers, and Litanies are omitted, the Mass is begun with the following Introit:*

## INTROIT

(Ezech. 36, 23, 24, 25-26)

**W**hen the time comes to proclaim my majesty by delivering you, I will bring you home again from every part of the earth; and I will pour cleansing streams over you, to purge you from every stain you bear, and breathe a new spirit into you, alleluia, alleluia. (Ps. 33, 2) At all times I will bless the Lord: his praise shall be on my lips continually. *V.* Glory.

## INTROITUS

(Ezech. 36, 23, 24 et 25-26)

**C**UM sanctificátus fueró in vobis, congregábo vos de univérssis terris: et effúndam super vos aquam mundam, et mundabímmini ab ómnibus inquinaméntis vestris: et dabo vobis spíritum novum, allelúja, allelúja. (Ps. 33, 2) Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. *V.* Glória Patri.

*The celebrant then says the Kýrie eléison and the Glória in excélsis.*

Let us pray. *Collect*

Grant, we beseech thee, almighty God, that the brightness of thy glory may shine upon us; and may strength be radiated from the Holy Spirit, light of thy light, into the hearts of those who have been reborn through thy grace: through ... in the unity of the same Holy Spirit.

Orémus. *Oratio*

Præsta, quæsumus, omnipotens Deus: ut claritátis tuæ super nos splendor effúlgeat; et lux tuæ lucis corda eórum, qui per grátiam tuam renáti sunt, Sancti Spíritus illustratióne confirmet. Per Dóminum... in unitáte ejúsdem.

*No commemoration may be made in today's Mass.*

Lesson from the Acts of the Apostles. (Acts 19, 1-8).

At this time: It was while Apollo was away at Corinth that Paul finished his journey through the inland country,

Lectio Actuum Apostolorum. (Act. 19, 1-8).

In diébus illis: Factum est, cum Apólló esset Corinthi, ut Paulus peragrátis superiórius pártibus

veníret Ephesum, et inveníret quosdam discipulos: dixítque ad eos: Si Spíritum Sanctum accepístis credéntes? At illi dixerunt ad eum: Sed neque si Spíritus Sanctus est, audívimus. Ille vero ait: In quo ergo baptizáti estis? Qui dixerunt: In Joánnis baptísmate. Dixit autem Paulus: Joánnes baptizávit baptísimo pœniténtiæ pópulum, dicens: In eum, qui ventúrus esset post ipsum, ut créderent, hoc est, in Jesum. His audítis, baptizáti sunt in nómine Dómini Jesu. Et cum imposuísset illis manus Paulus, venit Spíritus Sanctus super eos, et loquebántur línguís, et prophetábant. Erant autem omnes viri fere duódecim. Introgréssus autem synagógam, cum fidúcia loquebátur per tres menses, disputans, et suádens de regno Dei.

Allelúja. V. (Ps. 106, 1)  
Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

TRACTUS. (Ps. 116, 1-2) Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. V. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

and came to Ephesus. He met some disciples there and asked them, Was the Holy Spirit given to you, when you learned to believe? Why, they said, nobody even mentioned to us the existence of a Holy Spirit. What baptism, then, did you receive? Paul asked; and they said, John's baptism. So Paul told them, John baptised to bring men to repentance; but he bade the people have faith in one who was to come after him, that is, in Jesus. On hearing this, they received baptism in the name of the Lord Jesus; and when Paul laid his hands upon them, the Holy Spirit came down on them, and they spoke with tongues, and prophesied. In all, these men were about twelve in number. And now he went into the synagogue, and for three months spoke boldly there, reasoning with them and trying to convince them about the kingdom of God.

Alleluia. V. (Ps. 106, 1)  
Praise the Lord, he is gracious: his mercy endures for ever.

TRACT. (Ps. 116, 1-2) Praise the Lord, all you Gentiles: let all the nations of the world do him honour. V. Abundant has his mercy been towards us: the Lord remains true to his word for ever.

*Incense is carried at the Gospel, but no candles.*

✠ Continuation of the Holy Gospel according to S. John. (*John 14, 15-21*).

At this time: Jesus said to his disciples: If you have any love for me, you must keep the commandments which I give you; and then I will ask the Father, and he will give you another to befriend you, one who is to dwell continually with you for ever. It is the truth-giving Spirit, for whom the world can find no room, because it cannot see him, cannot recognize him. But you are to recognize him; he will be continually at your side, nay, he will be in you. I will not leave you friendless; I am coming to you. It is only a little while now, before the world is to see me no more; but you can see me, because I live on, and you too will have life. When that day comes, you will learn for yourselves that I am in my Father, and you are in me, and I am in you. The man who loves me is the man who keeps the commandments he has from me; and he who loves me will win my Father's love, and I too will love him, and will reveal myself to him.

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann. 14, 15-21*).

In illo témpore: Dixit Jesus discipulis suis: Si dilígitis me, mandáta mea serváte. Et ego rogábo Patrem, et álíum Paráclitum dabit vobis, ut máneat vobíscum in ætérnum, Spíritum veritátis, quem mundus non potest accíperé, quia non videt eum, nec scit eum. Vos autem cognoscétis eum: quia apud vos manébit, et in vobis erit. Non relínquam vos órphanos: véniam ad vos. Adhuc módicum: et mundus me jam non videt. Vos autem vidétis me, quia ego vivo, et vos vivétis. In illo die vos cognoscétis quia ego sum in Patre meo, et vos in me, et ego in vobis. Qui habet mandáta mea, et servat ea: ille est, qui dilígít me. Qui autem dilígít me, diligétur a Patre meo: et ego diligam eum, et manifestábo ei meípsum.

*The Creed is not said.*

OFFERTORY. (*Ps. 103, 30-31*) Send forth thy Spirit, and there will be fresh creation; thou wilt repeople the

OFFERTORIUM. (*Ps. 103, 30-31*) Emítte Spíritum tuum, et creabúntur, et renovábis fáciem ter-

ræ: siſt glória Dómini in  
ſæcula, allelúja.

SECRETA. Múnera,  
quæsumus, Dómine, oblá-  
ta ſanctifica: et corda no-  
ſtra Sancti Spíritus illu-  
ſtratióne emúnda. Per Dó-  
minum... in unitáte ejús-  
dem.

face of the earth: glory be  
the Lord's for ever, alleluia.

SECRET. Hallow our prof-  
fered gifts, we beg thee,  
Lord, and cleanse our hearts  
by the light of the Holy Spir-  
it: through our Lord ... in  
the unity of the same Holy  
Spirit.

*Preface of the Ascension, p. 523; the Communicán-  
tes and Hanc igitur proper to Pentecost are given with-  
in the Canon, pp. 539-540.*

COMMUNIO. (Joann.  
7, 37-39) Ultimo festivi-  
tátis die dicébat Jesus:  
Qui in me credit, flúmina  
de ventre ejus fluent aquæ  
vivæ: hoc autem dixit de  
Spíritu, quem acceptúri  
erant credéntes in eum,  
allelúja, allelúja.

COMMUNION. (John 7,  
37-39) On the last day of  
the feast Jesus cried aloud:  
If a man believe in me,  
fountains of living water shall  
flow from his bosom. He was  
speaking here of the Spir-  
it, which was to be received  
by those who learned to be-  
lieve in him, alleluia, alleluia.

POSTCOMMUNIO. -  
Sancti Spíritus, quæsu-  
mus, Dómine, corda no-  
stra mundet infúſio: et  
sui roris íntima aspersione  
fœcúndet. Per Dómi-  
num... in unitáte ejúsdem.

POSTCOMMUNION. -  
May our hearts be cleansed  
by the inpouring of thy Holy  
Spirit, Lord, and may our  
souls grow fertile under the  
dew he sheds upon them:  
through our Lord... in the  
unity of the same Holy Spirit.





## PENTECOST OR WHIT SUNDAY

Greater Double of the First Class  
with privileged Octave of the First Order

Station at S. Peter's

### INTROIT

(*Wisdom I, 7*)

**T**HE Spirit of the Lord fills the whole world, alleluia: the whole frame of created things recognizes the accents of his voice, alleluia, alleluia, alleluia. (*Ps. 67, 2*) Let God bestir himself now, and rout his enemies: confront his ill-wishers and put them to flight. *The Spirit of the Lord. V. Glory. The Spirit of the Lord.*

**COLLECT.** God, who on this day didst teach the faithful by sending the light of the Holy Spirit into their hearts, grant that, by the gift of that Spirit, right judgement may be ours, and that

### INTROITUS

(*Sap. I, 7*)

**S**piritus Dómini replévit orbem terrárum, allelúja: et hoc quod cón-tinet ómnia, sciéntiam habet vocis, allelúja, allelúja, allelúja. (*Ps. 67, 2*) Ex-súrgat Deus, et dissipén-tur inimíci ejus: et fú-giant, qui odérunt eum, a fácie ejus. *Spiritus Dómini. V. Glória Patri. Spí-ritus Dómini.*

**ORATIO.** Deus, qui hodiérna die corda fidélium Sancti Spíritus illu-stratióne docuísti: da nobis in eódem Spíritu recta sápere; et de ejus semper consolatióne gaudére. Per

Dóminum... in unitáte ejúsdem.

Léctio Actuum Apostolórum. (*Act. 2, 1-11*).

In diébus illis: Cum compleréntur dies Pentecóstes, erant omnes discipuli páriter in eódem loco: et factus est repén-te de cælo sonus, tamquam adveniéntis spíritus veheméntis: et replévit totam domum ubi erant sedéntes. Et apparuérunt illis dispertítia lingua tamquam ignis, sedítque supra singulos eórum: et repléti sunt omnes Spíritu Sancto, et cœpérunt loqui váriis linguis, prout Spíritus Sanctus dabat éloqui illis. Erant autem in Jerúsalem habitántes Judæi, viri religiósi ex omni natione, quæ sub cælo est. Facta autem hac voce, convénit multitúdo, et mente confúsa est, quóniam audíbat unusquisque lingua sua illos loquéntes. Stupébant autem omnes, et mirabántur dicéntes: Nonne ecce omnes isti, qui loquúntur, Galilæi sunt? Et quómodo nos audívimus unusquisque linguam nostram, in qua nati sumus? Parthi, et Medi, et Ælamítæ, et qui hábitant Mesopotámiam, Judæam, et Cappadóciam, Pontum, et Asiam, Phrýgiam, et

we may ever find joy in his comfort: through our Lord... in the unity of the same Holy Spirit.

Lesson from the Acts of the Apostles. (*Acts 2, 1-11*).

When the day of Pentecost came round, while they were all gathered together in unity of purpose, all at once a sound came from heaven like that of a strong wind blowing, and filled the whole house where they were sitting. Then appeared to them what seemed to be tongues of fire, which parted and came to rest on each of them; and they were all filled with the Holy Spirit, and began to speak in strange languages, as the Spirit gave utterance to each. Among those who were dwelling in Jerusalem at this time were devout Jews from every country under heaven; so, when the noise of this went abroad, the crowd which gathered was in bewilderment; each man severally heard them speak in his own language. And they were all beside themselves with astonishment; Are they not all Galileans speaking? they asked. How is it that each of us hears them talking his own native tongue? There are Parthians among us, and Medes, and Elamites; our homes are in Mesopotamia, or Judæa, or Cappadocia; in Pontus or Asia, Phrygia or Pamphylia, Egypt or the parts of

Libya round Cyrene; some of us are visitors from Rome, some of us are Jews and others proselytes; there are Cretans among us too, and Arabians; and each has been hearing them tell of God's wonders in his own language.

Alleluia. (*Here a genuflection is made.*) V. Come, Holy Spirit, fill the hearts of thy faithful and kindle in them the fire of thy love. Alleluia, alleluia. V. (*John 14, 26*) He who is to befriend you, the Holy Spirit, whom the Father will send on my account, will in his turn teach you all truth.

### SEQUENCE

Holy Spirit, Lord of light,  
from the clear celestial  
height, thy pure beaming  
radiance give.

Come, thou Father of the  
poor, come with treasures  
which endure; come, thou  
Light of all that live!

Thou, of all consolers best,  
thou, the soul's delightful  
guest, dost refreshing peace  
bestow:

Thou in toil art comfort  
sweet; pleasant coolness in  
the heat; solace in the midst  
of woe.

Light immortal, Light divine,  
visit thou these hearts of  
thine, and our inmost be-  
ing fill:

If thou take thy grace away,  
nothing pure in man will  
stay; all his good is turned  
to ill.

Pamphýliam, Ægyptum,  
et partes Líbyæ, quæ est  
circa Cyrénen, et ádvenæ  
Románi, Judæi quoque, et  
Prosélyti, Cretes, et Ara-  
bes: audívimus eos lo-  
quéntes nostris linguis  
magnália Dei.

Allelúja. (*Here a genu-  
flection is made.*) V. Veni,  
Sancte Spíritus, reple tuó-  
rum corda fidélium: et  
tui amorís in eis ignem  
accénde. Allelúja, allelúja.  
V. (*Joann. 14, 26*) Parácli-  
tus autem Spíritus San-  
ctus, quem mittet Pater in  
nómine meo, ille vos do-  
cébit omnem veritátem.

### SEQUENTIA.

Veni, Sancte Spíritus, et  
emitte cælitus lucis tuæ  
rádium.

Veni, pater páuperum, ve-  
ni, dator múnium, ve-  
ni, lumen córdium.

Consolátor óptime, dulcis  
hospes ánimæ, dulce re-  
frigérium.

In labóre réquies, in æstu  
tempéries, in fletu so-  
látium.

O lux beatíssima, reple  
cordis íntima tuórum  
fidélium.

Sine tuo númine, nihil  
est in hómine, nihil est  
innóxium.

Lava quod est sordidum,  
riga quod est aridum,  
sana quod est saucium.

Flecte quod est rigidum,  
fove quod est frigidum,  
rege quod est devium.

Da tuis fidelibus, in te  
confidentibus, sacrum  
septenarium.

Da virtutis meritum, da  
salutis exitum, da per-  
renne gaudium. Amen.  
Alleluja.

Heal our wounds, our strength  
renew; on our dryness pour  
thy dew; wash the stains  
of guilt away:

Bend the stubborn heart and  
will; melt the frozen, warm  
the chill; guide the steps  
that go astray.

Thou, on us who evermore  
thee confess and thee a-  
dore, with thy sevenfold  
gifts descend:

Give us comfort when we  
die; give us life with thee  
on high; give us joys that  
never end. Amen. Alleluia.

*This sequence is said daily until the following Satur-  
day inclusive.*

✠ Sequentia sancti Evan-  
geli secundum Joannem.  
(Joann. 14, 23-31).

In illo tempore: Dixit  
Jesus discipulis suis: Si  
quis diligit me, sermonem  
meum servabit, et Pater  
meus diliget eum, et ad  
eum veniemus, et mansio-  
nem apud eum faciemus:  
qui non diligit me, sermo-  
nes meos non servat. Et  
sermonem quem audistis,  
non est meus: sed ejus,  
qui misit me, Patris. Hæc  
locutus sum vobis, apud  
vos manens. Paráclitus  
autem Spiritus Sanctus,  
quem mittet Pater in nó-  
mine meo, ille vos docé-  
bit omnia, et suggeret vo-  
bis omnia, quaecúmque dí-  
xero vobis. Pacem relín-  
quo vobis, pacem meam  
do vobis: non quomodo

✠ Continuation of the Holy  
Gospel according to S.  
John. (John 14, 23-31).

At this time: Jesus said to  
his disciples: If a man has  
any love for me, he will be  
true to my word; and then  
he will win my Father's love,  
and we will both come to  
him, and make our contin-  
ual, abode with him; where-  
as the man who has no love  
for me, lets my saying pass  
him by. And this word, which  
you have been hearing from  
me, comes not from me, but  
from my Father who sent me.

So much converse I have  
held with you, still at your  
side. He who is to befriend  
you, the Holy Spirit, whom  
the Father will send on my  
account, will in his turn make  
everything plain, and recall

to your minds everything I have said to you. Peace is my bequest to you, and the peace which I give you is mine to give; I do not give peace as the world gives it. Do not let your heart be distressed, or play the coward. You have heard me say that I am going away and coming back to you. If you really loved me, you would be glad to hear that. I am on my way to my Father; my Father has greater power than I. I have told you of this before it happens, so that when it happens you may learn to believe. I have no longer much time for converse with you; one is coming who has power over the world, but no hold over me. No, but the world must be convinced that I love the Father, and act only as the Father has commanded me to act. Creed.

OFFERTORY. (*Ps. 67, 29-30*) O God, perfect thy own achievement within us: in thy temple at Jerusalem kings shall offer gifts before thee, alleluia.

SECRET. Hallow our professed gifts, we beg thee, Lord, and cleanse our hearts by the light of the Holy Spirit: through our Lord... in the unity of the same Holy Spirit.

*Preface of the Holy Ghost, p. 526; proper Communicantes and Hanc igitur, as given within the Canon.*

mundus dat, ego do vobis. Non turbetur cor vestrum, neque formidet.

Audistis quia ego dixi vobis: Vado, et venio ad vos. Si diligeretis me, gauderetis utique, quia vado ad Patrem: quia Pater major me est. Et nunc dixi vobis priusquam fiat: ut cum factum fuerit, credatis. Jam non multa loquar vobiscum. Venit enim princeps mundi hujus, et in me non habet quidquam. Sed ut cognoscat mundus quia diligo Patrem, et sicut mandatum dedit mihi Pater, sic facio.

Credo.

OFFERTORIUM. (*Ps. 67, 29-30*) Confirma hoc, Deus, quod operatus es in nobis: a templo tuo, quod est in Jerusalem, tibi offerent reges munera, allelúja.

SECRETA. Munera, quæsumus, Domine, oblata sanctifica: et corda nostra Sancti Spiritus illustratione emunda. Per Dominum... in unitate ejusdem.

COMMUNIO. (*Act. 2, 2 et 4*) Factus est repén-te de cælo sonus, adveniéntis spíritus veheméntis, ubi erant sedéntes, allelúja: et repléti sunt omnes Spíritu Sancto, loquéntes magnália Dei, allelúja, allelúja.

POSTCOMMUNIO. - Sancti Spíritus, quæsumus, Dómine, corda nostra mundet infúsió: et sui roris íntima aspersió-ne fœcúndet. Per Dóminum... in unitáte ejúsdem.

COMMUNION. (*Acts 2, 2, 4*) All at once a sound came from heaven like that of a strong wind blowing, where they were sitting, alleluia: and they were all filled with the Holy Spirit, speaking of God's wonders, alleluia, alleluia.

POSTCOMMUNION. - May our hearts be cleansed by the inpouring of thy Holy Spirit, Lord, and may our souls grow fertile under the dew he sheds upon them: through... in the unity of the same Holy Spirit.

## MONDAY WITHIN THE OCTAVE OF PENTECOST

Greater Double of the First Class

Station at S. Peter's Chains

### INTROITUS

(*Ps. 80, 17*)

**C**ibávit eos ex ádi-pe fruménti, allelúja: et de petra, melle saturávit eos, allelúja, allelúja, allelúja. (*Ps. ibid., 2*) Exsultáte Deo adjutóri nostro: jubilate Deo Jacob. *Cibávit eos.* V. Glória Patri. *Cibávit eos.*

ORATIO. Deus, qui Apóstolis tuis Sanctum dedísti Spíritum: concéde plebi tuæ piæ petitió-nis efféctum; ut, quibus

### INTROIT

(*Ps. 80, 17*)

**F**ull ears of wheat are the nourishment he gives them, alleluia, and honey dripping from the rock to their heart's content, alleluia, alleluia, alleluia. (*Ps. ibid., 2*) Rejoice in honour of the God who aids us: cry out with gladness to the God of Jacob. *Full ears of wheat.* V. Glory. *Full ears of wheat.*

COLLECT. God, who gavest the Holy Spirit to thy apostles, let thy people's devout prayers take effect. Thou hast given us faith; in

thy bounty give us also peace: through... in the unity of the same Holy Spirit.

Lesson from the Acts of the Apostles. (*Acts 10, 34, 42-48*).

At this time: Peter began speaking: Men, brethren, he said, the Lord gave us a commission to preach to the people, and to bear witness that he, and none other, has been chosen by God to judge the living and the dead. All the prophets bear him this testimony, that everyone who has faith in him is to find remission of sins through his name. Before Peter had finished speaking to them thus, the Holy Spirit fell on all those who were listening to his message. The faithful who had come over with Peter, holding to the tradition of circumcision as they did, were astonished to find that the free gift of the Holy Spirit could be lavished upon the Gentiles, whom they heard speaking with tongues, and proclaiming the greatness of God. Then Peter said openly, Who will grudge us the water for baptising these men, that have received the Holy Spirit just as we did? And he gave orders that they should be baptized in the name of the Lord Jesus Christ.

Alleluia. *ŷ.* (*Ps. 103, 30*) Send forth thy Spirit, and there will be fresh creation;

dedisti fidem, largiáris et pacem. Per Dóminum... in unitáte ejúsdem.

Léctio Actuum Apostolórum. (*Act. 10, 34 et 42-48*).

In diébus illis: Apériens Petrus os suum, dixit: Viri fratres, nobis præcépit Dóminus prædicáre pópulo: et testificári quia ipse est, qui constitútus est a Deo iudex vivórum et mortuórum. Huic omnes prophétæ testimónium pérhibent, remissionem peccatórum accipere per nomen ejus omnes, qui credunt in eum. Adhuc loquente Petro verba hæc, cecidit Spíritus Sanctus super omnes, qui audiébant verbum. Et obstupuérunt ex circumcisióne fidéles, qui vénerant cum Petro: quia et in natiónes grátia Spíritus Sancti effúsa est. Audiébant enim illos loquéntes linguis, et magnificántes Deum. Tunc respóndit Petrus: Numquid aquam quis prohibére potest, ut non baptizéntur hi, qui Spíritum Sanctum accepérunt sicut et nos? Et jussit eos baptizári in nómine Dómini Jesu Christi.

Allelúja. *ŷ.* (*Ps. 103, 30*) Emítte Spíritum tuum, et creabúntur: et re-

novábis faciém terræ. Allelúja, allelúja. V. Spiritus Sanctus, procedens a throno, Apostolorum pectora invisibili hódie perlustrávit poténtia.

thou wilt repeople the face of the earth. Alleluia, alleluia. V. The Holy Spirit, going forth from the throne, this day penetrated the breast of the apostles with his invisible power.

*Sequence, Veni, Sancte Spiritus, p. 636.*

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann. 3, 16-21*).

In illo témpore: Dixit Jesus Nicodémo: Sic Deus diléxit mundum, ut Fílium suum unigénitum daret: ut omnis, qui credit in eum, non péreat, sed hábeat vitam ætérnam. Non enim misit Deus Fílium suum in mundum, ut júdicet mundum, sed ut salvétur mundus per ipsum. Qui credit in eum, non judicátur; qui autem non credit, jam judicátus est: quia non credit in nómine unigéniti Fílii Dei. Hoc est autem júdícium: quia lux venit in mundum, et dilexérunt hómines magis ténebras quam lucem: erant enim eórum mala ópera. Omnis enim qui male agit, odit lucem, et non venit ad lucem, ut non arguántur ópera ejus: qui autem facit veritátem, venit ad lucem, ut manifesténtur ópera ejus, quia in Deo sunt facta.

Credo.

✠ Continuation of the Holy Gospel according to S. John. (*John 3, 16-21*).

At this time: Jesus said to Nicodemus: God so loved the world, that he gave up his only-begotten Son, so that those who believe in him may not perish, but have eternal life. When God sent his Son into the world, it was not to reject the world, but so that the world might find salvation through him. For the man who believes in him, there is no rejection; the man who does not believe is already rejected; he has not found faith in the name of God's only-begotten Son. Rejection lies in this, that when the light came into the world men preferred darkness to light; preferred it, because their doings were evil. Anyone who acts shamefully hates the light, will not come into the light, for fear that his doings will be found out. Whereas the man whose life is true comes to the light, so that his deeds may be seen for what they are, deeds done in God.

Creed.



**OFFERTORY.** (*Ps. 17, 14, 16*) The Lord sent his thunder from heaven, as the Most High let his voice be heard: and the secret springs of the rivers came to light, alleluia.

**SECRET.** In thy goodness hallow these gifts, we pray thee, Lord; accept the spiritual sacrifice we offer up; and work upon us until we too become an eternal offering to thee: through our Lord.

*Preface of the Holy Ghost, p. 526; proper Communicantes and Hanc igitur.*

**COMMUNION.** (*John 14, 26*) The Holy Spirit will make plain to you, alleluia, the things that I have told you, alleluia, alleluia.

**POSTCOMMUNION.** - Stand by thy people, Lord, we pray thee, and from the fury of their enemies guard those who have absorbed thy heavenly sacrament: through our Lord.

**OFFERTORIUM.** (*Ps. 17, 14 et 16*) Intónuit de cælo Dóminus, et Altíssimus dedit vocem suam: et apparuérunt fontes aquárum, allelúja.

**SECRETA.** Propítius, Dómine, quæsumus, hæc dona sanctífica: et hóstiæ spiritalis oblatióne suscepta, nosmetipsos tibi pérfice munus ætérnum. Per Dóminum.

**COMMUNIO.** (*Joann. 14, 26*) Spíritus Sanctus docébit vos, allelúja: quæcúmque díxero vobis, allelúja, allelúja.

**POSTCOMMUNIO.** - Adésto, quæsumus, Dómine, pópulo tuo: et quem mystériis cæléstibus imbuísti, ab hóstium furóre defénde. Per Dóminum.

## TUESDAY WITHIN THE OCTAVE OF PENTECOST

Lesser Double

Station at S. Anastasia's

### INTROIT

(4 *Esdr. 2, 36, 37*)

**E**Nter upon the happy possession of the glory that awaits you, alleluia; giving thanks to God, alleluia;

### INTROITUS

(4 *Esdr. 2, 36 et 37*)

**A**ccípite jucunditátem glóriæ vestræ, allelúja: grátias ágéntes Deo, allelúja: qui vos ad cælé-

stia regna vocávit, allelúja, allelúja, allelúja. (*Ps. 77, 1*) Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *V. Glória Patri.*

ORATIO. Adsit nobis, quæsumus, Dómine, virtus Spíritus Sancti: quæ et corda nostra cleménter expúrget, et ab ómnibus tueátur advérsis. Per Dóminum... in unitáte ejúsdem.

Léctio Actuum Apostólorum. (*Act. 8, 14-17*).

In diébus illis: Cum adíssent Apóstoli, qui erant Jerosólymis, quod recepísset Samaría verbum Dei, misérunt ad eos Petrum, et Joánnem. Qui cum veníssent, oravérunt pro ipsis ut acciperent Spíritum Sanctum: nondum enim in quemquam illórum vénerat, sed baptizáti tantum erant in nómine Dómini Jesu. Tunc imponébant manus super illos, et accipiébant Spíritum Sanctum.

Allelúja. *V. (Ps. 103, 30)* Emítte Spíritum tuum, et creabúntur: et renovábis fáciem terræ. Allelúja, allelúja. *V. (Act. 2, 4)* Loquebántur váriis linguis Apóstoli magnália Dei.

who has called you to a heavenly kingdom, alleluia, alleluia, alleluia. (*Ps. 77, 1*) Listen, my people, to this testament of mine: do not turn a deaf ear to the words I utter. *V. Glory.*

COLLECT. May the power of the Holy Spirit be with us, we pray thee, Lord; may it gently cleanse our hearts and guard us from all harm: through our Lord... in the unity of the same Holy Spirit.

Lesson from the Acts of the Apostles. (*Acts 8, 14-17*).

At this time: The apostles at Jerusalem, hearing that Samaria had received the word of God, sent Peter and John to visit them. So these two came down and prayed for them, that they might receive the Holy Spirit, who had not, as yet, come down on any of them; they had received nothing so far except baptism in the name of the Lord Jesus. Then the apostles began to lay their hands on them and the Holy Spirit was given them.

Alleluia. *V. (Ps. 103, 30)* Send forth thy Spirit, and there will be fresh creation; thou wilt repeople the face of the earth. Alleluia, alleluia. *V. (Acts 2, 4)* The Apostles continued speaking in different languages of God's wonders.

*Sequence, Veni, Sancte Spíritus, p. 636.*

✠ Continuation of the Holy Gospel according to S. John. (*John 10, 1-10*).

At this time: Jesus said to the Pharisees: Believe me when I tell you this: the man who climbs into the sheepfold by some other way, instead of entering by the door, comes to steal and to plunder: it is the shepherd who tends the sheep that comes in by the door. At his coming the keeper of the door throws it open, and the sheep are attentive to his voice; and so he calls by name the sheep which belong to him, and leads them out with him. When he has brought out all the sheep which belong to him, he walks in front of them, and the sheep follow him, recognizing his voice. If a stranger comes, they run away from him instead of following him, they cannot recognize the voice of a stranger. This was a parable which Jesus told them; and they could not understand what he meant to say to them. So Jesus spoke to them again; Believe me, he said, it is I who am the door of the sheepfold. Those others who have found their way in are all thieves and robbers; to these, the sheep paid no attention. I am the door; a man will find salvation if he makes his way in through me; he will come and go at will, and find pasture. The thief only comes

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann. 10, 1-10*).

In illo témpore: Dixit Jesus pharisæis: Amen, amen dico vobis: qui non intrat per óstium in ovíle óvium, sed ascéndit aliúnde, ille fur est, et latro.

Qui autem intrat per óstium, pastor est óvium.

Huic ostiárius áperit, et oves vocem ejus áudiunt, et próprias oves vocat nominátim, et edúcit eas. Et cum próprias oves emíserit, ante eas vadit: et oves illum sequúntur, quia sciunt vocem ejus. Aliénium autem non sequúntur, sed fúgiunt ab eo;

quia non novérunt vocem alienórum. Hoc provérbium dixit eis Jesus. Illi autem non cognovérunt quid loquerétur eis. Dixit ergo eis íterum Jesus:

Amen, amen dico vobis, quia ego sum óstium óvium. Omnes quotquot venérunt, fures sunt, et latrónes, et non audierunt eos oves. Ego sum óstium.

Per me si quis introíerit, salvábitur: et ingrediétur, et egrediétur, et páscua invéniet. Fur non venit nisi ut furétur, et mactet, et perdat. Ego veni ut vi-

tam hábeant, et abundántius hábeant.

Credo.

OFFERTORIUM. (*Ps.* 77, 23-25) *Portas cæli aperuit Dóminus: et pluit illis manna, ut éderent: panem cæli dedit eis, panem Angelórum manducávit homo, allelúja.*

SECRETA. Purificet nos, quæsumus, Dómine, múnieris præsentis oblátio: et dignos sacra participatióne efficiat. Per Dóminum.

*Preface of the Holy Ghost, p. 526; proper Communicantes and Hanc igitur.*

COMMUNIO. (*Joann.* 15, 26; 16, 14) *Spíritus qui a Patre procedit, allelúja: ille me clarificábit, allelúja, allelúja.*

POSTCOMMUNIO. - *Mentes nostras, quæsumus, Dómine, Spíritus Sanctus divínis réparet sacraméntis: quia ipse est remissio ómnium peccatórum. Per Dóminum... in unitáte ejúsdem.*

to steal, to slaughter, to destroy; I have come so that they may have life, and have it more abundantly. Creed.

OFFERTORY. (*Ps.* 77, 23-25) The Lord threw open the doors of heaven and rained down manna for them to eat; the bread of heaven was his gift to them, man ate the food of angels, alleluia.

SECRET. We pray, Lord, that the offering we make upon this altar may purify us, and make us worthy to partake of thy sacred banquet: through our Lord.

COMMUNION. (*John* 15, 26; 16, 14) The Spirit who proceeds from the Father, alleluia, he will bring honour to me, alleluia, alleluia.

POSTCOMMUNION. - May the Holy Spirit heal our souls with the divine sacrament, we beseech thee, Lord, for he is himself the remission of all sins: through our Lord... in the unity of the same Holy Spirit.

## EMBER WEDNESDAY

### WITHIN THE OCTAVE OF PENTECOST

Semidouble

Station at S. Mary Major

INTROITUS

(*Ps.* 67, 8 et 9)

**D**Eus, dum egrederéris coram pópulo tuo, allelúja: iter fáciens

INTROIT

(*Ps.* 67, 8, 9)

**O** God, when thou didst go forth at the head of thy people, alleluia: making

a path for them, alleluia: dwelling in their midst, alleluia, alleluia, alleluia. (*Ps. ibid.*, 2) Let God bestir himself now and rout his enemies, confront his ill-wishers and put them to flight. *V.* Glory.

eis, allelúja: hábítans in illis, allelúja, allelúja, allelúja. (*Ps. ibid.*, 2) Exsurgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. *V.* Glória Patri.

*The Glória in excélsis is said here, but not Dóminus vobíscum. Instead, the celebrant immediately says Orémus and the Prayer.*

COLLECT. May the Comforter who proceeds from thee bring light into our minds, we pray thee, Lord, and guide us to all truth, as thy Son promised: he who is God... in the unity of the same Holy Spirit.

ORATIO. Mentēs nostras, quæsumus, Dómine, Spíritus Paráclitus, qui a te procédit, illúminet: et indúcat in omnem, sicut tuus promísit Fílius, veritátem: Qui tecum... in unitáte ejúsdem.

Lesson from the Book of Wisdom. (*Wisdom I, 1-7*).

Léctio libri Sapiéntiæ. (*Sap. I, 1-7*).

All you who are judges here on earth, learn to love justice; learn to think high thoughts of what God is, and with sincere hearts aspire to him. Trust him thou must, if find him thou wouldst; he does not reveal himself to one that challenges his power. Man's truant thoughts may keep God at a distance, but when the test of strength comes, folly is shewn in its true colours; never yet did wisdom find her way into the schemer's heart, never yet made her home in a life mortgaged to sin. A holy thing it is, the spirit that brings instruction; how it shrinks away from the touch of falsehood, holds aloof from every

Dilígite justítiam, qui judicátis terram. Sentíte de Dómino in bonitáte, et in simplicitáte cordis quærite illum: quóniam invénítur ab his, qui non tentant illum: appáret autem eis, qui fidem habent in illum. Pervérsæ enim cogitationés séparent a Deo: probáta autem virtus córripit insipientes. Quóniam in malévola animam non introíbit sapiéntia, nec habitábit in corpore súbdito peccátis. Spíritus enim sanctus disciplínæ effúgiét fictum, et áuferet se a cogitationibus quæ sunt sine intelléctu, et corripiétur a superveniénte iniquitáte. Benígnus est enim spíritus

sapiéntiæ, et non liberábit malédicum a lábiis suis: quóniam renum illíus testis est Deus, et cordis illíus scrutátor est verus, et linguæ ejus audítor. Quóniam spíritus Dómini replévit orbem terrárum: et hoc, quod cóntinet ómnia, sciéntiam habet vocis.

Allelúja. *ŷ.* (Ps. 103, 30)  
Emítte Spíritum tuum, et creabúntur: et renovábis fáciem terræ.

rash design. It is a touchstone, to betray the neighbourhood of wrong-doing. A good friend to man is this spirit of wisdom, that convicts the blasphemer of his wild words; God can witness his secret thoughts, can read his heart unerringly, and shall his utterance go unheard? No, the spirit of the Lord fills the whole world; the whole frame of created things recognizes the accents of his voice.

Alleluia. *ŷ.* (Ps. 103, 30)  
Send forth thy Spirit, and there will be fresh creation; thou wilt repeople the face of the earth.

*Here Dóminus vobíscum is said.*

ORATIO. Præsta, quæsumus, omnípotens et misericors Deus: ut Spíritus Sanctus advéniens, templum nos glóriæ suæ dignánter inhabitándo perficiat. Per Dóminum... in unitáte ejúsdem.

COLLECT. Grant, we pray thee, almighty and merciful God, that the Holy Spirit may deign to come and dwell in us, so making us the temple of his glory: through our Lord... in the unity of the same Holy Spirit.

Léctio Actuum Apostolorum. (Act. 2, 14-21).

Lesson from the Acts of the Apostles. (Acts 2, 14-21).

In diébus illis: Stans Petrus cum undecim, levávit vocem suam, et locútus est eis: Viri Judæi, et qui habitátis Jerúsalem univérsi, hoc vobis notum sit, et áuribus percípíte verba mea. Non enim, sicut vos æstimátis, hi ébrii sunt, cum sit hora diéi tértia: sed hoc est, quod dictum est per prophétam Joel: Et erit in novíssi-

At this time: Peter, with the eleven apostles at his side, stood there and raised his voice to speak to them. Men of Judæa, he said, and all you who are dwelling in Jerusalem, I must tell you this; listen to what I have to say. These men are not drunk, as you suppose; it is only the third hour of the day. This is what was foretold by the prophet Joel: In the last

times, God says, I will pour out my spirit upon all mankind, and your sons and daughters will be prophets. Your young men shall see visions, and your old men shall dream dreams; and I will pour out my spirit in those days upon my servants and handmaids, so that they will prophesy. I will show wonders in heaven above, and signs on the earth beneath, blood and fire and whirling smoke; the sun will be turned into darkness and the moon into blood, before the day of the Lord comes, great and glorious. And then everyone who calls on the name of the Lord shall be saved.

Alleluia, alleluia. *ŷ.* (*Wisdom 1, 7*) The Spirit of the Lord fills the whole world: the whole frame of created things recognizes the accents of his voice.

mis diēbus (dicit Dóminus) effúndam de Spírítu meo super omnem carnem, et prophetábunt filii vestri, et filiaē vestraē, et iuvenes vestri visionēs vidēbunt, et seniōres vestri sómnia somniábunt. Et quidem super servos meos, et super ancillas meas in diēbus illis effúndam de Spírítu meo, et prophetábunt: et dabo prodigia in cælo sursum, et signa in terra deórsum, sánguinem, et ignem, et vapórem fumi. Sol convertétur in ténebras, et luna in ságuinem, ántequam véniat dies Dómini magnus et manifestus. Et erit: omnis quicumque invocáverit nomen Dómini, salvus erit.

Allelúja, allelúja. *ŷ.* (*Sap. 1, 7*) Spírítus Dómini replévit orbem terrárum: et hoc quod cóntinet ómnia, sciéntiam habet vocis.

*Sequence, Veni, Sancte Spírítus, p. 636.*

✠ Continuation of the Holy Gospel according to S. John. (*John 6, 44-52*).

At this time: Jesus said to the Jewish crowd: Nobody can come to me without being attracted towards me by the Father who sent me, so that I can raise him up at the last day. It is written in the book of the prophets, And they shall all have the Lord for their teacher: everyone

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann. 6, 44-52*).

In illo témpore: Dixit Jesus turbis Judæórum: Nemo potest veníre ad me, nisi Pater, qui misit me, tráxerit eum: et ego resuscitábo eum in novísimo die. Est scriptum in prophétis: Et erunt omnes docíbiles Dei. Omnis, qui audívit a Patre, et di-

dicit, venit ad me. Non quia Patrem vidit quisquam, nisi is, qui est a Deo, hic vidit Patrem. Amen, amen dico vobis: qui credit in me, habet vitam ætérnam. Ego sum panis vitæ. Patres vestri manducavérunt manna in deserto, et mórtui sunt. Hic est panis de cælo descéndens: ut si quis ex ipso manducáverit, non moriátur. Ego sum panis vivus, qui de cælo descénderé. Si quis manducáverit ex hoc pane, vivet in ætérnum: et panis, quem ego dabo, caro mea est pro mundi vita.

Credo.

OFFERTORIUM. (*Ps. 118, 47-48*) Meditabor in mandátis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi, allelúja.

SECRETA. Accipe, quæsumus, Dómine, munus oblátum: et dignánter operáre; ut, quod mystériis ágimus, piis afféctibus celebrémus. Per Dóminum.

*Preface of the Holy Ghost, p. 526; proper Communicantes and Hanc igitur.*

COMMUNIO. (*Joann. 14, 27*) Pacem meam do vobis, allelúja: pacem relínquo vobis, allelúja, allelúja.

who listens to the Father and learns, comes to me. (Not that anyone has seen the Father, except him who comes from God; he alone has seen the Father.) Believe me when I tell you this; the man who has faith in me enjoys eternal life. It is I who am the bread of life. Your fathers, who ate manna in the desert, died none the less; the bread which comes down from heaven is such that he who eats of it never dies. I myself am the living bread that has come down from heaven. If anyone eats of this bread, he shall live for ever. And now, what is this bread which I am to give? It is my flesh, given for the life of the world.

Creed.

OFFERTORY. (*Ps. 118, 47-48*) Fain would I have all my study in the law I love: flung wide my arms to greet thy law that I love, alleluia.

SECRET. Accept, we pray thee, Lord, our proffered gift, and graciously work upon us to the end that our sacramental offering may be reflected in the holiness of our lives: through our Lord.

COMMUNION. (*John 14, 27*) Peace is my bequest to you, alleluia: and the peace which I give you is mine to give, alleluia, alleluia.



**POSTCOMMUNION.** - We who receive this heavenly sacrament implore thy mercy, Lord, and pray that the sacred rite we accomplish at this moment may bear fruit in the joys of eternity: through our Lord.

**POSTCOMMUNIO.** - Suméntes, Dómine, cælestia sacraménta, quæsumus cleméntiam tuam: ut, quod temporáliter gérimus, ætérnis gáudiis consequámur. Per Dóminum.

## THURSDAY WITHIN THE OCTAVE OF PENTECOST

Semidouble

Station at S. Laurence's outside the Walls

### INTROIT

(*Wisdom 1, 7*)

**T**HE Spirit of the Lord fills the whole world, alleluia: the whole frame of created things recognizes the accents of his voice, alleluia, alleluia, alleluia. (*Ps. 67, 2*) Let God bestir himself now and rout his enemies: confront his ill-wishers and put them to flight. *V.* Glory.

**COLLECT.** In thy goodness, Lord, we pray thee, pour into our hearts that Holy Spirit by whose wisdom we were made, and by whose providence we are governed: through our Lord... in the unity of the same Holy Spirit.

Lesson from the Acts of the Apostles. (*Acts 8, 5-8*).

At this time: Philip, going down to one of the cities of Samaria, preached Christ there. The multitude listened with general accord to what

### INTROITUS

(*Sap. 1, 7*)

**S**PÍRITUS DÓMINI replévit orbem terrárum, allelúja: et hoc quod cón-tinet ómnia, sciéntiam habet vocis, allelúja, allelúja, allelúja. (*Ps. 67, 2*) Ex-súrgat Deus, et dissipén-tur inimíci ejus: et fú-giant, qui odérunt eum, a fácie ejus. *V.* Glória Patri.

**ORATIO.** Méntibus nostris, quæsumus, Dómine, Spíritum Sanctum benígnus infúnde: cujus et sapiéntia cón-diti sumus, et providéntia gubernámur. Per Dóminum... in unitáte ejúsdem.

Léctio Actuum Apostolórum. (*Act. 8, 5-8*).

In diébus illis: Philip-pus descéndens in civitátem Samariæ, prædicábat illis Christum. Intendébant autem turbæ his quæ

a Philípโป dicebántur, unanímíter audíéntes, et vidéntes signa quæ faciébat. Multi enim eórum, qui habébant spíritus immúndos, clamántes voce magna, exhibant. Multi autem paralytici, et claudi curátí sunt. Factum est ergo gáudium magnum in illa civitaté.

Allelúja. V. (Ps. 103, 30) Emitte Spíritum tuum, et creabúntur: et renovábis fáciem terræ. Allelúja, allelúja. V. (*Here a genuflection is made.*) Veni, Sancte, Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Philip said, as their own eyes and ears witnessed the miracles he did. There were many possessed by unclean spirits, and these came out, crying aloud; many, too, were healed of the palsy, and of lameness, and there was great rejoicing in that city.

Alleluia. V. (Ps. 103, 30) Send forth thy Spirit, and there will be fresh creation; thou wilt repeople the face of the earth. Alleluia, alleluia. V. (*Here a genuflection is made.*) Come, Holy Spirit, fill the hearts of thy faithful: and kindle in them the fire of thy love.

*Sequence, Veni, Sancte Spíritus, p. 636.*

✠ Sequéntia sancti Evangelíi secúndum Lucam. (Luc. 9, 1-6).

In illo témpore: Convocatís Jesus duódecim Apóstolis, dedit illis virtútem, et potestátem super ómnia dæmónia, et ut languóres curárent. Et misit illos prædicáre regnum Dei, et sanáre infirmos. Et ait ad illos: Nihil tuléritis in via, neque virgam, neque peram, neque panem, neque pecúniám, neque duas túnicas habeátis. Et in quacúmque domum intravéritis, ibi manéte, et inde ne exeátis. Et quicúmque non recéperint vos: exeúntes

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 9, 1-6.*)

At this time: Jesus called the twelve apostles to him, and gave them power and authority over all devils, and to cure diseases, sending them out to proclaim the kingdom of God, and to heal the sick. He told them, Take nothing with you to use on your journey, staff or wallet or bread or money; you are not to have more than one coat apiece. You are to lodge in the house you first enter, and not change your abode. And wherever they deny you a welcome, as you leave the city, shake off the dust from your feet, in

witness against them. So they set out and passed through the villages, preaching the gospel and healing the sick wherever they went.

### Creed.

**OFFERTORY.** (*Ps.* 67, 29-30) O God, perfect thy own achievement within us: in thy temple at Jerusalem kings shall offer gifts before thee, alleluia.

**SECRET.** Hallow our proffered gifts, we beg thee, Lord, and cleanse our hearts by the light of the Holy Spirit: through our Lord... in the unity of the same Holy Spirit.

*Preface of the Holy Ghost, p. 526; proper Communicantes and Hanc igitur.*

**COMMUNION.** (*Acts* 2, 2, 4) All at once a sound came from heaven like that of a strong wind blowing, where they were sitting, alleluia: and they were all filled with the Holy Spirit, speaking of God's wonders, alleluia, alleluia.

**POSTCOMMUNION.** - May our hearts be cleansed by the inpouring of thy Holy Spirit, Lord, and may our souls grow fertile under the dew he sheds upon them: through... in the unity of the same Holy Spirit.

de civitate illa, étiam púverem pedum vestrórum excúтите in testimónium supra illos. Egréssi autem circuibant per castélla, evangelizántes, et curántes ubíque.

### Credo.

**OFFERTORIUM.** (*Ps.* 67, 29-30) Confirma hoc, Deus, quod operátus es in nobis: a templo tuo, quod est in Jerúsalem, tibi ófferent reges múnera, allelúja.

**SECRETA.** Múnera, quæsumus, Dómine, obláta sanctífica: et corda nostra Sancti Spíritus illustratióne emúnda. Per Dóminum... in unitáte ejúsdem.

**COMMUNIO.** (*Act.* 2, 2 et 4) Factus est repénite de cælo sonus adveniéntis spíritus veheméntis, ubi erant sedéntes, allelúja: et repléti sunt omnes Spíritu Sancto, loquéntes magná-lia Dei, allelúja, allelúja.

**POSTCOMMUNIO.** - Sancti Spíritus, quæsumus, Dómine, corda nostra mundet infúsió: et sui roris íntima aspersió-ne fœcúndet. Per Dóminum... in unitáte ejúsdem.

## EMBER FRIDAY WITHIN THE OCTAVE OF PENTECOST

Semidouble

Station at the church of the Twelve Apostles

### INTROITUS

(Ps. 70, 8 et 23)

**R** Epleátur os meum laude tua, allelúja: ut possim cantáre, allelúja: gaudébunt lábia mea, dum cantávero tibi, allelúja, allelúja. (Ps. *ibid.*, 1-2) In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua líbera me, et éripe me. V. Glória Patri.

**ORATIO.** Da, quæsumus, Ecclésiæ tuæ, miséricors Deus: ut Sancto Spíritu congregáta, hostili nullátenuis incursióne turbétur. Per Dóminum... in unitáte ejúsdem.

**Léctio Actuum Apostolórum.** (Act. 2, 22-28).

In diébus illis: Apériens Petrus os suum, dixit: Viri Israelítæ, audíte verba hæc: Jesum Nazarénum, virum approbátum a Deo in vobis, virtútibus, et prodígiis, et signis, quæ fecit Deus per illum in médio vestri, sicut et vos scitis: hunc definíto consílio et præsciéntia Dei tráditum, per manus ini-

### INTROIT

(Ps. 70, 8, 23)

**F**ill my mouth with thy praise, alleluia: that I may sing it, alleluia: gladly these lips will sing of thee, alleluia, alleluia. (Ps. *ibid.*, 1-2) In thee, O Lord, I put my trust, may I never be disappointed! Rescue and deliver me, faithful as thou art. V. Glory.

**COLLECT.** Grant to thy Church, we pray thee, merciful God, that being gathered together in the Holy Spirit, she may be not at all disturbed by the onslaughts of her enemies: through our Lord... in the unity of the same Holy Spirit.

**Lesson from the Acts of the Apostles.** (Acts 2, 22-28).

At this time: Peter began speaking: Men of Israel, listen to this. Jesus of Nazareth was a man duly accredited to you from God; such were the miracles and wonders and signs which God did through him in your midst, as you yourselves well know. This man you have put to death; by God's fixed design and foreknowledge, he was be-

trayed to you, and you, through the hands of sinful men, have cruelly murdered him. But God raised him up again, releasing him from the pangs of death; it was impossible that death should have the mastery over him. It is in his person that David says, Always I can keep the Lord within sight; always he is at my right hand, to make me stand firm. So there is gladness in my heart, and rejoicing on my lips; my body, too, shall rest in confidence that thou wilt not leave my soul in the place of death, or allow thy faithful servant to see corruption. Thou hast shewn me the way of life; thou wilt make me full of gladness in thy presence.

Alleluia. *ŷ.* (*Ps. 103, 30*) Send forth thy Spirit, and there will be fresh creation; thou wilt repeople the face of the earth. Alleluia, alleluia. *ŷ.* (*Acts 2, 2*) All at once a sound came from heaven, like that of a strong wind blowing.

quorum affligentes interemístis: quem Deus suscitávit, solútis dolóribus inférni, juxta quod impossibile erat tenéri illum ab eo. David enim dicit in eum: Providébam Dóminum in conspéctu meo semper: quóniam a dextris est mihi, ne commóvear. Propter hoc lætátum est cor meum, et exsultávit lingua mea, insuper et caro mea requiescet in spe: quóniam non derelínques ánimam meam in inférno, nec dabis Sanctum tuum vidére corruptionem. Notas mihi fecísti vias vitæ: et replébis me jucunditáte cum fácie tua.

Allelúja. *ŷ.* (*Ps. 103, 30*) Emítte Spíritum tuum, et creabúntur: et renovábis fáciem terræ. Allelúja, allelúja. *ŷ.* (*Act. 2, 2*) Factus est repénite de cælo sonus adveniéntis spíritus veheméntis.

*Sequence, Veni, Sancte Spíritus, p. 636.*

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 5, 17-26*).

At this time: It chanced one day that he was teaching, and that some Pharisees and teachers of the law were sitting by, who had come from every village in Galilee, and Judæa, and Jerusalem;

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 5, 17-26*).

In illo témpore: Factum est in una diérum, et Jesus sedébat docens. Et erant pharisæi sedéntes, et legis doctóres, qui vénerant ex omni castélló Galilææ, et Judææ, et Jerús-

salem: et virtus Dómini erat ad sanándum eos. Et ecce viri portántes in lecto hóminem, qui erat paralyticus: et quærébant eum inférre, et pónere ante eum. Et non inveniéntes qua parte illum inférrent præ turba, ascendérunt supra tectum, et per tégu-las summisérunt eum cum lecto in médium ante Jesum. Quorum fidem ut vidit, dixit: Homo, remittúntur tibi peccáta tua. Et cœpérunt cogitare scribæ et pharisæi, dicéntes: Quis est hic, qui lóquitur blasphemias? Quis potest dimíttre peccáta, nisi solus Deus? Ut cognóvit autem Jesus cogitatiónes eórum, respóndens dixit ad illos: Quid cogitátis in córdibus vestris? Quid est facílius dicere: Dimittúntur tibi peccáta, an dicere: Surge, et ámbula? Ut autem sciátis quia Fílius hóminis habet potestátem in terra dimitténdi peccáta (ait paralytico): Tibi dico, surge, tolle lectum tuum, et vade in domum tuam. Et conféstim consúrgens coram illis, tulit lectum, in quo jacébat: et ábiit in domum suam, magníficans Deum. Et stupor apprehéndit omnes, et magnificábant Deum. Et repléti sunt timóre, dicéntes: Quia vídimus mirabília hódie. Credo.

and the power of the Lord was there, to grant healing. Just then, some men brought there on a bed one who was palsied, whom they tried to carry in and set down in Jesus' presence. But, finding no way of carrying him in, because of the multitude, they went up on to the house-top, and let him down between the tiles, bed and all, into the clear space in front of Jesus. And he, seeing their faith, said, Man, thy sins are forgiven thee. Whereupon the Pharisees and scribes fell to reasoning thus, Who can this be, that he talks so blasphemously? Who can forgive sins but God and God only? Jesus knew of these secret thoughts of theirs, and said to them openly, Why do you reason thus in your hearts? Which command is more lightly given, to say, Thy sins are forgiven thee, or to say, Rise up and walk? And now, to convince you that the Son of Man has power to forgive sins while he is on the earth (here he spoke to the palsied man), I tell thee, rise up, take thy bed with thee and go home. And he rose up at once in full sight of them, took up his bedding, and went home, giving praise to God. Astonishment came over them all, and they praised God, full of awe; We have seen strange things, they said, to-day.

Creed.

OFFERTORY. (*Ps. 145, 2*) Praise the Lord, my soul: while life lasts I will praise the Lord; of him, my God, shall my songs be while I am here to sing them, alleluia.

SECRET. Let the sacrificial gifts which have been offered up before thee, Lord, be consumed by that divine fire which, through the Holy Spirit, kindled the hearts of the disciples of Christ thy Son: through the same... in the unity of the same Holy Spirit.

*Preface of the Holy Ghost, p. 526; proper Communicantes and Hanc igitur.*

COMMUNION. (*John 3, 8*) The Spirit breathes where he will and you hear his voice, alleluia: but you do not know whence he came nor whither he goes, alleluia, alleluia, alleluia.

POSTCOMMUNION. - Lord, we have partaken of thy holy sacramental gifts, and now we humbly beg that these things thou hast bidden us do in remembrance of thee may help and support us in our weakness: who art God.

OFFERTORIUM. (*Ps. 145, 2*) Lauda, ánima mea, Dóminum: laudábo Dóminum in vita mea: psallam Deo meo quámdiu ero, allelúja.

SECRETA. Sacrificia, Dómine, tuis obláta conspéctibus, ignis ille divínus absúmat, qui discipulórum Christi Fílii tui per Spíritum Sanctum corda succéndit. Per eúmdem Dóminum... in unitáte ejúsdem.

COMMUNIO. (*Joann. 3, 8*) Spíritus ubi vult spirat: et vocem ejus audis, allelúja: et nescis unde véniat, aut quo vadat, allelúja, allelúja, allelúja.

POSTCOMMUNIO. - Sumpsimus, Dómine, sacri dona mystérii: humíliter deprecántes; ut, quæ in tui commemoratióem nos fácere præcepísti, in nostræ proficiant infirmítatis auxílium: Qui vivis.

## EMBER SATURDAY WITHIN THE OCTAVE OF PENTECOST

Semidouble

Station at S. Peter's

### INTROITUS

(Rom. 5, 5)

**C**aritas Dei diffusa est in cōrdibus nostris, allelúja: per inhabitāntem Spíritum ejus in nobis, allelúja, allelúja. (Ps. 87, 1) Dómine, Deus salútis meæ: in die clamávi, et nocte coram te. V. Glória Patri.

### INTROIT

(Rom. 5, 5)

**T**he love of God has been poured out in our hearts, alleluia, by his Spirit dwelling within us, alleluia, alleluia. (Ps. 87, 1) Lord God, my deliverer, day and night I cry aloud to thee. V. Glory.

*The Glória in excelsis is said here, but not Dóminus vobiscum. Instead, the priest immediately says Orémus and reads the following Prayers and Lessons.*

**ORATIO.** Méntibus nostris, quæsumus, Dómine, Spíritum Sanctum benignus infúnde: cujus et sapiéntia cōditi sumus, et providéntia gubernámur. Per Dóminum... in unitáte ejúsdem.

**Léctio Joélis Prophétæ.**  
(Joel. 2, 28-32).

Hæc dicit Dóminus Deus: Effúndam Spíritum meum super omnem carnem: et prophetábunt filii vestri, et filiæ vestræ: senes vestri sōmnia somniábunt, et júvenes vestri visiones vidébunt. Sed et super servos meos, et ancillas in diébus illis effún-

**COLLECT.** In thy goodness, Lord, we pray thee, pour into our hearts that Holy Spirit by whose wisdom we were made, and by whose providence we are governed: through our Lord... in the unity of the same Holy Spirit.

**Lesson from the Prophet Joel.** (Joel. 2, 28-32).

Thus says the Lord God: I will pour out my Spirit upon all all mankind, and your sons and your daughters will be prophets. Your old men shall dream dreams, and your young men shall see visions; and I will pour out my spirit in those day upon my servants and handmaids,



so that they will prophesy. I will show wonders in heaven, and on earth blood, and fire, and whirling smoke. The sun will be turned into darkness and the moon into blood before the day of the Lord comes, great and glorious. And then whoever calls on the name of the Lord shall be saved.

Alleluia. *℣.* (Ps. 103, 30) Send forth thy Spirit, and there will be fresh creation; thou wilt repeople the face of the earth.

Let us pray. *Prayer*

May the Holy Spirit, we beg thee, Lord, inflame us with that fire which our Lord Jesus Christ sent down to earth, desiring that it should be kindled into a burning flame: he who is God... in the unity of the same Holy Spirit.

Lesson from the Book of Leviticus. (*Levit.* 23, 9-11, 15-17, 21).

At this time the Lord spoke to Moses, bidding him give this message to the Israelites: When you have reached the land I mean to make yours, you will have a harvest to gather in. You must bring sheaves of corn, the first-fruits of your crop, to the priest, and he, the day following the sabbath, will consecrate each sheaf, lifting it up in the Lord's presence to win his favour for you. From that day, the next after

dam Spíritum meum. Et dabo prodígia in cælo, et in terra, ságuinem, et ignem, et vapórem fumi. Sol convertétur in ténebras, et luna in ságuinem: ántequam véniat dies Dómini magnus, et horribilis. Et erit: omnis qui invocáverit nomen Dómini, salvus erit.

Allelúja. *℣.* (Ps. 103, 30) Emítte Spíritum tuum, et creabúntur: et renovábis fáciem terræ.

Orémus. *Oratio*

Illo nos igne, quæsumus, Dómine, Spíritus Sanctus inflámmet: quem Dóminus noster Jesus Christus misit in terram, et vóluit veheménter accéndi: Qui tecum... in unitáte ejúsdem.

Léctio libri Levítici. (*Levit.* 23, 9-11, 15-17 et 21).

In diébus illis: Locútus est Dóminus ad Móysen, dicens: Lóquere fíliis Israel, et dices ad eos: Cum ingrési fuéritis terram, quam ego dabo vobis, et messuéritis ségetem, ferétis manípulos spicárum, primítias messis vestræ ad sacerdotem: qui elevábit fascículum coram Dómino, ut acceptábile sit pro vobis, áltero die sábbati, et sanctificábit illum. Numerábitis ergo ab ál-

tero die sabbati, in quo obtulistis manípulum primitiárum, septem hebdomadas plenas, usque ad álteram diem expletiónis hebdomadæ séptimæ, id est, quinquaginta dies: et sic offerétis sacrificium novum Dómino ex ómnibus habitáculis vestris, panes primitiárum duos de duábus décimis similæ fermentatæ, quos coquétis in primitias Dómini. Et vocábitis hunc diem celebrérrimum atque sanctíssimum: omne opus servíle non faciétis in eo. Legítimum sempitérnum erit in cunctis habitáculis, et generatióibus vestris.

Allelúja. *ŷ.* (*Act. 2, 2*) Factus est repénite de cælo sonus adveniéntis spíritus veheméntis.

Orémus. *Oratio*

Deus, qui ad animárum medélam, jejúnii devotióne castigári córpora præcepísti: concéde nobis propítius; et mente, et córpore tibi semper esse devótos. Per Dóminum.

Léctio libri Deuteronomii. (*Deut. 26, I-II*).

In diébus illis: Dixit Móyses fíliis Israel: Audi, Israel, quæ ego præcípío tibi hódie. Cum intráveris terram, quam Dóminus Deus tuus tibi dáturus est possidéndam, et

the sabbath, when the sheaf of first-fruits was offered, you will count full seven weeks; and on the day after the end of the seventh week, that is, on the fiftieth day, you will offer the Lord a fresh sacrifice. Each household must provide two loaves by way of first-fruits, a peck of flour cooked with leaven as first-fruits given to the Lord. You must keep this day with great honour and reverence, doing no servile work on it; that is a law you must observe at all times and everywhere.

Alleluia. *ŷ.* (*Acts 2, 2*) All at once a sound came from heaven, like that of a strong wind blowing.

Let us pray. *Prayer*

O God, who for the healing of our souls hast bidden us chasten our bodies by devout fasting, grant in thy mercy that we may always be devoted, body and mind, to thee: through our Lord.

Lesson from the Book of Deuteronomy. (*Deut. 26, I-II*).

At this time Moses said to the Israelites: Listen to the commandments I am giving to thee, Israel, as from this day. When thou hast reached the land which the Lord is to make thy home, and taken

possession of it, and settled there, thou wilt set apart first-fruits out of all thy crops. These thou wilt put in a basket, and carry them to the place the Lord thy God has chosen as the sanctuary of his name. And thus thou shalt address thyself to the priest who bears office at the time: I make acknowledgment this day before the Lord thy God, who listened to our plea, and took pity on our affliction, the toil and oppression we suffered; rescued us from Egypt by force, with his arm high uplifted to strike great terror, and perform great wonders and portents; and brought us here, where he has given us a land that is all milk and honey. That is why I am offering first-fruits, now, out of the land which the Lord has given me. So leave them there, in the presence of the Lord thy God, and when thou hast paid worship to this Lord and God of thine, go home to feast on all the good things which the Lord thy God has given thee.

Alleluia. (*Here a genuflection is made.*) †. Come, Holy Spirit, fill the hearts of thy faithful and kindle in them the fire of thy love.

Let us pray. *Prayer*

Grant, we pray thee, almighty God, that, disciplined by wholesome fasting, we

obtinueris eam, atque habitaveris in ea; tolles de cunctis frugibus tuis primitias, et pones in cartallo, pergésque ad locum, quem Dóminus Deus tuus elégerit, ut ibi invocétur nomen ejus: accedésque ad sacerdotem, qui fúerit in diébus illis, et dices ad eum: Profíteor hódie coram Dómino Deo tuo, qui exaudivit nos, et respéxit humilitátem nostram, et labórem, atque angústiam: et edúxit nos de Ægýpto in manu forti, et bráchio exténto, in ingénti pavóre, in signis atque porténtis: et introduxit ad locum istum, et trádidit nobis terram lacte et melle manántem. Et idcírcó nunc óffero primitias frugum terræ, quam Dóminus dedit mihi. Et dimittes eas in conspéctu Dómini Dei tui, et adoráto Dómino Deo tuo. Et epuláberis in ómnibus bonis, quæ Dóminus Deus tuus déderit tibi.

Allelúja. (*Here a genuflection is made.*) †. Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Orémus. *Oratio*

Præsta, quæsumus, omnipotens Deus: ut salutáribus jejúniis erudíti, ab

ómnibus étiam vítiis abstinentés, propitiatiónem tuam faciúlius impetrémus. Per Dóminum.

Léctio libri Levítici. (*Levit. 26, 3-12*).

In diébus illis: Dixit Dóminus ad Móysen: Lóquere filiis Israel, et dices ad eos: Si in præcéptis meis ambulavéritis, et mandáta mea custodiéritis, et fecéritis ea, dabo vobis plúvias tempóribus suis, et terra gignet germen suum, et pomis árbores replebúntur. Apprehéndet méssium tritúra vindémiam, et vindémia occupábit seméntem: et comedétis panem vestrum in saturitáte, et absque pavóre habitábitis in terra vestra. Dabo pacem in finibus vestris: dormiétis, et non erit qui extérreat. Auferam malas béstias, et gládus non transíbit términos vestros. Persequémini inimícos vestros, et córruent coram vobis. Persequéntur quinque de vestris centum aliénos, et centum de vobis decem millia: cadent inimíci vestri gládio in conspéctu vestro. Respiciam vos, et créscere fáciam: multiplicabímini, et firmábo pactum meum vobíscum. Comedétis vetustíssima vétèrum, et vétèra novis supervenientiúbus projiciétis. Ponam tabernáculum me-

may abstain too from all evil-doing, and the more readily win thy forgiveness: through our Lord.

Lesson from the Book of Leviticus. (*Levit. 26, 3-12*).

At this time the Lord spoke to Moses, giving him this message for the sons of Israel.

If you live by my law, if you remember my commandments and obey them, rain will fall on you when rain it should; the land will yield its increase, and the trees will be bowed with fruit, threshing not done with by vintage time, or vintage by seed-time; you shall have food to your hearts' content. Securely you shall hold your lands; sleep safe in your beds, with peace on all your frontiers. I will rid you, too, of ravenous beasts, and the sword shall never lay your country waste.

You shall rout your enemies, and beat them down before you; five of you putting a hundred aliens to flight, and a hundred of you ten thousand; so shall your enemies bite the dust at your approach. Under the eye of my favour you shall increase and multiply, all my promises to you I will make good; even the old harvest shall suffice, till you rid yourselves of it to make room for the new. I will make my dwelling among you, and never shall

my love cast you off, still coming and going in the midst of you, I your God, and you my people.

Alleluia. *ŷ.* (*Acts 2, 1*) When the day of Pentecost came round, they were all gathered together in one place.

Let us pray. *Prayer*

Grant, we pray thee, almighty God, that we may so abstain from the pleasures of eating and drinking as to fast likewise from our besetting sins: through our Lord.

Lesson from the Prophet Daniel. (*Dan. 3, 49-56; 88-90*).

At this time: An angel of the Lord had gone down into the furnace with Azarias and his companions, and he drove the flames away from it, making a wind blow in the heart of the furnace, like the wind that brings the dew. So that (although the flame rose forty-nine cubits above the furnace itself, breaking out and burning such Chaldeans as stood near to feed it at the king's command), these three were untouched, and the fire brought them neither pain nor discomfort. Whereupon all of them, as with one mouth, began to give praise and glory and blessing to God, there in the furnace, in the words that follow: Blessed art thou, Lord God of our fathers, praised above all, renowned above

um in médio vestri, et non abjiciet vos ánima mea. Ambulábo inter vos, et ero Deus vester, vosque éritis pópulus meus.

Allelúja. *ŷ.* (*Act. 2, 1*) Cum compleréntur dies Pentecóstes, erant omnes páriter in eódem loco.

Orémus. *Oratio*

Præsta, quæsumus, omnipotens Deus: sic nos ab épulis carnálibus abstínere; ut a vítiis irruéntibus páriter jejunémus. Per Dóminum.

Léctio Daniélis Prophætæ. (*Dan. 3, 49-56 et 88-90*).

In diébus illis: Angelus Dómini descendit cum Azaría, et sóciis ejus in fornácem: et excussit flammam ignis de fornáce, et fecit médium fornácis quasi ventum roris flantem. Flamma autem effundebátur super fornácem cúbitis quadragínta novem: et erúpit, et incéndit quos réperit juxta fornácem de Chaldæis minístros regis, qui eam incendébant. Et non tétigit eos omníno ignis, neque contristávit, nec quidquam moléstia intulit. Tunc hi tres quasi ex uno ore laudábant, et glorificábant, et benedicébant Deum in fornáce, dicéntes: Benedíctus es, Dómine, Deus patrum nostrórum: et laudábilis, et superexal-

tátus in sæcula. Et benedictum nomen glóriæ tuæ sanctum: et laudábile, et superexaltátum in ómnibus sæculis. Benedictus es in templo sancto glóriæ tuæ: et superlaudábilis, et supergloriósus in sæcula. Benedictus es in throno regni tui: et superlaudábilis, et superexaltátus in sæcula. Benedictus es, qui intuéris abyssos, et sedes super Chérubim: et laudábilis, et superexaltátus in sæcula. Benedictus es in firmaménto cæli: et laudábilis, et gloriósus in sæcula. Benedicite, Ananía, Azaría, Mísael, Dómino: laudáte, et supere-xaltáte eum in sæcula. Quia éruit nos de inférno, et salvos fecit de manu mortis, et liberávit nos de médio ardéntis flammæ, et de médio ignis éruit nos. Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus. Benedicite, omnes religiósi, Dómino Deo deórum: laudáte, et confitémini ei, quia in ómnia sæcula misericórdia ejus.

Allelúja. *ŷ. (Dan. 3, 52)*  
Benedictus es, Dómine,  
Deus patrum nostrórum,  
et laudábilis in sæcula.

*Here Dóminus*

Orémus. *Oratio*  
Deus, qui tribus púeris  
mitigásti flammæ ignium:

all for ever; blessed is thy holy and glorious name, praised above all, renowned above all for ever. Blessed art thou, whose glory fills thy holy temple, praised above all, renowned above all for ever; blessed art thou, who reignest on thy kingly throne, praised above all, renowned above all for ever. Blessed art thou, who art throned above the cherubim, and gazest down into the depths, praised above all, renowned above all for ever. Blessed art thou, high in the vault of heaven, praised above all, renowned above all for ever. And for Ananias, Azarias and Mísael, well might they bless the Lord, praise him and extol his name for ever; here was the grave spoiled, death robbed of its prey, and ever they were kept safe from the furnace, let its flames rage as they would. Give thanks to the Lord, they cried, the Lord is gracious; his mercy is eternal! Bless the Lord, you that are his worshippers; he is God above all gods; praise him and give him thanks, whose mercy is eternal.

Alleluia. *ŷ. (Dan. 3, 52)*  
Blessed art thou, Lord God  
of our fathers, praised above  
all for ever.

*vobiscum is said.*

Let us pray. *Prayer*  
God, who didst allay the  
flames of the furnace for the

three young men, in thy mercy grant that we, thy servants, may not be consumed by the flames of sin: through our Lord.

Lesson from the Acts of the Apostles. (*Acts 13, 44-52*).

At this time: Almost all the city assembled to hear God's word. The Jews, when they saw these crowds, were full of indignation, and began to argue blasphemously against all that Paul said. Whereupon Paul and Barnabas told them roundly, We were bound to preach God's word to you first; but now, since you reject it, since you declare yourselves unfit for eternal life, be it so; we will turn our thoughts to the Gentiles. This, after all, is the charge the Lord has given us, I have appointed thee to be a light for the Gentiles, that thou mayest bring salvation to the ends of the earth. The Gentiles were rejoiced to hear this, and praised the word of the Lord; and they found faith, all those of them who were destined to eternal life. And the word of the Lord spread far and wide all through the country. But the Jews made influence with such women of fashion as worshipped the true God, and with the leading men in the city, setting on foot a persecution against Paul and Barnabas and driving them out of their terri-

concède propítius; ut nos fámulos tuos non exúrat flamma vitiórum. Per Dóminum.

Léctio Actuum Apostolórum. (*Act. 13, 44-52*).

In diébus illis: Pene univérſa civitas convénit audire verbum Dei. Vidéntes autem turbas Judæi, repléti sunt zelo, et contradicébant his, quæ a Paulo dicebántur, blasphemántes. Tunc constánter Paulus et Bárnabas dixerunt: Vobis oportébat primum loqui verbum Dei: sed quóniam repéllitis illud, et indígnos vos judicátis ætérnæ vitæ, ecce convértimur ad gentes. Sic enim præcépit nobis Dóminus: Pósui te in lucem géntium, ut sis in salútem usque ad extrémum terræ. Audiéntes autem gentes, gavisæ sunt, et gloriſicábant verbum Dómini, et credidérunt quotquot erant præordináti ad vitam ætérnam. Disseminabátur autem verbum Dómini per univérſam regiónem. Judæi autem concitavérunt mulieres religiósas et honéstas, et primos civitátis, et excitavérunt persecutiómem in Paulum et Bárnabam: et ejecérunt eos de finibus suis. At illi, excússo púlvere pedum in eos, venérunt Icónium. Discípuli

quoque replebántur gáudio et Spíritu Sancto.

Allelúja, allelúja. V. (Ps. 116, 1) Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli.

tory; so they shook off the dust from their feet as they left them, and went on to Iconium. The disciples, meanwhile, were filled with rejoicing, and with the Holy Spirit.

Alleluia, alleluia. V. (Ps. 116, 1) Praise the Lord, all you Gentiles: let all the nations of the world do him honour.

*Sequence, Veni, Sancte Spíritus, p. 636.*

✠ Sequéntia sancti Evangelíi secúndum Lucam. (Luc. 4, 38-44).

In illo témpore: Surgens Jesus de synagóga, introívit in domum Simónis. Socrus autem Simónis tenebátur magnis febribus: et rogavérunt illum pro ea. Et stans super illam, imperávit febrim: et dimísit illam. Et continuo surgens, ministrábat illis. Cum autem sol occidisset, omnes qui habebant infirmos váriis languóribus, ducébant illos ad eum. At ille síngulis manus impónens, curábat eos. Exíbant autem dæmónia a multis clamántia et dicéntia: Quia tu es Fílius Dei: et increpans non sinébat ea loqui, quia sciébant ipsum esse Christum. Facta autem die egréssus ibat in désertum locum, et turbæ requirebánt eum, et venérunt usque ad ipsum: et detinébant illum

✠ Continuation of the Holy Gospel according to S. Luke. (Luke 4, 38-44).

At this time: Jesus rose up and left the synagogue, and went into Simon's house. The mother of Simon's wife was in the grip of a violent fever, and they entreated his aid for her. He stood over her, and checked the fever, so that it left her; all at once she rose, and ministered to them. And when the sun was going down, all those who had friends afflicted with diseases of any kind brought them to him: and he laid his hands upon each one of them, and healed them. Many, too, had devils cast out of them, which cried aloud, Thou art the Son of God; but he rebuked them and would not have them speak, because they knew that he was the Christ. Then, when day came, he went out and retired to a desert place. The multitude, who had set out



in search of him and caught him up, would have kept him there, and not let him leave them. But he told them, I must preach the gospel of God's kingdom to the other cities too; it is for this that I was sent. And so he went on preaching in the synagogues of Galilee.

Creed.

OFFERTORY. (*Ps.* 87, 2-3) Lord God, my deliverer, day and night I cry aloud to thee: Lord, let my prayer reach thy presence, alleluia.

SECRET. Lord, we pray thee grant that we may offer thee a heart made clean by the power of this sacred rite, so that our fasting may be acceptable to thee: through our Lord.

*Preface of the Holy Ghost, p. 526; Communicantes and Hanc igitur proper.*

COMMUNION. (*John* 14, 18; 16, 22) I will not leave you friendless, I am coming to you again, alleluia, and your hearts shall be filled with joy, alleluia.

POSTCOMMUNION. - Lord, may thy sacrament warm us to a godly fervour, making us find pleasure alike in its performance and in its effect: through our Lord.

ne discéderet ab eis. Quibus ille ait: Quia et aliis civitatibus opórtet me evangelizáre regnum Dei: quia ideo missus sum. Et erat prædicans in synagógis Galilææ.

Credo.

OFFERTORIUM. (*Ps.* 87, 2-3) Dómine, Deus salutis meæ, in die clamávi et nocte coram te: intret in conspéctu tuo orátio mea, Dómine, allelúja.

SECRETA. Ut accépta tibi sint, Dómine, nostra jejúnia: præsta nobis, quæsumus; hujus múnere sacraménti purificátum tibi pectus offérre. Per Dóminum.

COMMUNIO. (*Joann.* 14, 18 et 16, 22) Non vos relínquam órphanos: véniam ad vos íterum, allelúja: et gaudébit cor vestrum, allelúja, allelúja.

POSTCOMMUNIO. - Præbeant nobis, Dómine, divínium tua sancta fervórem: quo eórum páriter et actu delectémur, et fructu. Per Dóminum.

*The Easter Season ends with this Mass.*

## TRINITY SUNDAY

Greater Double of the First Class  
with major Octave

## INTROITUS

(Tob. 12, 6)

**B**enedicta sit sancta Trinitas, atque indivisa unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. (Ps. 8, 2) Domine Dominus noster, quam admirabile est nomen tuum in universa terra! *Benedicta.* V. Glória Patri. *Benedicta.*

**ORATIO.** Omnipotens sempitérne Deus, qui dedisti famulis tuis in confessione veræ fidei, æternæ Trinitatis glóriam agnoscere, et in potentia majestatis adorare unitatem: quæsumus; ut ejusdem fidei firmitate, ab omnibus semper muniámur adversis. Per Dóminum.

Lectio libri Apocalýpsis  
beáti Joánnis Apóstoli.  
(Apoc. 4, 1-10).

In diébus illis: Vidi, et ecce óstium apértum in cælo: et vox prima, quam audívi, tamquam tubæ loquéntis mecum, dicens: Ascénde huc, et ostendam tibi, quæ opórtet fieri post hæc. Et statim fui in spíritu: et ecce sedes

## INTROIT

(Tobias 12, 6)

**B**lessed be the holy Trinity that is Unity undivided; we will ever give thanks to him who has shown us his mercy. (Ps. 8, 2) O Lord, our Master, how the majesty of thy name fills all the earth. *Blessed be.* V. *Glo-ry. Blessed be.*

**COLLECT.** Almighty, ever-living God, who hast permitted us thy servants, in our profession of the true faith, to acknowledge the glory of the eternal Trinity, and in the power of that majesty to adore the Unity, grant, that by steadfastness in this same faith, we may be ever guarded against all adversity: through our Lord.

Lesson from the Book of the  
Apocalypse of S. John the  
Apostle. (Apoc. 4, 1-10).

At this time: A vision came to me and I saw a door in heaven, standing open. And the same voice, which I had heard speaking to me before, loud as the call of a trumpet, said to me, Come up to my side, and I will shew thee what must find,

after this, its due accomplishment. And all at once I was in a trance, and saw where a throne stood in heaven, and one sat there enthroned. He who sat there bore the semblance of a jewel, jasper or sardius, and there was a rainbow about the throne, like a vision of emerald. Round it there were twenty-four seats, and on these sat twenty-four elders, clothed in white garments, with crowns of gold on their heads. Lightnings came out from the throne, and mutterings, and thunders, and before it burned seven lamps, which are the seven spirits of God; facing it was a whole sea of glass, like crystal. And in the midst, where the throne was, round the throne itself, were four living figures, that had eyes everywhere to see before them and behind them. The first figure was that of a lion, the second that of an ox, the third had a man's look, and the fourth was that of an eagle in flight. Each of the four figures had six wings, with eyes everywhere looking outwards and inwards; day and night they cried unceasingly, Holy, holy, holy is the Lord God, the Almighty, who ever was, and is and is still to come. And as often as these figures gave glory and honour and blessing to him who sat on the throne, who lives for ever and ever, the twenty-four eld-

pósita erat in cælo, et supra sedem sedens. Et qui sedébat, símilis erat aspéctui lápidis jáspidis et sárdinis: et iris erat in circúitu sedis, símilis visióni smarágdinæ. Et in circúitu sedis sedília vigintiquátuor: et super thronos vigintiquátuor senióres sedéntes, circumamícti vestiméntis albis, et in capítibus eórum coronæ áureæ. Et de throno procedébant fúlgura, et voces, et tonítua: et septem lámpades ardéntes ante thronum, qui sunt septem spíritus Dei. Et in conspéctu sedis tamquam mare vítreum símile crystállo: et in médio sedis, et in circúitu sedis, quátuor animália plena óculis ante et retro. Et ánimál primum símile leóni, et secúndum ánimál símile vítulo, et tértium ánimál habens fáciem quasi hóminis, et quartum ánimál símile áquilæ volánti. Et quátuor animália, síngula eórum habébant alas senas: et in circúitu et intus plena sunt óculis: et réquiem non habébant die ac nocte, dicéntia: Sanctus, Sanctus, Sanctus, Dóminus Deus omnípotens, qui erat, et qui est, et qui ventúrus est. Et cum darent illa animália glóriam, et honórem, et benedictiónem sedénti super thronum, vivénti in

sæcula sæculorum, procidébant vigintiquátuor seniôres ante sedéntem in throno, et adorábant vivéntem in sæcula sæculorum.

**GRADUALE.** (*Dan. 3, 55*) Benedíctus es, Dómine, qui intuéris abyssos, et sedes super Chérubim. *ŷ. (Tob. 12, 6)* Benedícite Deum, cæli cælórum: quia fecit nobiscum misericórdiam suam.

Allelúja, allelúja. *ŷ. (Dan. 3, 52)* Benedíctus es, Dómine, Deus patrum nostrórum, et laudábilis in sæcula. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Joán-nem. (*Joann. 3, 1-15*).

In illo témpore: Erat homo ex pharisæis, Nicodémus nómine, princeps Judæórum. Hic venit ad Jesum nocte, et dixit ei: Rabbi, scimus quia a Deo venísti magíster, nemo enim potest hæc signa fácere, quæ tu facis, nisi fúerit Deus cum eo. Respóndit Jesus, et dixit ei: Amen, amen dico tibi, nisi quis renátus fúerit dénuo, non potest vidére regnum Dei. Dicit ad eum Nicodémus: Quómodo potest homo nasci, cum sit senex? numquid potest in ventrem matris suæ iterátio introíre, et renáscí? Respóndit Jesus: Amen, a-

ers fell down in worship before him who sat on the throne, who lives for ever and ever.

**GRADUAL.** (*Dan. 3, 55*) Blessed art thou, O Lord, who art throned above the Cherubim, and gazest down into the depths. *ŷ. (Tobias 12, 6)* Ye heaven of heavens, bless God, who has shown us his mercy.

Alleluia, alleluia. *ŷ. (Dan. 3, 52)* Blessed art thou, Lord God of our fathers, praised above all for ever. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John 3, 1-15*).

At this time: There was a man called Nicodemus, a Pharisee, and one of the rulers of the Jews, who came to see Jesus by night; Master, he said to him, we know that thou hast come from God to teach us; no one, unless God were with him, could do the miracles which thou doest. Jesus answered him, Believe me when I tell thee this; a man cannot see the kingdom of God without being born anew. Why, Nicodemus asked him, how is it possible that a man should be born when he is already old? Can he enter a second time into his mother's womb, and so come to birth? Jesus answered,

Believe me, no man can enter into the kingdom of God unless birth comes to him from water, and from the Holy Spirit. What is born by natural birth is a thing of nature, what is born by spiritual birth is a thing of spirit. Do not be surprised, then, at my telling thee, You must be born anew. The wind breathes where it will, and thou canst hear the sound of it, but knowest nothing of the way it came or the way it goes; so it is, when a man is born by the breath of the Spirit. Nicodemus answered him, How can such things come to be? What, answered Jesus, can such things be strange to thee, who art one of the teachers of Israel? Believe me, we speak of what is known to us, and testify of what our eyes have seen, and still you will not accept our testimony. You cannot trust me when I tell you of what passes on earth; how will you be able to trust me when I tell you of what passes in heaven? No man has ever gone up into heaven; but there is one who has come down from heaven, the Son of Man, who dwells in heaven. And this Son of Man must be lifted up, as the serpent was lifted up by Moses in the wilderness; so that those who believe in him may not perish, but have eternal life. Creed.

men dico tibi, nisi quis renátus fúerit ex aqua, et Spíritu Sancto, non potest introíre in regnum Dei. Quod natum est ex carne, caro est: et quod natum est ex spíritu, spíritus est. Non miréris quia dixi tibi: opórtet vos nasci dénuo. Spíritus ubi vult spirat, et vocem ejus audis, sed nescis unde véniat, aut quo vadat: sic est omnis qui natus est ex spíritu. Respóndit Nicodémus, et dixit ei: Quómodo possunt hæc fieri?

Respóndit Jesus, et dixit ei: Tu es magíster in Israel, et hæc ignóras? Amen, amen dico tibi, quia quod scimus lóquimur, et quod vídimus testámur, et testimónium nostrum non accípitis. Si terréna dixi vobis et non créditis: quómodo, si díxero vobis cæléstia, credétis? Et nemo ascéndit in cælum, nisi qui descéndit de cælo, Fílius hóminis, qui est in cælo.

Et sicut Móyses exaltávit serpéntem in desérto: ita exaltári opórtet Fílium hóminis: ut omnis qui credit in ipsum, non péreat, sed hábeat vitam ætérrnam.

Credo.

OFFERTORIUM. (*To. 12, 6*) Benedíctus sit Deus Pater, unigenítusque Dei Fílius, Sanctus quoque Spíritus: quia fecit nobíscum misericórdiam suam.

SECRETA. Sanctífica, quæsumus, Dómine Deus noster, per tui sancti nóminis invocatióem, et per Unigéniti tui virtútem, hujus oblatiόνis hóstiam: et, cooperánte Spíritu Sancto, per eam nosmetípsos tibi pèrfice munus ætérnum. Per eúmdem Dóminum... in unitáte ejúsdem.

OFFERTORY. (*Tobias 12, 6*) Blessed be God the Father, and the only-begotten Son of God, and his Holy Spirit; such mercy he has shown to us.

SECRET. Hallow, we pray thee, Lord our God, by our invocation of thy holy name and by the power of thy Only-begotten One, this sacrificial offering, and together with thy Holy Spirit work upon us until we too become an eternal offering to thee: through the same... in the unity of the same Holy Spirit.

*Preface of the Holy Trinity, p. 527.*

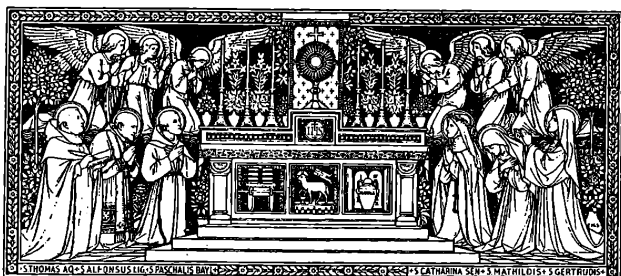
COMMUNIO. (*Tob. 12, 6*) Benedícimus Deum cæli, et coram ómnibus vivéntibus confitébimur ei: quia fecit nobíscum misericórdiam suam.

POSTCOMMUNIO. - Proficiat nobis ad salutem córporis et ánimæ, Dómine Deus noster, hujus sacraménti susceptio: et sempitérnæ sanctæ Trinitátis, ejusdémque indivíduæ unitátis conféssio. Per Dóminum.

COMMUNION. (*Tob. 12, 6*) We bless the God of heaven, and will ever give thanks to him for all men to hear; such mercy he has shown us.

POSTCOMMUNION. - Lord our God, may we advance in bodily and spiritual health by receiving this sacrament, and acknowledging the holy and eternal Trinity together with its undivided Unity: through our Lord.

*During the octave and on the Octave-day, which is anticipated on the following Wednesday, the Mass is the same as the Votive Mass of the Holy Trinity, p. [124], but with the Glória in excélsis and Credo. During the octave, the second Collect, Secret and Post-communion are of our Lady, and the third, Against the Persecutors of the Church or for the Pope, p. 492, when the rubrics allow.*



Thursday after Trinity Sunday

## THE FEAST OF CORPUS CHRISTI

Greater Double of the First Class  
with privileged Octave of the Second Order

### INTROIT

(Ps. 80, 17)

**F**ULL ears of wheat are the nourishment he gives them, and honey dripping from the rock to their heart's content, alleluia, alleluia alleluia. (Ps. *ibid.*, 2) Rejoice we all in honour of the God who aids us: cry out with gladness to the God of Israel. *Full ears of wheat.* V. Glory. *Full ears of wheat.*

**COLLECT.** God, who in this wonderful sacrament hast left us a memorial of thy passion, enable us, we pray thee, so to venerate the sacred mysteries of thy Body and Blood that we may constantly feel in our lives the effects of thy redemption: thou who art God.

### INTROITUS

(Ps. 80, 17)

**C**ibávit eos ex ádipe fruménti, allelúja: et de petra, melle saturávit eos, allelúja, allelúja, allelúja. (Ps. *ibid.*, 2) Exsultáte Deo adjutóri nostro: jubiláte Deo Jacob. *Cibávit eos.* V. Glória Patri. *Cibávit eos.*

**ORATIO.** Deus, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquisti: tríbe, quæsumus, ita nos Córporis et Sanguinis tui sacra mystéria venerári; ut redemptionis tuæ fructum in nobis júgiter sentiámus: Qui vivis.

Lectio Epistolæ beati Pauli Apóstoli ad Coríntios. (*1 Cor. 11, 23-29*).

Fratres: Ego enim accepi a Dómino quod et tradidi vobis, quóniam Dóminus Jesus in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accípite, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratióem. Simíliter et cálicem, postquam coenávit, dicens: Hic calix novum testaméntum est in meo ságuine. Hoc fácite, quotiescúmque bibétis, in meam commemoratióem. Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat. Itaque quicúmque manducáverit panem hunc, vel bíberit cálicem Dómini indígne, reus erit cóporis et ságuinis Dómini. Probet autem seípsum homo: et sic de pane illo edat, et de cálice bibat. Qui enim mandúcat, et bibit indígne, júdiciu[m] sibi mandúcat et bibit: non dijúdicans corpus Dómini.

GRADUALE. (*Ps. 144, 15-16*) Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore opportúno. *ŷ. Aperis*

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (*1 Cor. 11, 23-29*).

Brethren: The tradition which I received from the Lord, and handed on to you, is that the Lord Jesus, on the night when he was being betrayed, took bread, and gave thanks, and broke it, and said, Take, eat; this is my body, given up for you. Do this for a commemoration of me. And so with the cup, when supper was ended, This cup, he said, is the new testament, in my blood. Do this whenever you drink it, for a commemoration of me. So it is the Lord's death that you are heralding, whenever you eat this bread and drink this cup, until he comes; and therefore, if anyone eats this bread or drinks this cup of the Lord unworthily, he will be held to account for the Lord's body and blood. A man must examine himself first, and then eat of that bread and drink of that cup; he is eating and drinking damnation to himself if he eats and drinks unworthily, not recognizing the Lord's body for what it is.

GRADUAL. (*Ps. 144, 15-16*) Lord, all creatures raise their eyes to thee, and thou grantest them, in due time, their nourishment. *ŷ. Thou*



art ready to open thy hand  
and fill with thy blessing all  
that lives.

Alleluia, alleluia. *v.* (*John*  
6, 56-57) My flesh is real  
food, my blood is real drink:  
he who eats my flesh, and  
drinks my blood, lives con-  
tinually in me, and I in him.

### SEQUENCE

Sing forth, O Sion, sweetly  
sing the praises of thy  
Shepherd-King, in hymns  
and canticles divine;

Dare all thou canst, thou hast  
no song worthy his praises  
to prolong, so far surpass-  
ing powers like thine.

To-day no theme of com-  
mon praise forms the sweet  
burden of thy lays—the liv-  
ing, life-dispensing food—

That food which at the sa-  
cred board unto the breth-  
ren twelve our Lord his  
parting legacy bestowed.

Then be the anthem clear  
and strong, thy fullest  
note, thy sweetest song, the  
very music of the breast.

For now shines forth the day  
sublime that brings re-  
membrance of the time  
when Jesus first his table  
blessed.

Within our new King's ban-  
quet-hall they meet to keep  
the festival that closed the  
ancient paschal rite:

The old is by the new re-  
placed; the substance hath  
the shadow chased; and  
rising day dispels the night.

tu manum tuam: et im-  
ples omne ánimál bene-  
dictióne.

Allelúja, allelúja. *v.* (*Jo.*  
6, 56-57) Caro mea vere  
est cibus, et sanguis meus  
vere est potus: qui man-  
ducat meam carnem, et  
bibit meum sánguinem, in  
me manet, et ego in eo.

### SEQUENTIA

Lauda, Sion, Salvatórem,  
lauda ducem et pastó-  
rem in hymnis et cán-  
ticis.

Quantum potes, tantum  
aude: quia major om-  
ni laude, nec laudáre  
súfficis.

Laudis thema speciális,  
panis vivus et vitális  
hódie propónitur.

Quem in sacræ mensa cœ-  
næ, turbæ fratrum duo-  
dénæ datum non ambí-  
gitur.

Sit laus plena, sit sonóra,  
sit jucúnda, sit decóra  
mentis jubilátio.

Dies enim solémnis ági-  
tur, in qua mensæ pri-  
ma recólitur hujus in-  
stitútio.

In hac mensa novi Regis,  
novum Pascha novæ le-  
gis, Phase vetus térmi-  
nat.

Vetustátem nóvitas, um-  
bram fugat véritas, no-  
ctem lux eliminat.

Quod in cœna Christus gessit, faciendum hoc expréssit in sui memóriam.	Christ willed what he himself had done should be renewed while time should run, in memory of his parting hour:
Docti sacris institútis, panem, vinum in salútis consecrámus hóstiam.	Thus, tutored in his school divine; we consecrate the bread and wine; and lo—a Host of saving power.
Dogma datur Christiánis, quod in carnem transit panis, et vinum in sán-guinem.	This faith to Christian men is given—bread is made flesh by words from heaven: into his blood the wine is turned:
Quod non capis, quod non vides, animósa firmat fides, præter rerum ór-dinem.	What though it baffles nature's powers of sense and sight? This faith of ours proves more than nature e'er discerned.
Sub divérsis speciébus, signis tantum, et non rebus, latent res exímia.	Concealed beneath the two-fold sign, meet symbols of the gifts divine, there lie the mysteries adored:
Caro cibus, sanguis potus: manet tamen Christus totus, sub utrâque specie.	The living body is our food; our drink the ever-precious blood; in each, one undivided Lord.
A suménte non concísus, non confráctus, non divísus: ínteger accípitur.	Not he that eateth it divides the sacred food, which whole abides unbroken still, nor knows decay;
Sumit unus, sumunt mille: quantum isti, tantum ille: nec sumptus consumitur.	Be one, or be a thousand fed, they eat alike that living bread which still received, ne'er wastes away.
Sumunt boni, sumunt mali: sorte tamen inæquáli, vitæ, vel intéritus.	The good, the guilty share therein, with sure increase of grace or sin, the ghostly life, or ghostly death:
Mors est malis, vita bonis: vide paris sumptiónis quam sit dispar éxitus.	Death to the guilty; to the good immortal life. See how one food man's joy or woe accomplisheth.
Fracto demum sacraménto, ne vacilles, sed me-	We break the Sacrament; but bold and firm thy faith shall

keep its hold; deem not the whole doth more enfold than in the fractured part resides:

Deem not that Christ doth broken lie; 'tis but the sight that meets the eye; the hidden deep reality in all its fulness still abides.

Behold the bread of angels, sent for pilgrims in their banishment, the bread for God's true children meant, that may not unto dogs be given;

Oft in the olden types fore-showed; in Isaac on the altar bowed, and in the ancient paschal food, and in the manna sent from heaven.

Come then, good Shepherd, bread divine, still show to us thy mercy sign; so we may see thy glories shine in fields of immortality;

O thou, the wisest, mightiest, best, our present food, our future rest, come, make us each thy chosen guest, co-heirs of thine, and comrades blest with saints whose dwelling is with thee. Amen. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John* 6, 56-59).

At this time: Jesus said to the Jewish crowd: My flesh is real food, my blood is real drink. He who eats my flesh, and drinks my blood, lives continually in me, and I in

ménto, tantum esse sub fragménto, quantum toto tégitur.

Nulla rei fit scissúra: signi tantum fit fractúra: qua nec status, nec statúra signáti minúitur.

Ecce panis Angelórum, factus cibus viatórum: vere panis filiórum, non mitténdus cánibus.

In figúris præsignátur, cum Isaac immolátur: agnus paschæ deputátur: datur manna pátribus.

Bone pastor, panis vere, Jesu, nostri miserére: tu nos pasce, nos tuére: tu nos bona fac vidére in terra vivéntium.

Tu, qui cuncta scis et vales: qui nos pascis hic mortáles: tuos ibi commensáles, coherédes et sodáles fac sanctorum civium. Amen. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann.* 6, 56-59).

In illo témpore: Dixit Jesus turbis Judæórum: Caro mea vere est cibus, et sanguis meus vere est potus. Qui mandúcat meam carnem, et bibit me-

um sanguínem, in me manet, et ego in illo. Sicut misit me vivens Pater, et ego vivo propter Patrem: et qui manducat me, et ipse vivet propter me. Hic est panis, qui de cælo descendit. Non sicut manducaverunt patres vestri manna, et mórtui sunt. Qui manducat hunc panem, vivet in ætérnum.

Credo.

OFFERTORIUM. (*Levit. 21, 6*) Sacerdótes Dómini incénsum et panes offerunt Deo: et ídeo sancti erunt Deo suo, et non pólluent nomen ejus, allelúja.

SECRETA. Ecclésiæ tuæ, quæsumus, Dómine, unitátis et pacis propítius dona concéde: quæ sub oblátis munéribus mýstice designántur. Per Dóminum.

*Preface of the Nativity, p. 519.*

COMMUNIO. (*1 Cor. 11, 26-27*) Quotiescúmque manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat: ítaque quicúmque manducáverit panem, vel bíberit cálicem Dómini indígne, reus erit córporis et sanguínis Dómini, allelúja.

POSTCOMMUNIO. - Fac nos, quæsumus, Dómine, divinitátis tuæ sem-

him. As I live because of the Father, the living Father who has sent me, so he who eats me will live, in his turn, because of me. Such is the bread which has come down from heaven; it is not as it was with your fathers, who ate manna and died none the less; the man who eats this bread will live eternally.

Creed.

OFFERTORY. (*Levit. 21, 6*) It is for the priests of the Lord to offer their God incense and consecrated loaves: they are men set apart for God, and must never bring reproach upon his name, alleluia.

SECRET. Lord, be gracious to thy Church, we pray thee, and grant her those gifts of unity and peace of which our offerings here are symbols: through our Lord.

COMMUNIO. (*1 Cor. 11, 26-27*) It is the Lord's death that you are heralding whenever you eat this bread and drink this cup, until he comes; and therefore, if anyone eats this bread or drinks this cup of the Lord unworthily, he will be held to account for the Lord's body and blood, alleluia.

POSTCOMMUNIO. - Grant us, Lord, we beseech thee, through all eternity that

enjoyment of thy godhead which is foreshadowed in this life by our partaking of thy precious body and blood: thou who art God.

pitérna fruitióne repléri: quam pretiósi Córporis et SÁNGuinis tui temporális percéptio præfigúrat: Qui vivis.

*During the octave the Mass of Corpus Christi is repeated, but the Introit is said twice only and the Sequence may be omitted in private Masses. On Friday and Saturday, the second Prayer is the commemoration of the octave of the Trinity, p. 667, and the third, Concède, of our Lady, p. 492, if the Rubrics permit. On the other days within the octave the second prayer is of our Lady, Concède, and the third, Against the Persecutors of the Church or For the Pope, which are given immediately after that of our Lady in the Prayers for the Seasons, p. 493.*

*On the Octave-day the Mass is the same as on the feast, but the Introit is said twice only. There is no second or third prayer, unless a commemoration of some saint is to be made. On the Sunday within the octave the following Mass is said.*

## SUNDAY WITHIN THE OCTAVE OF CORPUS CHRISTI

The First Sunday after Trinity

### INTROIT (Ps. 12, 6)

**L**ord, I cast myself on thy mercy, mine to triumph when thou wilt grant redress: then my song shall be of the goodness the Lord has shown me. (Ps. *ibid.*, 1) Lord, must I still go all unremembered, must thy look still be turned away from me? V. Glory.

**COLLECT.** God, who art the strength of those who

### INTROITUS (Ps. 12, 6)

**D**omine, in tua misericórdia sperávi: exsultávit cor meum in salutári tuo: cantábo Dómino, qui bona tríbuit mihi. (Ps. *ibid.*, 1) Usquequo, Dómine, obliviscéris me in finem? úsquequo avértis fáciem tuam a me? V. Glória Patri.

**ORATIO.** Deus, in te sperántium fortitúdo, ad-

esto propitius invocaciónibus nostris: et quia sine te nihil potest mortális infirmitas, præsta auxilium gratiæ tuæ; ut in exsequendis mandátis tuis, et voluntáte tibi et accióne placeámus. Per Dóminum.

trust in thee, graciously heed our petitions, and since without thee human weakness can do nothing, grant us the help of thy grace, so that, in fulfilling thy commands, we may please thee both in will and in deed: through our Lord.

*Commemoration of the octave of Corpus Christi:*

ORATIO. Deus, qui nobis sub Sacraménto mirabili passiónis tuæ memoriám reliquisti: tribue, quæsumus, ita nos Córporis et Sanguinis tui sacra mystéria venerári; ut redemptionis tuæ fructum in nobis júgiter sentiámus: Qui vivis.

COLLECT. God, who in this wonderful sacrament hast left us a memorial of thy passion, enable us, we pray thee, so to venerate the sacred mysteries of thy Body and Blood that we may constantly feel in our lives the effects of thy redemption: thou who art God.

*Commemoration of the octave of the Most Holy Trinity:*

ORATIO. Omnipotens sempitérne Deus, qui dedisti fámulis tuis in confessióne veræ fidei æternæ Trinitátis glóriám agnoscere, et in poténtia majestátis adoráre unitátem: quæsumus; ut ejúsdem fidei firmitáte, ab ómnibus semper muniámur adversis. Per Dóminum.

COLLECT. Almighty, ever-living God, who hast permitted us thy servants, in our profession of the true faith, to acknowledge the glory of the eternal Trinity, and in the power of that majesty to adore the Unity, grant, that by steadfastness in this same faith, we may be ever guarded against all adversity: through our Lord.

Lectio Epístolæ beáti Joannis Apóstoli. (1 Joan. 4, 8-21).

Lesson from the Epistle of S. John the Apostle. (1 John 4, 8-21).

Caríssimi: Deus caritas est. In hoc apparuit caritas Dei in nobis, quóniam Fílium suum unigénitum misit Deus in mundum, ut vivámus per eum. In hoc est caritas: non

Dearly beloved: God is love. What has revealed the love of God, where we are concerned, is that he has sent his only begotten Son into the world, so that we might have life through him.

That love resides, not in our shewing any love for God, but in his shewing love for us first, when he sent out his Son to be an atonement for our sins. Beloved, if God has shewn such love to us, we too must love one another. No man has ever seen God; but if we love one another, then we have God dwelling in us, and the love of God has reached its full growth in our lives. This is our proof that we are dwelling in him, and he in us; he has given us a share of his own Spirit. We apostles have seen for ourselves, and can testify, that God sent out his Son to be the redeemer of the world, and where a man acknowledges that Jesus is the Son of God, God dwells in him, and he in God; we have learned to recognize the love God has in our regard, to recognize it, and to make it our belief. God is love; he who dwells in love dwells in God, and God in him. That our life in the world should be his, means that his love has had its way with us to the full, so that we can meet the day of judgement with confidence. Love has no room for fear; and indeed, love drives out fear when it is perfect love, since fear only serves for correction. The man who is still afraid has not yet reached the full measure of love. Yes, we must love God; he gave us

quasi nos dilexérimus Deum, sed quóniam ipse prior diléxit nos, et misit Fílium suum propitiatió-nem pro peccátis nostris. Caríssimi, si sic Deus diléxit nos: et nos debémus altérutrum diligere. Deum nemo vidit umquam. Si diligámus ínvicem, Deus in nobis manet, et caritas ejus in nobis perfécta est. In hoc cognóscimus quóniam in eo manémus, et ipse in nobis: quóniam de Spíritu suo dedit nobis. Et nos vídimus, et testificámur, quóniam Pater misit Fílium suum Salvatórem mundi. Quisquis conféssus fúerit quóniam Jesus est Fílius Dei, Deus in eo manet, et ipse in Deo. Et nos cognóvimus, et credídimus caritáti, quam habet Deus in nobis. Deus caritas est: et qui manet in caritáte, in Deo manet, et Deus in eo. In hoc perfécta est caritas Dei nobiscum, ut fidúciám habeámus in die judícii: quia sicut ille est, et nos sumus in hoc mundo. Timor non est in caritáte: sed perfécta caritas foras mittit timórem, quóniam timor pœnam habet. Qui autem timet, non est perféctus in caritáte. Nos ergo diligámus Deum, quóniam Deus prior diléxit nos. Si quis díxerit quóniam diligo Deum, et fratrem suum

óderit, mendax est. Qui enim non diligit fratrem suum quem videt, Deum, quem non videt, quomodo potest diligere? Et hoc mandatum habemus a Deo: ut qui diligit Deum, diligat et fratrem suum.

GRADUALE. (*Ps. 40, 5 et 2*) Ego dixi: Dómine, miserere mei: sana ánimam meam, quia peccávi tibi. *ŷ.* Beátus qui intelligit super egénium et páuperem: in die mala liberábit eum Dóminus.

Allelúja, allelúja. *ŷ.* (*Ps. 5, 2*) Verba mea áuribus percípe, Dómine: intéllige clamórem meum. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 14, 15-24*).

In illo témpore: Quidam de simul discumbéntibus cum Jesu, dixit illi: Beátus qui maducábit panem in regno Dei. At ipse dixit ei: Homo quidam fecit cenam magnam, et vocávit multos. Et misit servum suum hora coenæ dícere invitátis ut venírent, quia jam paráta sunt ómnia. Et coepérunt simul omnes excusáre. Primus dixit ei: Villam emi, et necesse hábeo exíre, et

his love first. If a man boasts of loving God, while he hates his own brother, he is a liar. He has seen his brother, and has no love for him; what love can he have for the God he has never seen? No, this is the divine command that has been given us; the man who loves God must be one who loves his brother as well.

GRADUAL. (*Ps. 40, 5, 2*) Lord have mercy on me, is my prayer; bring healing to a soul that has sinned against thee. *ŷ.* Blessed is that man who takes thought for the poor and the destitute; the Lord will keep him safe in time of trouble.

Alleluia, alleluia. *ŷ.* (*Ps. 5, 2*) Lord, listen to my plea, let me not sigh in vain. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 14, 15-24*).

At this time: One of his fellow-guests said to Jesus: Blessed is the man who shall feast in the kingdom of God. But he answered him thus, There was a man that gave a great supper, and sent out many invitations. And when the time came for his supper, he sent one of his own servants telling the invited guests to come, for all was now ready. And all of them, with one accord, began making excuses. I have



bought a farm, the first said to him, and I must needs go and look over it; I pray thee, count me excused. And another said, I have bought five pair of oxen, and I am on my way to make trial of them; I pray thee, count me excused. And another said, I have married a wife, and so I am unable to come. The servant came back and told his master all this, whereupon the host fell into a rage, and said to his servant, Quick, go out into the streets and lanes of the city; bring in the poor, the cripples, the blind and the lame. And when the servant told him, Sir, all has been done according to thy command, but there is room left still, the master said to the servant, Go out into the highways and the hedgerows, and give them no choice but to come in, that so my house may be filled. I tell you, none of those who were first invited shall taste of my supper.

Creed.

OFFERTORY. (*Ps.* 5, 3-4) Pay heed to my cry of petition, my King, my God: for to thee, Lord, my prayer goes up.

SECRET. Lord, graciously accept our sacrificial gifts that have been dedicated to thee, and grant that we may find in them a never-failing source of help: through our Lord.

videre illam: rogo te, habere me excusatum. Et alter dixit: Juga boum emi quinque, et eo probare illa: rogo te, habere me excusatum. Et alius dixit:

Uxorem duxi: et ideo non possum venire. Et reversus servus nuntiavit hæc domino suo. Tunc iratus paterfamilias, dixit servo suo: Exi cito in plateas et vicos civitatis: et pauperes, ac debiles, et cæcos, et claudos introduce huc. Et ait servus: Domine, factum est ut imperasti, et adhuc locus est. Et ait dominus servo:

Exi in vias et sepes: et compelle intrare, ut impleatur domus mea. Dico autem vobis, quod nemo virorum illorum, qui vocati sunt, gustabit cœnam meam.

Credo.

OFFERTORIUM. (*Ps.* 5, 3-4) Intende voci orationis meæ, Rex meus, et Deus meus: quoniam ad te orabo Domine.

SECRETA. Hóstias nostras, quæsumus, Domine, tibi dicatas placatus assûme: et ad perpétuum nobis tribue provenire subsidium. Per Dóminum.

*Commemoration of the octave of Corpus Christi:*

SECRETA. Ecclésiæ tuæ, quæsumus, Dómine, unitátis et pacis propítius dona concède: quæ sub oblátis munéribus mýstice designántur. Per Dóminum.

SECRET. Lord, be gracious to thy Church, we pray thee, and grant her those gifts of unity and peace of which our offerings here are symbols: through our Lord.

*Commemoration of the octave of the Most Holy Trinity:*

SECRETA. Sanctífica, quæsumus, Dómine Deus noster, per tui sancti nóminis invocatióem, et per Unigéniti tui virtútem, hujus oblatiόνis hóstiam: et, cooperánte Spíritu Sancto, per eam nosmetípsos tibi pérface munus ætérnum. Per eúmdem Dóminum... in unitáte ejúsdem.

SECRET. Hallow, we pray thee, Lord our God, by our invocation of thy holy name and by the power of thy Only-begotten one, this sacrificial offering, and together with thy Holy Spirit work upon us until we too become an eternal offering to thee: through the same ... in the unity of the same Holy Spirit.

*Preface of the Nativity, p. 519.*

COMMUNIO. (Ps. 9, 2-3) Narrábo ómnia mirabilia tua: lætábor, et exultábo in te: psallam nómini tuo, Altíssime.

COMMUNION. (Ps. 9, 2-3) I will recount all thy wonderful doings: glad and triumphant in thee, I will sing praises to thy name, O God most high.

POSTCOMMUNIO. - Tantís, Dómine, repléti munéribus: præsta, quæsumus; ut et salutária dona capiámus, et a tua numquam laude cessémus. Per Dóminum.

POSTCOMMUNION. - We pray thee, Lord, who hast regaled us with such precious gifts, that we may lay hold upon thy graces for our salvation and may never cease from praising thee: through our Lord.

*Commemoration of the octave of Corpus Christi:*

POSTCOMMUNIO. - Fac nos, quæsumus, Dómine, divinitátis tuæ sempitérna fruitiόνē repléri: quam pretiósí Córporis et

POSTCOMMUNION. - Grant us, Lord, we beseech thee, through all eternity that enjoyment of thy godhead which is foreshadowed in this

life by our partaking of thy precious body and blood: thou who art.	Sánguinis tui temporális   percéptio præfigúrat: Qui   vivis.
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*Commemoration of the octave of the Most Holy Trinity:*

POSTCOMMUNION. - Lord our God, may we advance in bodily and spiritual health by receiving this sacrament, and acknowledging the holy and eternal Trinity together with its undivided Unity: through our Lord.	POSTCOMMUNIO. -   Proficiat nobis ad salútem   córporis et ánimæ, Dómi-   ne Deus noster, hujus sa-   craménti suscéptio: et   sempitérnæ sanctæ Trini-   tátis, ejusdémque indivi-   duæ unitátis conféssio.   Per Dóminum.
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Friday after the octave of Corpus Christi

## THE MOST SACRED HEART OF JESUS

Greater Double of the First Class  
with privileged octave of the Third Order

### INTROITUS

(Ps. 32, 11 et 19)

**C**ogitationes Cordis  
ejus in generatione  
et generationem: ut eruat  
a morte animas eorum et  
alat eos in fame. (Ps. *ibid.*,  
1) Exsultate, justi, in Dó-  
mino, rectos decet collau-  
dátio. *Cogitationes.* V. Gló-  
ria Patri. *Cogitationes.*

**ORATIO.** Deus, qui  
nobis in Corde Filii tui,  
nostris vulnerato peccátis,  
infínitos dilectionis the-  
sáuros misericórditer lar-  
giri dignáris: concéde,  
quæsumus; ut, illi devó-

### INTROIT

(Ps. 32, 11, 19)

**T**HE designs of his heart  
stand firm, generation  
after generation: he will pro-  
tect their lives and feed them  
in time of famine. (Ps. *ibid.*,  
1) Triumph just souls, in the  
Lord; true hearts, it is yours  
to praise him. *The designs.*  
V. Glory. *The designs.*

**COLLECT.** O God, whose  
mercy deigns to lavish upon  
us infinite treasures of love  
in thy Son's Heart, wounded  
by our sins, grant, we pray  
thee, that we may offer him  
devout homage, loving ser-

vice, and fitting reparation: through the same.

Lesson from the Epistle of S. Paul the Apostle to the Ephesians. (*Ephes.* 3, 8-19).

Brethren: On me, least as I am of all the saints, he has bestowed this privilege, of making known to the Gentiles the unfathomable riches of Christ, of publishing to the world the plan of this mystery, kept hidden from the beginning of time in the all-creating mind of God. The principalities and powers of heaven are to see, now, made manifest in the Church, the subtlety of God's wisdom; such is his eternal purpose, centred in Christ Jesus our Lord, who gives us all our confidence, bids us come forward, emboldened by our faith in him. With this in mind, then, I fall on my knees to the Father of our Lord Jesus Christ, that Father from whom all fatherhood in heaven and on earth takes its title. May he, out of the rich treasury of his glory, strengthen you through his Spirit with a power that reaches your innermost being. May Christ find a dwelling-place, through faith, in your hearts; may your lives be rooted in love, founded on love. May you and all

tum pietatis nostræ præstantes obsequium, dignæ quoque satisfactionis exhibeamus officium. Per eundem Dóminum.

Lectio Epistolæ beati Pauli Apóstoli ad Ephésios. (*Ephes.* 3, 8-19).

Fratres: Mihi ómnium sanctorum mínimo data est grátia hæc, in gentibus evangelizáre investigábiles divítias Christi: et illumináre omnes, quæ sit dispensátio sacraménti absconditi a sæculis in Deo, qui ómnia creávit: ut innotéscat principátibus et potestátibus in cæléstibus per Ecclesiám multifórmis sapiéntia Dei, secundum præfinitiónem sæculórum, quam fecit in Christo Jesu Dómino nostro, in quo habémus fidúciám et accéssum in confidéntia per fidem ejus. Hujus rei grátia flecto génua mea ad Patrem Dómini nostri Jesu Christi, ex quo omnis patrénitas in cælis et in terra nominátur: ut det vobis, secundum divítias glóriæ suæ, virtúte corroborári per Spíritum ejus in interiorem hóminem, Christum habitáre per fidem in córdibus vestris: in caritaté radicáti et fundáti: ut possitis comprehendere cum ómnibus sanctis, quæ sit latitúdo, et longitúdo, et sublímitas, et

profundum: scire étiam supereminéntem sciéntiæ caritátem Christi, ut impleámini in omnem plenitúdinem Dei.

GRADUALE. (Ps. 24, 8-9) Dulcis et rectus Dóminus: propter hoc legem dabit delinquéntibus in via. V. Diriget mansuétos in iudicio, docébit mites vias suas.

Allelúja, allelúja. (Mat. 11, 29) Tóllite jugum meum super vos et discite a me, quia mitis sum et húmilis Corde, et inveniétis réquiem animábus vestris. Allelúja.

the saints be enabled to measure, in all its breadth and length and height and depth, the love of Christ, to know what passes knowledge. May you be filled with all the completion God has to give.

GRADUAL. (Ps. 24, 8-9) Gracious is the Lord, and faithful; light of the traveller that has missed his path. V. He guides the humble in the path of prudence, teaches the obedient his ways.

Alleluia, alleluia. V. (Matt. 11, 29) Take my yoke upon yourselves and learn from me, I am gentle and humble of heart, and you shall find rest for your souls. Alleluia.

*In Votive Masses between Septuagesima and Easter, Allelúja and its verse are omitted and the following is said:*

TRACTUS. (Ps. 102, 8-10) Miséricors et miserátor Dóminus, longánimis et multum miséricors. V. Non in perpétuum irascétur, neque in ætérnum comminábitur. V. Non secúndum peccáta nostra fecit nobis, neque secúndum iniquitátes nostras retríbuit nobis.

TRACT. (Ps. 102, 8-10) How pitying and gracious the Lord is, how patient, how rich in mercy! V. He will not always be finding fault, his frown does not last for ever. V. He does not treat us as our sins deserve, does not exact the penalty of our wrongdoing.

*In Eastertide the Gradual and Tract are omitted and the following is said:*

Allelúja. (Matth. 11, 29 et 28) Tóllite jugum meum super vos et discite a me, quia mitis sum et húmilis Corde, et inveniétis

Alleluia. (Matt. 11, 29, 28) Take my yoke upon yourselves and learn from me, I am gentle and humble of heart, and you shall find rest

for your souls. Alleluia, alleluia. *ŷ.* Come to me, all you that labour and are burdened, I will give you rest. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John 19, 31-37*).

At this time: The Jews would not let the bodies remain crucified on the sabbath, because that sabbath day was a solemn one; and since it was now the eve, they asked Pilate that the bodies might have their legs broken, and be taken away. And so the soldiers came and broke the legs both of the one and of the other that were crucified with him; but when they came to Jesus, and found him already dead, they did not break his legs, but one of the soldiers opened his side with a spear; and immediately blood and water flowed out. He who saw it has borne his witness; and his witness is worthy of trust. He tells what he knows to be the truth, that you, like him, may learn to believe. This was so ordained to fulfil what is written, You shall not break a single bone of his. And again, another passage in scripture says, They will look upon the man whom they have pierced.

requiem animabus vestris. Allelúja, allelúja. *ŷ.* Veníte ad me omnes, qui laborátis et oneráti estis, et ego reficiam vos. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann. 19, 31-37*).

In illo témpore: Judæi (quóniam Parascéve erat), ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum ut frangeréntur eórum crura et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius qui crucifixus est cum eo. Ad Jesum autem cum veníssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura: sed unus mílitum láncea latus ejus aperuit, et continuo exívit sanguis et aqua. Et qui vidit testimónium perhíbuit: et verum est testimónium ejus. Et ille scit quia vera dicit: ut et vos credátis. Facta sunt enim hæc, ut Scriptúra implerétur: Os non comminuétis ex eo. Et iterum ália Scriptúra dicit: Vidébunt in quem transfixérunt.

*The Creed is said throughout the entire octave.*

OFFERTORY. (*Ps. 68,* OFFERTORIUM. (*Ps. 68, 21*) Naught else but shame 68, 21) Improperium ex-

spectávit Cor meum et misériam: et sustínui qui simul mecum contristarétur, et non fuit: consolántem me quæsívi, et non invéni.

and misery does my heart forebode; I look round for comfort, where there is no comfort to be found.

*In Votive Masses, in Eastertide, the verse said is:*

OFFERTORIUM. (Ps. 39, 7-9) Holocáustum et pro peccáto non postulásti; tunc dixi: Ecce vénio. In cápite libri scriptum est de me ut fácerem voluntátem tuam: Deus meus, vólui, et legem tuam in médio Cordis mei, al-lelúja.

OFFERTORY. (Ps. 39, 7-9) Thou hast not found any pleasure in burnt sacrifices, in sacrifices for sin. See then, I said, I am coming to fulfil what is written of me, where the book lies unrolled; to do thy will, O my God, is all my desire, to carry out that law of thine which is written in my heart, alleluia.

SECRETA. Réspice, quæsumus, Dómine, ad ineffábilem Cordis dilécti Fílii tui caritátem: ut quod offérimus, sit tibi munus accéptum et nostrórum expiátio delictórum. Per eúmdem Dóminum.

SECRET. Give heed, we pray thee, Lord, to the unutterable love in thy dear Son's heart. Let our offering be a gift accepted by thee, and an atonement for our sins: through the same.

*Preface of the Sacred Heart, p. 524; this preface is said throughout the octave.*

COMMUNIO. (Joann. 19, 34) Unus militum lancea latus ejus aperuit, et continuo exívit sanguis et aqua.

COMMUNION. (John 19, 34) One of the soldiers opened his side with a spear, and immediately blood and water flowed out.

*In Votive Masses, in Eastertide, the verse said is:*

COMMUNIO. (Joann. 7, 37) Si quis sitit, véniat ad me et bibat, allelúja, allelúja.

COMMUNION. (John 7, 37) If any man is thirsty, let him come to me, and drink, alleluia, alleluia.



**POSTCOMMUNION.** - May thy sacrament, Lord Jesus, impart to us a godly fervour, enabling us to perceive the sweetness of thy loving heart, so that we may learn to despise the things of earth and to cherish those of heaven: thou who art God.

**POSTCOMMUNIO.** - Præbeant nobis, Dómine Jesu, divinum tua sancta fervórem; quo dulcissimi Cordis tui suavitate percépta, discamus terréna despícere, et amáre cæléstia: Qui vivis.

*Within the octave and on the Octave-day the Mass is said as on the feast, but the Introit is said twice only. Additional prayers, added during the octave, are those of our Lady, and for the Church or for the Pope, p. 492, when the rubrics allow.*

## SUNDAY WITHIN THE OCTAVE OF THE SACRED HEART

The Second Sunday after Trinity

### INTROIT

(Ps. 17, 19-20)

**T**HE Lord stood by me, and brought me out into freedom again; his great love befriended me. (Ps. *ibid.*, 2-3) Shall I not love thee, Lord, my only defender! The Lord is my rock-fastness, my stronghold, my rescuer. V. Glory.

**COLLECT.** Lord, make us at all times fear and love thy holy name, for those whom thou dost firmly establish in thy love are never disappointed of thy guidance: through our Lord.

### INTROITUS

(Ps. 17, 19-20)

**F**actus est Dóminus protector meus, et eduxit me in latitudinem: salvum me fecit, quóniam voluit me. (Ps. *ibid.*, 2-3) Diligam te, Dómine, virtus mea: Dóminus firmamentum meum, et refugium meum, et liberator meus. V. Glória Patri.

**ORATIO.** Sancti nómínis tui, Dómine, timórem páriter et amórem fac nos habére perpétuum: quia numquam tua gubernatione destituis, quos in soliditate tuæ dilectionis instituis. Per Dóminum.

*Commemoration of the octave of the Sacred Heart:*

ORATIO. Deus, qui nobis in Corde Fílii tui, nostris vulneráto peccátis, infinitos dilectionis thesauros misericórditer largíri dignáris: concéde, quæsumus; ut illi devótum pietátis nostræ præstántes obsequium, dignæ quoque satisfactiónis exhibeamus offícium. Per eúmdem Dóminum.

Léctio Epístolæ beáti Joánnis Apóstoli. (1 *Joan.* 3, 13-18).

Caríssimi: Nolíte mirári, si odit vos mundus. Nos scimus quóniam transláti sumus de morte ad vitam, quóniam dilígimus fratres. Qui non díligit, manet in morte: omnis qui odit fratrem suum, homicída est. Et scitis quóniam omnis homicída non habet vitam ætérnam in semetípso manéntem.

In hoc cognóvimus caritátem Dei, quóniam ille ánimam suam pro nobis pósuit: et nos debémus pro frátribus ánimas pónere. Qui hábuerit substantíam hujus mundi, et viderit fratrem suum necessitátem habére, et cláuserit víscera sua ab eo:

quómodo caritas Dei manet in eo? Filíoli mei, non diligámus verbo, neque

COLLECT. O God, whose mercy deigns to lavish upon us infinite treasures of love in thy Son's Heart, wounded by our sins, grant, we pray thee, that we may offer him devout homage, loving service, and fitting reparation: through the same.

Lesson from the Epistle of S. John the Apostle. (1 *John* 3, 13-18).

Brethren: Do not be surprised that the world should hate you. Remember that we have changed over from death to life, in loving the brethren as we do; whereas, if a man is without love, he holds fast by death. A man cannot hate his brother without being a murderer, and you may be sure that no murderer has eternal life dwelling in him. God has proved his love to us by laying down his life for our sakes; we too must be ready to lay down our lives for the sake of our brethren. And now, suppose that a man has the wordly goods he needs, and sees his brother go in want; if he steels his heart against his brother, how can we say that the love of God dwells in him? My little children, let us show our love by the true test of action,

not by taking phrases on our lips.

GRADUAL. (*Ps. 119, 1-2*) Not unheeded I cry to the Lord in the hour of my distress. *V.* Lord, deliver me from treacherous lips, the perjured tongue.

Alleluia, alleluia. *V.* (*Ps. 82, 2*) Lord God, my deliverer, day and night I cry aloud to thee. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 16, 19-31*).

At this time: Jesus said to the Pharisees: There was a rich man once, that was clothed in purple and lawn, and feasted sumptuously every day. And there was a beggar, called Lazarus, who lay at his gate, covered with sores, wishing that he could be fed with the crumbs which fell from the rich man's table, but none was ready to give them to him; the very dogs came and licked his sores. Time went on; the beggar died, and was carried by the angels to Abraham's bosom; the rich man died too, and found his grave in hell. And there, in his suffering, he lifted up his eyes, and saw Abraham far off, and Lazarus in his bosom. And he said, with a loud cry, Father Abraham, take pity on me; send Laza-

lingua, sed ópere, et veritate.

GRADUALE. (*Ps. 119, 1-2*) Ad Dóminum, cum tribuláter, clamávi, et exaudivit me. *V.* Dómine, libera ánimam meam a lábiis iníquis, et a lingua dolósa.

Allelúja, allelúja. *V.* (*Ps. 82, 2*) Dómine Deus salútis meæ, in die clamávi et nocte coram te. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 16, 19-31*).

In illo témpore: Dixit Jesus pharisæis: Homo quidam erat dives, qui induebátur púrpura et bysso: et epulabátur quotidie splendide. Et erat quidam mendícus, nómine Lázarus, qui jacébat ad jánuam ejus, ulcéribus plenus, cúpiens saturári de micis, quæ cadébant de mensa dívitis, et nemo illi dabat: sed et canes veniebant, et lingébant úlcera ejus. Factum est autem ut morerétur mendícus, et portarétur ab Angelis in sinum Abrahæ. Mórtuus est autem et dives, et sepúltus est in inférno. Elevans autem óculos suos, cum esset in torméntis, vidit Abraham a longe, et Lázarum in sinu ejus: et ipse clamans, dixit: Pater Abraham, miserére mei, et

mitte Lázarus, ut intín-  
gat extrémum dígiti sui in  
aquam, ut refrígeret lin-  
guam meam, quia crúciór  
in hac flamma. Et dixit  
illi Abraham: Fili, recor-  
dáre quia recepísti bona  
in vita tua, et Lázarus si-  
míliter mala: nunc autem  
hic consolátur, tu vero cru-  
ciáris. Et in his ómnibus,  
inter nos et vos chaos  
magnum firmátum est: ut  
hi, qui volunt hinc trans-  
íre ad vos, non possint,  
neque inde huc transmeá-  
re. Et ait: Rogo ergo te,  
pater, ut mittas eum in  
domum patris mei. Hábeo  
enim quinque fratres, ut  
testétur illis, ne et ipsi  
véniant in hunc locum tor-  
mentórum. Et ait illi Abra-  
ham: Habent Móysen et  
prophétas: áudiant illos.

At ille dixit: Non, pater  
Abraham: sed si quis ex  
mórtuis íerit ad eos, pœ-  
niténtiam agent. Ait autem  
illi: Si Móysen et pro-  
phétas non áudiunt, neque  
si quis ex mórtuis resur-  
réxerit, credent.

Credo.

OFFERTORIUM. (Ps.  
6, 5) Dómine, convértere,  
et éripe ánimam meam:  
salvum me fac propter  
misericórdiam tuam.

rus to dip the tip of his  
finger in water, and cool my  
tongue; I am tormented in  
this flame. But Abraham  
said, My son, remember that  
thou didst receive thy good  
fortune in thy life-time, and  
Lazarus, no less, his ill for-  
tune; now he is in comfort,  
thou in torment. And, be-  
sides all this, there is a great  
gulf fixed between us and  
you, so that there is no pass-  
ing from our side of it to  
you, no crossing over to us  
from yours. Whereupon he  
said, Then, father, I pray  
thee send him to my own  
father's house; for I have  
five brethren; let him give  
these a warning, so that they  
may not come, in their turn,  
into this place of suffering.  
Abraham said to him, They  
have Moses and the pro-  
phets; let them listen to these.

They will not do that, fa-  
ther Abraham, said he; but if  
a messenger comes to them  
from the dead, they will  
repent. But he answered  
him, If they do not listen to  
Moses and the prophets  
they will be unbelieving still,  
though one should rise from  
the dead.

Creed.

OFFERTORY. (Ps. 6, 5)  
Lord, turn back and grant  
a wretched soul relief: as  
thou art ever merciful, save  
me.

SECRET. May the sacrifice we are to offer in thy name, Lord, make us clean, and bring us day by day to the practice of a heavenly life: through our Lord.

SECRETA. Oblatio nos, Dómine, tuo nómini dicanda purificet: et de die in diem ad cælestis vitæ transférât actiõnem. Per Dóminum.

*Commemoration of the octave of the Sacred Heart:*

SECRET. Give heed, we pray thee, Lord, to the unutterable love in thy dear Son's heart. Let our offering be a gift accepted by thee, and an atonement for our sins: through the same.

SECRETA. Réspice, quæsumus, Dómine, ad ineffabilem Cordis dilécti Fílii tui caritatem: ut quod offérimus, sit tibi munus accéptum et nostrórum expiatio delictórum. Per eúmdem Dóminum.

*Preface of the Sacred Heart, p. 524.*

COMMUNION. (Ps. 12, 6) My song shall be of the goodness the Lord has shown me, my psalm shall praise the name of the Lord, the Most High.

COMMUNIO. (Ps. 12, 6) Cantábo Dómino, qui bona tríbuit mihi: et psallam nómini Dómini altíssimi.

POSTCOMMUNION. - We who have received thy hallowed gifts beseech thee, Lord, that with each partaking of this sacrament we may be led nearer to salvation: through our Lord.

POSTCOMMUNIO. - Sumptis munéribus sacris, quæsumus, Dómine: ut cum frequentatiõne mystérii, crescat nostræ salutis efféctus. Per Dóminum.

*Commemoration of the octave of the Sacred Heart:*

POSTCOMMUNION. - May thy sacrament, Lord Jesus, impart to us a godly fervour, enabling us to perceive the sweetness of thy loving heart, so that we may learn to despise the things of earth and to cherish those of heaven: thou who art God.

POSTCOMMUNIO. - Præbeant nobis, Dómine Jesu, divinum tua sancta fervórem; quo dulcíssimi Cordis tui suavitate percépta, discamus terréna despícere, et amáre cælestia: Qui vivis.

## THE THIRD SUNDAY AFTER TRINITY

## INTROITUS

(Ps. 24, 16 et 18)

**R** Espice in me, et miserere mei, Domine: quoniam unicus, et pauper sum ego: vide humilitatem meam, et laborem meum: et dimitte omnia peccata mea, Deus meus. (Ps. *ibid.*, 1-2) Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam. V. Gloria Patri.

**ORATIO.** Deprecationem nostram, quaesumus, Domine, benignus exaudi: et quibus supplicandi praestas affectum, tribue defensionis auxilium. Per Dominum.

*Additional Collects from the Prayers for the Seasons,*  
p. 494.

**Lectio Epistolae beati Petri Apostoli.** (1 Petr. 5, 6-11).

Carissimi: Humiliamini sub potenti manu Dei, ut vos exaltet in tempore visitationis: omnem sollicitudinem vestram projicientes in eum, quoniam ipsi cura est de vobis. Sobrii estote, et vigilate: quia adversarius vester diabolus tamquam leo rugiens circuit, quaerens quem devoret: cui resistite fortes

## INTROIT

(Ps. 24, 16, 18)

**P**ity me, Lord, as thou seest me so unbefriended, so greatly afflicted: regard my humiliation, my hardships, O my God, and grant pardon to all my sins. (Ps. *ibid.*, 1-2) All my heart, Lord, goes out to thee: my God, I trust in thee, do not belie my trust. V. Glory.

**COLLECT.** Graciously hear our petition, we beseech thee, Lord; and as thou hast given us the will to appeal to thee, so do thou grant us the aid of thy protection: through our Lord.

**Lesson from the Epistle of S. Peter the Apostle.** (1 Peter 5, 6-11).

Brethren: Bow down before the strong hand of God; he will raise you up, when his time comes to deliver you. Throw back on him the burden of all your anxiety; he is concerned for you. Be sober, and watch well; the devil, who is your enemy, goes about roaring like a lion, to find his prey, but you, grounded in the faith,

must face him boldly; you know well enough that the brotherhood you belong to pays, all the world over, the same tribute of suffering. And God, the giver of all grace, who has called us to enjoy, after a little suffering, his eternal glory in Christ Jesus, will himself give you mastery, and steadiness, and strength. To him be glory and power through endless ages. Amen.

GRADUAL. (*Ps. 54, 23, 17, 19*) Cast the burden of thy cares upon the Lord, and he will sustain thee. *V.* When I called to the Lord, he was not deaf to my appeal for aid against those who attack me.

Alleluia, alleluia. *V.* (*Ps. 7, 12*) How just a judge God is, how strong, how patient, and must he be daily provoked to anger? Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 15, 1-10*).

At this time, when they found all the publicans and sinners coming to listen to Jesus, the Pharisees and scribes were indignant; Here is a man, they said, that entertains sinners, and eats with them. Whereupon he told them this parable: If any of you owns a hundred sheep, and has lost one of them, does he not leave the other ninety-nine in the wilder-

in fide: sciéntes eádem passiónem ei, quæ in mundo est, vestræ fraternitáti fieri. Deus autem omnis grátiae, qui vocávit nos in ætérnam suam glóriam in Cristo Jesu, módicum passos ipse perficiet, confirmábit, solidabítque. Ipsi glória, et impérium in sæcula sæculórum. Amen.

GRADUALE. (*Ps. 54, 23, 17 et 19*) Jacta cogitatum tuum in Dómino: et ipse te enútriet. *V.* Dum clamárem ad Dóminum, exaudivit vocem meam ab his, qui appropínquant mihi.

Allelúja, allelúja. *V.* (*Ps. 7, 12*) Deus judex justus, fortis et pátiens, numquid irascétur per singulos dies? Allelúja.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 15, 1-10*).

In illo témpore: Erant appropinquátes ad Jesum publicáni et peccatóres, ut audirent illum. Et murmurábant pharisæi et scribæ, dicéntes: Quia hic peccatóres récipit, et mandúcat cum illis. Et ait ad illos parábolam istam, dicens: Quis ex vobis homo, qui habet centum oves: et si perdíderit unam ex illis, nonne dimíttit no-

nagintanóvem in desérto, et vadit ad illam, quæ perierat, donec invéniat eam? Et cum invénierit eam, impónit in húmeros suos gaudens: et véniens domum, cónvocat amícos et vicínos, dicens illis: Congratulámini mihi, quia invéni ovem meam, quæ perierat? Dico vobis, quod ita gáudium erit in cælo super uno peccatóre pœniténtiam agente, quam super nonagintanóvem justis, qui non índigent pœniténtia. Aut quæ múlíer habens drachmas decem, si perdíderit drachmam unam, nonne accéndit lucernam, et evérrit domum, et quærit diligénter, donec invéniat? Et cum invénierit, cónvocat amícas et vicínas, dicens: Congratulámini mihi, quia invéni drachmam, quam perdíderam? Ita dico vobis: gáudium erit coram Angelis Dei super uno peccatóre pœniténtiam agente.

Credo.

OFFERTORIUM. (*Ps. 9, 11-12 et 13*) Sperent in te omnes, qui novérunt nomen tuum, Dómine: quóniam non derelínquis quæréntes te: psállite Dómino, qui hábitat in Sion: quóniam non est oblítus oratióem páuperum.

SECRETA. Múnera, Dómine, obláta sanctífica: ut tui nobis Unigéniti cor-

ness, and go after the one which is lost until he finds it? And when he does find it, he sets it on his shoulders, rejoicing, and so goes home, and calls his friends and his neighbours together; Rejoice with me, he says to them, I have found my sheep that was lost. So it is, I tell you, in heaven; there will be more rejoicing over one sinner who repents, than over ninety-nine souls that are justified, and have no need of repentance. Or if some woman has ten silver pieces by her, and has lost one of them, does she not light a lamp, and sweep the house, and search carefully until she finds it? And when she does find it, she calls her friends and her neighbours together; Rejoice with me, she says, I have found the silver piece which I lost. So it is, I tell you, with the angels of God; there is joy among them over one sinner that repents.

Creed.

OFFERTORY. (*Ps. 9, 11-12, 13*) Those who know how to call on thy name, Lord, can trust in thee; never was man forsaken that had recourse to thee. Sing, then, to the Lord who dwells in Sion: he does not forget the cry of the afflicted.

SECRET. Hallow the gifts we have offered to thee, Lord, that they may become for us



the body and blood of thy | pus et sanguis fiat. Per  
only-begotten Son: through | eúmdem Dóminum.  
the same.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

COMMUNION. (*Ps. 16, 6*) I cry to thee, the God who ever hearest me; turn thy ear and listen to my plea.

POSTCOMMUNION. - Lord, may this communion cleanse us from guilt, and bring upon us a share of healing from on high: through our Lord.

COMMUNIO. (*Ps. 16, 6*) Ego clamávi, quóniam exaudísti me, Deus: inclína aurem tuam, et exáudi verba mea.

POSTCOMMUNIO. - Hæc nos commúnio, Dómine, purget a crimine: et cæléstis remédii fáciat esse consórtes. Per Dóminum.

*Additional Postcommunions, p. 495.*

## THE FOURTH SUNDAY AFTER TRINITY

INTROIT  
(*Ps. 26, 1, 2*)

THE Lord is my light and my deliverance, whom have I to fear? The Lord watches over my life, whom shall I hold in dread? Vainly my enemies threaten my peace, all at once they stumble and fall. (*Ps. ibid., 3*) Though a whole host were arrayed against me, my heart would be undaunted. V. Glory.

COLLECT. O God, protector of those wo trust in thee, without whom nothing is strong, nothing is holy, increase thy mercy towards us, so that with thee for our ruler and guide, we may so

INTROITUS  
(*Ps. 26, 1 et 2*)

Dominus illuminatio mea, et salus mea, quem timébo? Dóminus defénsor vitæ meæ, a quo trepidábo? qui trébulant me inimíci mei, ipsi infirmáti sunt, et cecidérunt. (*Ps. ibid., 3*) Si consistant advérsus me castra: non timébit cor meum. V. Gló-ria Patri.

ORATIO. Protéctor in te sperántium, Deus, sine quo nihil est válidum, nihil sanctum: multiplica super nos misericórdiam tuam; ut, te rectóre, te duce, sic transeámus per

bona temporália, ut non amittámus ætérna. Per Dóminum.

pass through the good things of this world as not to lose those of the world to come: through our Lord.

*Additional Collects, p. 494.*

Léctio Epístolæ beáti Pauli Apóstoli ad Romános. (*Rom. 8, 18-23*).

Fratres: Existimo quod non sunt condígnæ passíones hujus témporis ad futúram glóriam, quæ revelábitur in nobis. Nam exspectátio creatúræ, revelatióem filiórum Dei exspectat. Vanitáti enim creatúra subiecta est non volens, sed propter eum, qui subjécit eam in spe: quia et ipsa creatúra liberábitur a servitúte corruptiόνis, in libertátem glóriæ filiórum Dei. Scimus enim quod omnis creatúra ingemíscit, et párturit usque adhuc.

Non solum autem illa, sed et nos ipsi primítias spíritus habéntes: et ipsi intra nos gémmus, adoptiόνem filiórum Dei exspectántes, redemptiόνem córporis nostri.

GRADUALE. (*Ps. 78, 9 et 10*) Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes:

Lesson from the Epistle of S. Paul the Apostle to the Romans. (*Rom. 8, 18-23*).

Not that I count these present sufferings, brethren, as the measure of that glory which is to be revealed in us. If creation is full of expectancy, that is because it is waiting for the sons of God to be made known. Created nature has been condemned to frustration; not for some deliberate fault of its own, but for the sake of him who so condemned it, with a hope to look forward to; namely, that nature in its turn will be set free from the tyranny of corruption, to share in the glorious freedom of God's sons. The whole of nature, as we know, groans in a common travail all the while. And not only do we see that, but we ourselves do the same; we ourselves, although we have already begun to reap our spiritual harvest, groan in our hearts, waiting for that adoption which is the ransoming of our bodies from their slavery.

GRADUAL. (*Ps. 78, 9, 10*) Lord, pardon our sins; shall the heathen ask what has become of their God?

ŷ. O God, our Saviour, help us; deliver us, Lord, for the glory of thy name.

Alleluia, alleluia. ŷ. (*Ps.* 17, 2) Shall I not love thee, Lord, my only defender! The Lord is my rock-fastness, my stronghold, my rescuer. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke* 6, 36-42).

At this time, Jesus said to his disciples: Be merciful, then, as your Father is merciful. Judge nobody, and you will not be judged; condemn nobody, and you will not be condemned; forgive, and you will be forgiven. Give, and gifts will be yours; good measure, pressed down and shaken up and running over, will be poured into your lap; the measure you award to others is the measure that will be awarded to you. And he told them this parable, Can one blind man lead another? Will not both fall into the ditch together? A disciple is no better than his master; he will be fully perfect if he is as his master is. How is it that thou canst see the speck of dust which is in thy brother's eye, and are not aware of the beam which is in thy own? By what right wilt thou say to thy brother, Brother, let me rid thy eye of that speck, when thou

Ubi est Deus eorum? ŷ. Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, libera nos.

Allelúja, allelúja. ŷ. (*Ps.* 17, 2) Díligam te, Dómine, virtus mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc.* 6, 36-42).

In illo témpore: Dixit Jesus discípulis suis: Estóte misericórdes, sicut et Pater vester miséricors est. Nolíte judicáre, et non judicabímmini: nolíte condemnáre, et non condemnabímmini. Dimíttite, et dimittémmini. Date, et dábitur vobis: mensúram bonam, et confértam, et coagítatam, et superflúentem dabunt in sinum vestrum. Eádem quippe mensúra, qua mensi fuéritis, remetiétur vobis. Dicebat autem illis et similitúdinem: Numquid potest cæcus cæcum dúcere? nonne ambo in fóveam cadunt? Non est discípulus super magístrum: perfectus autem omnis erit, si sit sicut magíster ejus. Quid autem vides festúcam in óculo fratris tui, trabem autem, quæ in óculo tuo est, non considéras? Aut quómodo potes dícere fratri tuo: Frater, sine,

ejiciam festúcam de óculo tuo: ipse in óculo tuo trabem non videns? Hypócrita, éjice primum trabem de óculo tuo: et tunc perspícies, ut edúcas festúcam de óculo fratris tui.

Credo.

OFFERTORIUM. (Ps. 12, 4-5) Illúmina óculos meos, ne umquam obdormiam in morte: ne quando dicat inimícus meus: Præválui advérsus eum.

SECRETA. Réspice, Dómine, múnera supplicántis Ecclésiæ: et salúti credéntium perpétua sanctificatióne suménda concede. Per Dóminum.

canst not see the beam that is in thy own? Thou hypocrite, take the beam out of thy own eye first and so thou shalt have clear sight to rid thy brother's of the speck.

Creed.

OFFERTORY. (Ps. 12, 4-5) Give light to these eyes of mine, before they close in death, do not let my enemies claim the mastery.

SECRET. Give heed, Lord, to the offerings of thy suppliant Church; and, for the salvation of believers who partake of them, grant them continued hallowing: through our Lord.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

COMMUNIO. (Ps. 17, 3) Dóminus firmaméntum meum, et refúgium meum, et liberátor meus: Deus adjútor meus.

POSTCOMMUNIO. - Sancta tua nos, Dómine, sumpta vivíficent: et misericórdiæ sempitérnæ præparent expiátos. Per Dóminum.

COMMUNION. (Ps. 17, 3) The Lord is my rock-fastness, my stronghold, my rescuer: my God is my shield.

POSTCOMMUNION. - May the receiving of thy holy things, Lord, bring us to life, wipe out our sins, and fit us for thy everlasting mercy: through our Lord.

*Additional Postcommunions, p. 495.*

## THE FIFTH SUNDAY AFTER TRINITY

## INTROIT

(Ps. 26, 7, 9)

**L**isten to my voice, Lord, when I cry to thee: give me thy aid, do not forsake me, do not neglect me, O God, my defender. (Ps. *ibid.*, 1) The Lord is my light and my deliverance, whom shall I hold in dread? *℟*. Glory.

**COLLECT.** Grant us, we beg thee, Lord, that the course of this world may be peaceably ordered for us by thy governance, and that thy Church may find joy in devout and quiet service: through our Lord.

*Additional Collects, p. 494.*

Lesson from the Epistle of S. Peter the Apostle. (1 *Peter* 3, 8-15).

In general, brethren, think the same thoughts, all of you, and share the same feelings; be lovers of the brethren. I would see you tenderhearted, modest, and humble, not repaying injury with injury, or hard words with hard words, but blessing those who curse you. This God's call demands of you, and you will inherit a blessing in your turn. Yes, long life and prosperous days, who would have these for the asking? My counsel is,

## INTROITUS

(Ps. 26, 7 et 9)

**E**Xáudi, Dómine, vocem meam, qua clamávi ad te: adjútór meus esto, ne derelínquas me, neque despícias me, Deus salutaris meus. (Ps. *ibid.*, 1) Dóminus illuminátio mea, et salus mea, quem tímébo? *℟*. Glória Patri.

**ORATIO.** Da nobis, quæsumus, Dómine: ut et mundi cursus pacífice nobis tuo órdine dirigátur; et Ecclesiá tua tranquillá devotióne lætétur. Per Dóminum.

Léctio Epístolæ beáti Petri Apóstoli. (1 *Petr.* 3, 8-15).

Caríssimi: Omnes unánimes in oratióne estóte, compatiéntes, fraternitátis amatóres, misericórdes, modésti, húmiles: non reddéntes malum pro malo, nec maledíctum pro maledícto, sed e contráριο benedicéntes: quia in hoc vocáti estis, ut benedictiónem hereditáte possideátis. Qui enim vult vitam diligere, et dies vidére bonos, coérceat linguam suam a malo, et lábia ejus ne

loquántur dolum. Declínet a malo, et fáciat bonum: inquírat pacem, et sequátur eam. Quia óculi Dómini super justos, et aures ejus in preces eórum: vultus autem Dómini super faciéntes mala. Et quis est qui vobis nóceat, si boni æmulatóres fuéritis? Sed et si quid patímini propter justítiam, beáti. Timórem autem eórum ne timuéritis: et non conturbémini. Dóminum autem Christum sanctificáte in córdibus vestris.

GRADUALE. (Ps. 83, 10 et 9) Protéctor noster áspice, Deus, et réspice super servos tuos. V. Dómine Deus virtútum, exáudi preces servórum tuórum.

Allelúja, allelúja. V. (Ps. 20, 1) Dómine, in virtúte tua lætábitur rex: et super salutáre tuum exsultábit veheménter. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (Luc. 5, 1-11).

In illo témpore: Cum turbæ irrúerent in Jesum, ut audírent verbum Dei, et ipse stabat secus stagnum Genésareth. Et vidit duas naves stantes secus stagnum: piscatóres autem descénderant, et la-

keep thy tongue clear of harm, and thy lips free from every treacherous word. Neglect the call of evil, and rather do good; let peace be all thy quest and aim. On the upright, the Lord's eye ever looks favourably; his ears are open to their pleading. Perilous is his frown for the wrong-doers. And who is to do you wrong, if only what is good inspires your ambitions? If, after all, you should have to suffer in the cause of right, yours is a blessed lot. Do not be afraid or disturbed at their threats; enthrone Christ as Lord in your hearts.

GRADUAL. (Ps. 83, 10, 9) God, ever our protector, do not disregard us now; look favourably on us thy servants. V. Lord God of hosts, listen to the prayers of thy servants.

Alleluia, alleluia, V. (Ps. 20, 1) Well may the king rejoice, Lord, in thy protection, well may he triumph in thy saving power. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (Luke 5, 1-11).

At this time, it happened that Jesus was standing by the lake of Genesareth, when the multitude was pressing close about him to hear the word of God; and he saw boats moored at the edge of the lake; the fishermen had

gone ashore, and were washing their nets. And he went on board one of the boats, which belonged to Simon, and asked him to stand off a little from the land; and so, sitting down, he began to teach the multitudes from the boat. When he had finished speaking, he said to Simon, Stand out into the deep water, and let down your nets for a catch. Simon answered him, Master, we have toiled all the night, and caught nothing; but at thy word I will let down the net. And when they had done this, they took a great quantity of fish, so that the net was near breaking, and they must needs beckon to their partners who were in the other boat to come and help them. When these came, they filled both boats, so that they were ready to sink. At seeing this, Simon Peter fell down and caught Jesus by the knees; Leave me to myself, Lord, he said; I am a sinner. Such amazement had overcome both him and all his crew, at the catch of fish they had made; so it was, too, with James and John, the sons of Zebedee, who were Simon's partners. But Jesus said to Simon, Do not be afraid; henceforth thou shalt be a fisher of men. So, when they had brought their boats to land, they left all and followed him.

Creed.

vábant rétia. Ascéndens autem in unam navim, quæ erat Simónis, rogávit eum a terra redúcere pusillum. Et sedens docébat de navícula turbas. Ut cessávit autem loqui, dixit ad Simónem: Duc in altum, et laxáte rétia vestra in captúram. Et respóndens Simon, dixit illi: Præcéptor, per totam noctem laborántes, nihil cépimus: in verbo autem tuo laxábo rete. Et cum hoc fécissent, conclusérunt píscium multitudínem copiósam: rumpebátur autem rete eórum. Et annuérunt sóciis, qui erant in ália navi, ut venírent, et adjuvárent eos. Et venérunt, et implevérunt ambas navículas, ita ut pene mergeréntur. Quod cum vidéret Simon Petrus, prócidit ad génua Jesu, dicens: Exi a me, quia homo peccátor sum, Dómine. Stupor enim circumdéderat eum, et omnes qui cum illo erant in captúra píscium, quam céperant: simíliter autem Jacóbum et Joánnem, filios Zebedæi, qui erant sócii Simónis. Et ait ad Simónem Jesus: Noli timére: ex hoc jam hómines eris cápiens. Et subductis ad terram návibus, relíctis ómnibus, secúti sunt eum.

Credo.

**OFFERTORIUM.** (*Ps. 15, 7 et 8*) Benedicam Dóminum, qui tribuit mihi intelléctum: providébam Dóminum in conspéctu meo semper: quóniam a dextris est mihi, ne com-móvear.

**SECRETA.** Oblatió-nibus, quæsumus, Dómine, placáre suscéptis: et ad te nostras étiam rebélles com-pélle propítius voluntátes. Per Dóminum.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

**COMMUNIO.** (*Ps. 26, 4*) Unam pétii a Dómino, hanc requíram: ut inhá-bitem in domo Dómini ómnibus diébus vitæ meæ.

**POSTCOMMUNIO.** - Mystéria nos, Dómine, quæsumus, sumpta purí-ficent: et suo múnere tue-ántur. Per Dóminum.

*Additional Postcommunions, p. 495.*

**OFFERTORY.** (*Ps. 15, 7, 8*) Blessed be the Lord who schools me, always I can keep God within sight, al-ways he is at my right hand, to make me stand firm.

**SECRET.** Accept our of-ferings and relent, we be-seech thee, Lord. Though our wills resist thee, press them graciously into thy ser-vice: through our Lord.

**COMMUNION.** (*Ps. 26, 4*) One request I have ever made of the Lord, let me claim it still, to dwell in the Lord's house my whole life long.

**POSTCOMMUNION.** - Let the sacrament of which we have partaken cleanse us, Lord, we pray, and may its virtue be our shield: through our Lord.

## THE SIXTH SUNDAY AFTER TRINITY

### INTROITUS

(*Ps. 27, 8-9*)

**D**ominus fortitúdo plebis suæ, et proté-ctor salutárium Christi sui est: salvum fac pópulum tuum, Dómine, et bénedic hereditáti tuæ, et rege eos

### INTROIT

(*Ps. 27, 8-9*)

**T**HE Lord defends his people, protects and delivers his Anointed: Lord, save thy people, and bless thy chosen race, and rule them for ever. (*Ps. ibid., 1*)



To thee, Lord, I cry aloud, do not leave my cry unanswered: speak to me, or I am a dead man sinking to the grave. *V.* Glory.

COLLECT. O God, who hast prepared for those who love thee good things as yet unseen, pour into our hearts the fervour of affection towards thee, so that by loving thee in all things and above all things we may obtain thy promises, which exceed all desire: through our Lord.

usque in sæculum. (*Ps. ibid., 1*) Ad te, Dómine, clamábo, Deus meus, ne síleas a me: ne quando táceas a me, et assimilábor descendéntibus in lacum. *V.* Glória Patri.

ORATIO. Deus, qui diligéntibus te bona invisibília præparásti: infunde córdibus nostris tui amóris afféctum; ut te in ómnibus et super ómnia diligéntes, promissiones tuas, quæ omne desidérium súperant, consequámur. Per Dóminum.

*Additional Collects, p. 494.*

Lesson from the Epistle of S. Paul the Apostle to the Romans. (*Rom. 6, 3-11*).

Brethren, you know well enough that we who were taken up into Christ by baptism have been taken up, all of us, into his death. In our baptism, we have been buried with him, died like him, that so, just as Christ was raised up by his Father's power from the dead, we too might live and move in a new kind of existence. We have to be closely fitted into the pattern of his resurrection as we have been into the pattern of his death; we have to be sure of this, that our former nature has been crucified with him, and the living power of our guilt annihilated, so that we are

Lectio Epístolæ beáti Pauli Apóstoli ad Romános. (*Rom. 6, 3-11*).

Fratres: Quicumque baptizáti sumus in Christo Jesu, in morte ipsíus baptizáti sumus. Consepúlti enim sumus cum illo per baptismum in mortem: ut quómodo Christus surrexit a mórtuis per glóriam Patris, ita et nos in novitate vitæ ambulémus. Si enim complantáti facti sumus similitúdini mortis ejus: simul et resurrectionis érimus. Hoc sciéntes, quia vetus homo noster simul crucifíxus est: ut destruátur corpus peccáti, et ultra non serviámus peccáto. Qui enim mórtuus est, justificátus est a peccáto. Si autem mórtui

sumus cum Christo: crédimus quia simul étiam vivémus cum Christo: sciéntes quod Christus resúrgens ex mórtuis, jam non móritur, mors illi ultra non dominábitur. Quod enim mórtuus est peccáto, mórtuus est semel: quod autem vivit, vivit Deo. Ita et vos existimáte, vos mórtuos quidem esse peccáto, vivéntes autem Deo, in Christo Jesu Dómino nostro.

GRADUALE. (Ps. 89, 13 et 1) Convértere, Dómine, aliquántulum, et deprecáre super servos tuos. Ÿ. Dómine, refúgium factus es nobis a generatióne et progénie.

Allelúja, allelúja. Ÿ. (Ps. 30, 2-3) In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua líbera me, et éripe me: inclína ad me aurem tuam, accélera ut erípias me. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (Matth. 5, 20-24).

In illo témpore: Docébat Jesus discípulos suos, dicens: Dico enim vobis, quia nisi abundáverit justítia vestra plus quam scribárum et pharisæórum, non intrábitis in regnum

the slaves of guilt no longer. Guilt makes no more claim on a man who is dead. And if we have died with Christ, we have faith to believe that we shall share his life. We know that Christ, now he has risen from the dead, cannot die any more; death has no more power over him; the death he died was a death, once for all, to sin; the life he now lives is a life that looks towards God. And you, too, must think of yourselves as dead to sin, and alive with a life that looks towards God, through Christ Jesus our Lord.

GRADUAL. (Ps. 89, 13, 1) Relent a little, Lord, be gracious to thy servants. Ÿ. Lord, thou hast been our refuge from generation to generation.

Alleluia, alleluia, Ÿ. (Ps. 30, 2-3) To thee O Lord, I look for refuge, never let me be ashamed of my trust: in thy faithful care, deliver me: grant me audience and make haste to rescue me. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (Matt. 5, 20-24).

At this time, Jesus taught his disciples, saying: For I tell you that if your justice does not give fuller measure than the justice of the scribes and Pharisees, you shall not enter into the kingdom of

heaven. You have heard that it was said to the men of old, Thou shalt do no murder; if a man commits murder, he must answer for it before the court of justice. But I tell you that any man who is angry with his brother must answer for it before the court of justice, and any man who says Raca to his brother must answer for it before the Council; and any man who says to his brother, Thou fool, must answer for it in hell fire. If thou art bringing thy gift, then, before the altar, and rememberest there that thy brother has some ground of complaint against thee, leave thy gift lying there before the altar, and go home; be reconciled with thy brother first, and then come back to offer thy gift.

Creed.

OFFERTORY. (*Ps. 16, 5, 6-7*) Do thou maintain my steps firm in thy own ways, never allowing my feet to stumble: turn thy ear towards me and listen to my plea: show me the signal mercy that delivers thy suppliant, Lord.

SECRET. Be moved by our entreaties, Lord, and graciously accept these offerings of thy servants, so that each one's gift presented in thy honour may further the salvation of us all: through our Lord.

cælórum. Audístis quia dictum est antiquis: Non occídes: qui autem occíderit, reus erit iudício. Ego autem dico vobis: quia omnis, qui iráscitur fratri suo, reus erit iudício. Qui autem díxerit fratri suo, raca: reus erit concílio.

Qui autem díxerit, fátue: reus erit gehénnæ ignis.

Si ergo offers munus tuum ad altáre, et ibi recordátus fúeris quia frater tuus habet áliquíd advérsus te: relínque ibi munus tuum ante altáre, et vade prius reconciliári fratri tuo: et tunc véniens ófferes munus tuum.

Credo.

OFFERTORIUM. (*Ps. 16, 5 et 6-7*) Pérfice gressus meos in sémitis tuis, ut non moveántur vestígia mea: inclína aurem tuam, et exáudi verba mea: mírifica misericórdias tuas, qui salvos facis sperántes in te, Dómine.

SECRETA. Propitiáre, Dómine, supplicatióibus nostris: et has oblatiões famulórum famularúmque tuárum benígnus assúme; ut, quod sínguli obtulé-runt ad honórem nóminis tui, cunctis proficiat ad salútem. Per Dóminum.

*Additional Secrets*, p. 495; *Preface of the Trinity*, p. 527.

COMMUNIO. (Ps. 26, 6) Circuíbo, et immolábo in tabernáculo ejus hóstiam jubilatiónis: cantábo, et psalmum dicam Dómino.

POSTCOMMUNIO. - Quos cælésti, Dómine, dono satiásti: præsta, quæsumus; ut a nostris mundémur occúltis, et ab hóstium liberémur insídiis. Per Dóminum.

COMMUNION. (Ps. 26, 6) I will join with the throng, make an offering of triumphant music in this royal tabernacle of his, singing and praising the Lord.

POSTCOMMUNION. - Grant, we pray thee, Lord, that we whom thou hast feasted with thy heavenly gift may be cleansed from our hidden sins, and delivered from the snares of our enemies: through our Lord.

*Additional Postcommunions*, p. 495.

## THE SEVENTH SUNDAY AFTER TRINITY

### INTROITUS

(Ps. 46, 2)

**O**Mnes gentes, pláudite mánibus: jubilate Deo in voce exsultatiónis. (Ps. *ibid.*, 4) Subjécit pópulos nobis: et gentes sub pédibus nostris. V. Glória Patri.

ORATIO. Deus virtutum, cujus est totum quod est óptimum: insere peccatóribus nostris amórem tui nóminis, et præsta in nobis religiónis augméntum; ut, quæ sunt bona, nútrias, ac pietátis stúdio, quæ sunt nutríta, custódias. Per Dóminum.

### INTROIT

(Ps. 46, 2)

**C**Lap your hands, all you nations, in applause; acclaim your God with cries of rejoicing. (Ps. *ibid.*, 4) He has tamed the nations to our will, bowed the Gentiles at our feet. V. Glory.

COLLECT. God of power, author of all excellence, graft in our hearts the love of thy name; bestow upon us increase of religion; nourish all that is good in us, and keep with loving care what thou hast nourished: through our Lord.

*Additional Collects*, p. 494.

Lesson from the Epistle of S. Paul the Apostle to the Romans. (*Rom.* 6, 19-23).

Brethren: I am speaking in the language of common life, because nature is still strong in you. Just as you once made over your natural powers as slaves to impurity and wickedness, till all was wickedness, you must now make over your natural powers as slaves to right-doing, till all is sanctified. At the time when you were the slaves of sin, right-doing had no claim upon you. And what harvest were you then reaping, from acts which now make you blush? Their reward is death. Now that you are free from the claims of sin, and have become God's slaves instead, you have a harvest in your sanctification, and your reward is eternal life. Sin offers death, for wages; God offers us eternal life as a free gift, through Christ Jesus our Lord.

GRADUAL. (*Ps.* 33, 12, 6) Come, my children and listen to me: I will teach you what the fear of the Lord is. *℟.* Enter his presence and find there enlightenment; here is no room for downcast looks.

Alleluia alleluia. *℟.* (*Ps.* 47, 2) The Lord is great, and great honour is his due here in the city where he, our God, dwells, here on his holy mountain. Alleluia.

Lectio Epistolæ beati Pauli Apóstoli ad Romanos. (*Rom.* 6, 19-23).

Fratres: Humánum dico, propter infirmitatem carnis vestræ: sicut enim exhibuístis membra vestra servíre immunditiae, et iniquitati ad iniquitatem, ita nunc exhibete membra vestra servíre justitiae in sanctificationem. Cum enim servi essetis peccati, líberi fuístis justitiae. Quem ergo fructum habuístis tunc in illis, in quibus nunc erubescitis? Nam finis illorum mors est. Nunc vero liberati a peccato, servi autem facti Deo, habetis fructum vestrum in sanctificationem, finem vero vitam æternam. Stipendia enim peccati, mors. Grátia autem Dei, vita æterna, in Christo Jesu Dómino nostro.

GRADUALE. (*Ps.* 33, 12 et 6) Veníte, filii, audíte me: timórem Dómini docébo vos. *℟.* Accédite ad eum, et illuminámini: et fácies vestræ non confundéntur.

Allelúja, allelúja. *℟.* (*Ps.* 47, 2) Magnus Dóminus, et laudábilis nimis: in civitate Dei nostri, in monte sancto ejus. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Marcum. (*Marc. 8, 1-9*).

In illo témpore: Cum turba multa esset cum Jesu, nec habérent quod manducárent, convocátis discíplis, ait illis: Miséreor super turbam: quia ecce jam tríduo sústinent me, nec habent quod mandúcent: et si dimísero eos jejúnos in domum suam, deficiént in via: quidam enim ex eis de longe venérunt. Et responderunt ei discípli sui: Unde illos quis póterit hic saturáre pánibus in solitúdine? Et interrogávit eos: Quot panes habétis? Qui dixerunt:

Septem. Et præcépit turbæ discumbere super terram. Et accípiens septem panes, grátias agens fregit, et dabat discíplis suis, ut appónerent, et apposuérunt turbæ. Et habébant pisciculos paucos:

et ipsos benedíxit, et jussit appóni. Et manducavérunt, et saturáti sunt, et sustulérunt quod superáverat de fragméntis, septem sportas. Erant autem qui manducáverant, quasi quátuor millia: et dimísit eos.

Credo.

✠ Continuation of the Holy Gospel according to S. Mark. (*Mark 8, 1-9*).

At this time, the multitude with Jesus had grown in numbers, and had nothing to eat. And he called his disciples to him, and said to them, I am moved with pity for the multitude; it is three days now since they have been in attendance on me, and they have nothing to eat. If I send them back to their homes fasting, they will grow faint on their journey; some of them have come from far off. His disciples answered him, How could any one find bread to feed them, here in the desert? And he asked them, How many loaves have you? Seven, they said. And he gave word to the multitude to sit down on the ground. Then he took the seven loaves, and when he had blessed and broken he gave these to his disciples to set before them; so they set them before the multitude. And they had a few small fishes; these he blessed, and ordered that these, too, should be set before them; and they ate, and had enough. When they picked up what was left of the broken pieces, it filled seven hampers; about four thousand had eaten. And so he sent them home.

Credo.

**OFFERTORY.** (*Dan. 3, 40*) Let this sacrifice of ours be so made before thee this day as to be acceptable in thy sight, no less than a burnt-sacrifice of rams and bullocks, no less than thousands of fattened lambs; surely those who trust in thee, O Lord, can never be disappointed.

**SECRET.** Be moved by our entreaties, Lord, and graciously accept these offerings of thy people. Let the prayer of faith be effectually answered, so that no one's hope shall be in vain, no one's petition void: through our Lord.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

**COMMUNION.** (*Ps. 30, 3*) Grant me audience, Lord, and make haste to rescue me.

**POSTCOMMUNION.** - Grant, Lord, we pray thee, that we who have been filled with thy gifts may be cleansed by their virtue and strengthened by their help: through our Lord.

*Additional Postcommunions, p. 495.*

**OFFERTORIUM.** - (*Dan. 3, 40*) Sicut in holocaustis arietum et taurorum, et sicut in millibus agnorum pinguium: sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi: quia non est confusio confidentibus in te, Domine.

**SECRETA.** Propitiare, Domine, supplicationibus nostris, et populi tui oblationes assume: et ut nullus sit irritum votum, nullius vacua postulatio, presta; ut, quod fideliter petimus, efficaciter consequamur. Per Dominum.

**COMMUNIO.** (*Ps. 30, 3*) Inclina, Domine, aurem tuam: accelera, ut eruas nos.

**POSTCOMMUNIO.** - Repleti sumus, Domine, muneribus tuis: tribue, quæsumus; ut eorum et mundemur effectu, et muniamur auxilio. Per Dominum.

## THE EIGHTH SUNDAY AFTER TRINITY

**INTROIT**  
(*Ps. 47, 10-11*)

**S**heltered in God's temple, we sought and found deliverance: O God, wher-

**INTROITUS**  
(*Ps. 47, 10-11*)

**S**uscipimus, Deus, misericordiam tuam in medio templi tui: secun-

dum nomen tuum, Deus, ita et laus tua in fines terræ: justitia plena est dextera tua. (*Ps. ibid., 2*) Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus. V. Glória Patri.

ORATIO. Deus, cujus providentia in sui dispositione non fallitur: te supplices exoramus; ut noxia cuncta submoveas, et omnia nobis profutura concedas. Per Dominum.

ever thy name is known on earth, thy praise is told, ever just in thy dealings. (*Ps. ibid., 2*) The Lord is great, and great honour is his due here in the city where he, our God, dwells, here on his holy mountain. V. Glory.

COLLECT. O God, by whose never-failing providence the world is ordered, we humbly entreat thee to remove from our path all hurtful things and to give us all that will be for our good: through our Lord.

*Additional Collects, p. 494.*

Lectio Epistolæ beati Pauli Apostoli ad Romanos. (*Rom. 8, 12-17*).

Fratres: Debitores sumus non carni, ut secundum carnem vivamus. Si enim secundum carnem vixeritis, moriemini: si autem spiritu facta carnis mortificaveritis, vivetis.

Quicumque enim spiritu Dei aguntur, ii sunt filii Dei. Non enim accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum, in quo clamamus:

Abba (Pater). Ipse enim Spiritus testimonium reddit spiritui nostro, quod sumus filii Dei. Si autem filii, et heredes: heredes quidem Dei, coheredes autem Christi.

Lesson from the Epistle of S. Paul to the Romans. (*Rom. 8, 12-17*).

Brethren: nature has no longer any claim upon us, that we should live a life of nature. If you live a life of nature, you are marked out for death; if you mortify the ways of nature through the power of the Spirit, you will have life. Those who follow the leading of God's Spirit are all God's sons; the spirit you have now received is not, as of old, a spirit of slavery, to govern you by fear; it is the spirit of adoption which makes us cry out, Abba, Father. The Spirit himself thus assures our spirit, that we are children of God; and if we are his children then we are his heirs too; heirs of God, sharing the inheritance of Christ.



GRADUAL. (*Ps.* 30, 3, 2) Be my divine protector, my stronghold of defence, to keep me from harm. *ŷ.* In thee, O God, I put my trust: may I never be disappointed!

Alleluia, alleluia. *ŷ.* (*Ps.* 58, 2) My God, deliver me from my enemies: rescue me from their assaults. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt.* 7, 15-21).

At this time, Jesus taught his disciples, saying: Be on your guard against false prophets, men who come to you in sheep's clothing, but are ravenous wolves within. You will know them by the fruit they yield. Can grapes be plucked from briars, or figs from thistles? So indeed, any sound tree will bear good fruit, while any tree that is withered will bear fruit that is worthless; that worthless fruit should come from a sound tree, or good fruit from a withered tree, is impossible. Any tree which does not bear good fruit is cut down, and thrown into the fire. I say therefore, it is by their fruit that you will know them. The kingdom of heaven will not give entrance to every man who calls me Master, Master; only to the man that does the will of my Father who is in heaven. Creed.

GRADUALE. (*Ps.* 30, 3 et 2) Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias. *ŷ.* Deus, in te speravi: Dómine, non confundar in ætérnum.

Allelúja, allelúja. *ŷ.* (*Ps.* 58, 2) Eripe me de inimicis meis, Deus meus: et ab insurgéntibus in me libera me. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth.* 7, 15-21).

In illo témpore: Docébat Jesus discípulos suos, dicens: Atténdite a falsis prophétis, qui véniunt ad vos in vestiméntis óvium, intrínsecus autem sunt lupi rapáces: a frúctibus eórum cognoscétis eos. Numquid cólligunt de spinis uvas, aut de tríbulis ficus? Sic omnis arbor bona fructus bonos facit: mala autem arbor malos fructus facit. Non potest arbor bona malos fructus fácere: neque arbor mala bonos fructus fácere. Omnis arbor, quæ non facit fructum bonum, excidétur, et in ignem mittétur. Igitur ex frúctibus eórum cognoscétis eos. Non omnis, qui dicit mihi, Dómine, Dómine, intrábit in regnum cælórum: sed qui facit voluntátem Patris mei, qui in cælis est, ipse intrábit in regnum cælórum. Credo.

OFFERTORIUM. (Ps. 17, 28 et 32) Pópulum húmílem saluum fácies, Dómine, et óculos superbórum humiliábis: quóniam quis Deus præter te, Dómine?

SECRETA. Deus, qui legálium differéntiam hostiárum uníus sacrificií perfectióne sanxísti: áccipe sacrificium a devótis tibi fámulis, et pari benedictióne, sicut múnera Abel, sanctífica; ut, quod singuli obtulérunt ad majestátis tuæ honórem, cunctis proficiat ad salútem. Per Dóminum.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

COMMUNIO. (Ps. 33, 9) Gustáte et vidéte quóniam suávis est Dóminus: beátus vir, qui sperat in eo.

POSTCOMMUNIO. - Tua nos, Dómine, medicinalis operátio, et a nostris perversitatibus cleménter expédíat, et ad ea, quæ sunt recta, perdúcat. Per Dóminum.

OFFERTORY. (Ps. 17, 28, 32) To humble folk thou wilt bring deliverance, Lord; the proud, with their haughty looks, thou wilt bring down to earth: what other God can there be save thee, Lord?

SECRET. God, who by a single perfect sacrifice hast ratified the variety of offerings made under the old law, accept these sacrificial gifts from thy devout servants, and hallow them with the same blessing as thou didst bestow on Abel's, so that the gift offered by each one of us in honour of thy majesty may further the salvation of us all: through our Lord.

COMMUNION. (Ps. 33, 9) How gracious the Lord is! Taste and prove it; blessed is the man that learns to trust in him.

POSTCOMMUNION. - Lord, may thy healing work gently rid us of our waywardness and lead us into our rightful path: through our Lord.

*Additional Postcommunions, p. 495.*

## THE NINTH SUNDAY AFTER TRINITY

## INTROIT

(Ps. 53, 6-7)

**G**OD is here to help me, the Lord has my safety in his keeping: let the blow recoil upon my persecutors; O Lord my protector, be faithful to thy word, and overthrow them. (Ps. *ibid.*, 3) God, by the virtue of thy name deliver me, and in thy sovereign strength judge me. †. Glória Patri.

**COLLECT.** Lord, we pray thee let thy abundant gracious inspiration prompt us always to right thoughts and rightful action, so that we who cannot exist without thee may be enabled to live as thou wouldst have us live: through our Lord.

## INTROITUS

(Ps. 53, 6-7)

**E**Cce Deus áduvat me, et Dóminus suscēptor est ánimæ meæ: avérte mala inimícis meis, et in veritáte tua dispérde illos, protēctor meus, Dómine. (Ps. *ibid.*, 3) Deus, in nómine tuo saluum me fac: et in virtúte tua júdica me. †. Glória Patri.

**ORATIO.** Largíre nobis, quæsumus, Dómine, semper spíritum cogitándi quæ recta sunt, propítius et agéndi: ut, qui sine te esse non póssumus, secúndum te vívere valeámus. Per Dóminum.

*Additional Collects, p. 494.*

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (1 Cor. 10, 6-13).

Brethren: we were not to set our hearts, as some of them set their hearts, on forbidden things. You were not to turn idolatrous, as some of them did; so we read, The people sat down to eat and drink, and rose up to take their pleasure. We were not to commit fornication, as some of them

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios. (1 Cor. 10, 6-13).

Fratres: Non simus concupiscētes malórum, sicut et illi concupiérunt. Neque idolólatræ efficiámini, sicut quidam ex ipsis: quemádmódum scriptum est: Sedit pópulus manducáre et bíbere, et surrexérunt lúdere. Neque fornicémur, sicut quidam ex ipsis fornicáti sunt, et

cecidérunt una die viginti tria millia. Neque tentémus Christum, sicut quidam eórum tentavérunt, et a serpéntibus periérunt.

Neque murmuravéris, sicut quidam eórum murmuravérunt, et periérunt ab exterminatóre. Hæc autem ómnia in figura contingébant illis: scripta sunt autem ad correptionem nostram, in quos fines sæculórum devenérunt. Itaque qui se existimat stare, vídeat ne cadat. Tentátio vos non apprehéndat, nisi humana: fidélis autem Deus est, qui non patiétur vos tentári supra id quod potéstis, sed fáciét étiam cum tentatióne provéntum, ut possísis sustinére.

**GRADUALE.** (Ps. 8, 2) Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra! ¶ Quóniam eleváta est magnificéntia tua super cælos.

Allelúja, allelúja. ¶ (Ps. 64, 2 et 3) Te decet hymnus, Deus, in Sion: et tibi reddétur votum in Jérusalem. Exáudi oratióem meam: ad te omnis caro véniet. Allelúja.

committed fornication, when twenty-three thousand of them were killed in one day. We were not to try the patience of Christ, as some of them tried it, the men who were slain by the serpents; nor were you to complain, as some of them complained, till the destroying angel slew them. When all this happened to them, it was a symbol; the record of it was written as a warning to us, in whom history has reached its fulfilment; and it means that he who thinks he stands firmly should beware of a fall. I pray that no temptation may come upon you that is beyond man's strength. Not that God will play you false; he will not allow you to be tempted beyond your powers. With the temptation itself, he will ordain the issue of it, and enable you to hold your own.

**GRADUAL.** (Ps. 8, 2) O Lord, our Master, how the majesty of thy name fills all the earth! ¶ Thy greatness is high above heaven itself.

Alleluia, alleluia. ¶ (Ps. 64, 2, 3) O God, thou shalt yet have praise in Sion: Jerusalem shall yet pay her vows to thee. Listen to my prayer, thou to whom all mankind must look for pardon. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 16, 1-9*).

At this time, Jesus told his disciples the following parable: There was a rich man that had a steward, and a report came to him that this steward had wasted his goods. Whereupon he sent for him, and said to him, What is this that I hear of thee? Give an account of thy stewardship, for thou canst not be my steward any longer. At this, the steward said to himself, What am I to do, now that my master is taking my stewardship away from me? I have no strength to dig; I would be ashamed to beg for alms. I see what I must do, so as to be welcomed into men's houses when I am dismissed from my stewardship. Then he summoned his master's debtors one by one; and he said to the first, How much is it that thou owest my master? A hundred firkins of oil, he said; and he told him, Here is thy bill; quick, sit down and write it as fifty. Then he said to a second, And thou, how much dost thou owe? A hundred quarters of wheat, he said; and he told him, Here is thy bill, write it as eighty. And this knavish steward was commended by his master for his prudence in what he had done; for indeed, the children of this world are more

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 16, 1-9*).

In illo témpore: Dixit Jesus discíplis suis parabolam hanc: Homo quidam erat dives, qui habébat villicum: et hic diffamátus est apud illum, quasi dissipásset bona ipsíus. Et vocávit illum, et ait illi: Quid hoc áudio de te? redde ratiómem villicatiónis tuæ: jam enim non póteris villicáre. Ait autem villicus intra se:

Quid fáciám, quia dóminus meus aufert a me villicatiómem? fódere non valeo, mendicáre erubésco.

Scio quid fáciám, ut, cum amótus fúero a villicatióne, recípiant me in domos suas. Convocátis itaque síngulis debitoribus dómini sui, dicébat primo:

Quantum debes dómino meo? At ille dixit: Centum cados ólei. Dixítque illi: Accipe cautiómem tuam: et sede cito, scribe quinquagínta. Deínde álíi dixit: Tu vero quantum debes? Qui ait: Centum coros trítici. Ait illi: Accipe líttas tuas, et scribe octogínta. Et laudávit dóminus villicum iniquitátis, quia prudénter fecísset: ouia filii hujus sæculi prudentióres filiis lucis in generatióne sua sunt. Et

ego vobis dico: fácite vobis amícos de mam móna iniquitátis: ut, cum defeceritis, recípiant vos in ætérna tabernácula.

Credo.

OFFERTORIUM. (*Ps. 18, 9, 10, 11 et 12*) Justitiæ Dómini rectæ, lætificantés corda, et judícia ejus dulcióra super mel et favum: nam et servus tuus custódit ea.

SECRETA. Súscipe, quæsumus, Dómine, múnera, quæ tibi de tua largitate deférimus: ut hæc sacrosáncta mystéria, gratiæ tuæ operánte virtúte, et præsentis vitæ nos conversatióne sanctíficent, et ad gáudia sempitérna perducant. Per Dóminum.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

COMMUNIO. (*Matth. 6, 33*) Primum quærite regnum Dei: et ómnia adjiciéntur vobis, dicit Dóminus.

POSTCOMMUNIO. - Sit nobis, Dómine, reparatio mentis et corpóris cæléste mystérium: ut, cujus exséquimur cultum, sentiámus effectum. Per Dóminum.

prudent after their own fashion than the children of the light. And my counsel to you is, make use of your base wealth to win yourselves friends, who, when you leave it behind, will welcome you into eternal habitations. Creed.

OFFERTORY. (*Ps. 18, 9, 10, 11, 12*) How plain are the duties which the Lord enjoins, the treasure of man's heart, and his awards sweeter than the honey dripping from its comb. By these I, thy servant, live.

SECRET. Accept, we pray thee, Lord, the gifts we bring thee out of thy own bounty, so that, by the powerful working of thy grace, these holy rites may sanctify our conduct in this present life and bring us finally to everlasting joy: through our Lord.

COMMUNION. (*Matt. 6, 33*) Make it your first care to find the kingdom of God, and all things shall be yours without the asking, are the words of the Lord.

POSTCOMMUNION. - May this heavenly sacrament renew us in mind and body, Lord, making us feel the power of the rite we celebrate: through our Lord.

*Additional Postcommunions, p. 495.*

## THE TENTH SUNDAY AFTER TRINITY

## INTROIT

(Ps. 54, 17, 18, 20, 23)

**W**hen I call upon the Lord, he will not be deaf to my appeal for help against those who attack me. The God who reigned before time was, and will reign for ever, will bring them low: cast the burden of thy cares upon the Lord, and he will sustain thee. (Ps. *ibid.*, 2) Give audience to my prayer, O God, do not spurn this plea of mine, but listen to me and give answer. *℣.* Glory.

**COLLECT.** Let thy merciful ears be open, Lord, to the prayers of those who entreat thee; and in order that they may obtain what they desire, make their petitions accord with thy will: through our Lord.

*Additional Collects, p. 494.*

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (1 Cor. 12, 2-11).

Brethren: while you were still heathen, as you can remember well enough, you let yourselves be led away wherever men would lead you, to worship false gods that gave no utterance. That is why I am telling you of this. Just as no one can be speak-

## INTROITUS

(Ps. 54, 17, 18, 20 et 23)

**D**UM clamárem ad Dóminum, exaudivit vocem meam, ab his, qui appropínquant mihi: et humiliávit eos qui est ante sæcula, et manet in ætérnum: jacta cogitátum tuum in Dómino, et ipse te enútriet. (Ps. *ibid.*, 2) Exáudi, Deus, orationem meam, et ne despéxeris deprecationem meam: inténde mihi, et exáudi me. *℣.* Glória Patri.

**ORATIO.** Páteant aures misericórdiæ tuæ, Dómine, précibus supplicántium: et, ut peténtibus desideráta concédas; fac eos, quæ tibi sunt plácita, postuláre. Per Dóminum.

Lectio Epístolæ beáti Pauli Apóstoli ad Corínthios. (1 Cor. 12, 2-11).

Fratres: Scitis quóniam cum gentes essétis, ad simulácula muta prout ducebámini eúntes. Ideo notum vobis fácio, quod nemo in Spíritu Dei loquens, dicit anáthema Jesu. Et nemo potest dícere, Dóminus Jesus, nisi in Spí-

ritu Sancto. Divisiões vero gratiarum sunt, idem autem Spíritus. Et divisiões ministratiónum sunt, idem autem Dóminus. Et divisiões operatiónum sunt, idem vero Deus, qui operátur ómnia in ómnibus. Unicuíque autem datur manifestatió Spíritus ad utilitátem. Alii quidem per Spíritum datur sermo sapiéntiæ: álii autem sermo sciéntiæ secúndum eúmdem Spíritum: álteri fides in eódem Spíritu: álii grátia sanitátum in uno Spíritu: álii operatió virtútum, álii prophetía, álii discrétio spirítuum, álii génera linguárum, álii interpretatió sermónum. Hæc autem ómnia operátur unus atque idem Spíritus, dívicens singulis prout vult.

ing through God's Spirit if he calls Jesus accursed, so it is only through the Holy Spirit that any one can say, Jesus is the Lord; and yet there are different kinds of service, though it is the same Lord we serve, and different manifestations of power, though it is the same God who manifests his power everywhere in all of us. The revelation of the spirit is imparted to each, to make the best advantage of it. One learns to speak with wisdom, by the power of the Spirit; another to speak with knowledge, with the same Spirit for his rule; one, through the same Spirit, is given faith; another, through the same Spirit, powers of healing; one can perform miracles, one can prophesy, another can test the spirit of the prophets; one can speak in different tongues, another can interpret the tongues; but all this is the work of one and the same Spirit, who distributes his gifts as he will to each severally.

GRADUALE. (*Ps. 16, 8 et 2*) Custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. *ŷ.* De vultu tuo iudícium meum pródeat: óculi tui vídeant æquitátem.

Allelúja, allelúja. *ŷ.* (*Ps. 77, 1*) Atténdite, pópule

GRADUAL. (*Ps. 16, 8, 2*) Protect me, Lord, as a man protects the apple of his eye; hide me under the shelter of thy wings. *ŷ.* From thy hearing I would obtain redress; I look for unerring justice from thy scrutiny.

Alleluia alleluia. *ŷ.* (*Ps. 77, 1*) Listen, my people to



this testament of mine. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 19, 41-47*).

At this time, as Jesus drew near Jerusalem and caught sight of the city, he wept over it, and said: Ah, if thou too couldst understand, above all in this day that is granted thee, the ways that can bring thee peace! As it is, they are hidden from thy sight. The days will come upon thee when thy enemies will fence thee round about, and encircle thee, and press thee hard on every side, and bring down in ruin both thee and thy children that are in thee, not leaving one stone of thee upon another; and all because thou didst not recognize the time of my visiting thee. Then he went into the temple, and began driving out those who sold and bought there; It is written, he told them, My house is a house of prayer; and you have made it into a den of thieves. And he taught in the temple daily. Creed.

OFFERTORY. (*Ps. 24, 1-3*) All my heart, Lord, goes out to thee: my God, I trust in thee, do not belie my trust. Be it not said that my enemies triumphed over me; who ever waited for thy help, and waited in vain?

meus, legem meam. Alleluja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 19, 41-47*).

In illo témpore: Ut appropinquávit Jesus Jerúsalem, videns civitátem, flevit super illam, dicens: Quia si cognovísset et tu, et quidem in hac die tua, quæ ad pacem tibi, nunc autem abscondita sunt ab óculis tuis. Quia vénient dies in te: et circúmdabunt te inimíci tui vallo, et circúmdabunt te: et coangustábunt te úndique: et ad terram prostérnent te, et filios tuos, qui in te sunt, et non relínquent in te lápidem super lápidem: eo quod non cognóveris tempus visitatiónis tuæ. Et ingrèssus in templum, cœpit ejícere vendétes in illo, et eméntes, dicens illis: Scriptum est: Quia domus mea domus oratiónis est. Vos autem fecístis illam spelúncam latrónum. Et erat docens quotidie in templo.

Credo.

OFFERTORIUM. (*Ps. 24, 1-3*) Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubéscam: neque irídeant me inimíci mei: étenim univérsi, qui te expéctant, non confundéntur.

**SECRETA.** Concéde nobis, quæsumus, Dómine, hæc digne frequentáre mystéria: quia, quóties hujus hóstiæ commemorátio celebrátur, opus nostræ redemptiónis exercétur. Per Dóminum.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

**COMMUNIO.** (Ps. 50, 21) Acceptábis sacrificium justítiæ, oblatiónes, et holocáusta, super altare tuum, Dómine.

**POSTCOMMUNIO.** - Tui nobis, quæsumus, Dómine, commúnio sacraménti, et purificatióem cónferat, et tríbuat unitátem. Per Dóminum.

*Additional Postcommunions, p. 495.*

**SECRET.** Grant, we pray thee, Lord, that we may worthily and often take part in these rites, for each and every offering of this memorial sacrifice carries on the work of our redemption: through our Lord.

**COMMUNION.** (Ps. 50, 21) Thou wilt take pleasure in solemn sacrifice, in burnt offering and whole oblations laid upon thy altar.

**POSTCOMMUNION.** - We pray thee, let our partaking of thy sacrament, Lord, make us clean and give us unity: through our Lord.

## THE ELEVENTH SUNDAY AFTER TRINITY

### INTROITUS

(Ps. 67, 6-7 et 36)

**D**Eus in loco sancto suo: Deus qui inhabitáre facit unánimes in domo: ipse dabit virtútem, et fortitúdinem plebi suæ. (Ps. *ibid.*, 2) Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. V. Glória Patri.

**ORATIO.** Deus, qui omnipoténtiam tuam par-

### INTROIT

(Ps. 67, 6-7, 36)

**T**HIS God who dwells apart in holiness, who knits families together in unity of will, he will give his people strength and courage. (Ps. *ibid.*, 2) Let God bestir himself now, and rout his enemies, confront his illwishers and put them to flight. V. Glory.

**COLLECT.** God, who displayest thy almighty pow-

er chiefly by showing mercy and forbearance, grant us thy manifold pity, so that we may speed towards the good things thou hast promised and be made partakers of thy heavenly treasure: through our Lord.

céndo máxime et miserándó manifestas: múltíplica super nos misericórdiam tuam; ut ad tua promíssa currétes, caléstium bonórum fácias esse consórtes. Per Dóminum.

*Additional Collects, p. 494.*

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (*1 Cor. 15, 1-10*).

Here, brethren, is an account of the gospel I preached to you. It was this that was handed on to you; upon this your faith rests; through this (if you keep in mind the tenor of its preaching) you are in the way of salvation; unless indeed your belief was illfounded. The chief message I handed on to you, as it was handed on to me, was that Christ, as the scriptures had foretold, died for our sins; that he was buried, and then, as the scriptures had foretold, rose again on the third day. That he was seen by Cephæ, then by the eleven apostles, and afterwards by more than five hundred of the brethren at once, most of whom are alive at this day, though some have gone to their rest. Then he was seen by James, then by all the apostles; and last of all, I too saw him, like the last child, that comes to birth unexpectedly. Of all

Léctio Epístolæ beáti Pauli Apóstoli ad Coríntios. (*1 Cor. 15, 1-10*).

Fratres: Notum vobis fácio Evangélium, quod prædicávi vobis, quod et accepístis, in quo et statis, per quod et salvámini: quæ ratióne prædicáverim vobis, si tenétis, nisi frustra credidístis. Trádidí enim vobis in primis, quod et accépi: quóniam Christus mórtuus est pro peccátis nostris secúndum Scriptúras: et quia sepúltus est, et quia resurrexit tértia die secúndum Scriptúras: et quia visus est Cephæ, et post hoc úndecim. Deínde visus est plus quam quingéntis frátribus simul, ex quibus multi manent usque adhuc, quidam autem dormiérunt. Deínde visus est Jacóbo, deínde Apóstolis ómnibus: novíssime autem ómnium tamquam abortívo, visus est et mihi. Ego enim sum mínimus Apostolórum, qui non sum dignus vocári

Apóstolus, quóniam persecútus sum Ecclesiám Dei. Grátia autem Dei sum id quod sum, et grátia ejus in me vácuá non fuit.

GRADUALE. (*Ps. 27, 7 et 1*) In Deo sperávit cor meum, et adjútus sum: et reflóruit caro mea, et ex voluntáte mea confitébor illi. *V.* Ad te, Dómine, clamábo: Deus meus, ne síleas, ne discédas a me.

Allelúja, allelúja. *V.* (*Ps. 80, 2-3*) Exsultáte Deo adjutóri nostro jubilate Deo Jacob: súmite psalmum jucúndum cum cíthara. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 18, 9-14*).

In illo témpore: Dixit Jesus ad quosdam, qui in se confidébant tamquam justí, et aspernabántur céteros, parábolam istam: Duo hómines ascendérunt in templum ut orárent: unus pharisæus, et alter publicánus. Pharisæus stans, hæc apud se orábat: Deus, grátias ago tibi, quia non sum sicut céteri hóminum: raptóres, injústi, adúlteri: velut étiam hic publicánus. Jejúno bis in sábbá-

the apostles, I am the least; nay, I am not fit to be called an apostle, since there was a time when I persecuted the church of God; only, by God's grace, I am what I am, and the grace he has shown me has not been without fruit.

GRADUAL. (*Ps. 27, 7, 1*) My heart trusted in God, and so I found redress: now my spirits are revived, and with all my heart I thank him. *V.* To thee, Lord, I will cry aloud, do not leave my cry unanswered, do not abandon me.

Alleluia, alleluia. *V.* (*Ps. 80, 2-3*) Rejoice we all in honour of the God who aids us, cry out with gladness to the God of Israel: take up the psalm, sweetly sounding, with the harp. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 18, 9-14*).

At this time, there were some who had confidence in themselves, thinking they had won acceptance with God, and despised the rest of the world; to them he addressed this other parable: Two men went up into the temple to pray; one was a Pharisee, the other a publican. The Pharisee stood upright, and made this prayer in his heart, I thank thee, God, that I am not like the rest of men, who steal and cheat and

commit adultery, or like this publican here; for myself, I fast twice in the week, I give tithes of all that I possess. And the publican stood far off; he would not even lift up his eyes towards heaven; he only beat his breast, and said, God, be merciful to me; I am a sinner. I tell you, this man went back home higher in God's favour than the other; every one who exalts himself will be humbled, and the man who humbles himself will be exalted.

Creed.

OFFERTORY. (*Ps.* 29, 2-3) Praise to thee, Lord, thou hast taken me under thy protection, and baulked my enemies of their will: I cried out to thee, Lord, and thou didst grant me recovery.

SECRET. Let our appointed gifts be offered up to thee, Lord, who hast given them to us in order that we may use them for the glory of thy name, and in them find healing for ourselves: through our Lord.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

COMMUNION. (*Prov.* 3, 9-10) Pay the Lord his dues out of all thou hast, the first-fruits of all thy crops; so shall thy barns be filled with plenty, and thy presses overflow with wine.

to: *décimas do ómnium, quæ possideo. Et publicānus, a longe stans, nolēbat nec óculos ad cælum levāre: sed percutiēbat pectus suum, dicens: Deus, propitius esto mihi peccatōri. Dico vobis: descēdit hic justificātus in domum suam ab illo: quia omnis qui se exāltat, humiliābitur: et qui se humiliat, exaltābitur.*

Credo.

OFFERTORIUM. (*Ps.* 29, 2-3) Exaltābo te, Dómine, quóniam suscepisti me, nec delectásti inimicos meos super me: Dómine, clamávi ad te, et salvásti me.

SECRETA. Tibi, Dómine, sacrificia dicāta redāntur: quæ sic ad honórem nóminis tui deferēnda tribuísti, ut éadem remédia fieri nostra præstāres. Per Dóminum.

COMMUNIO. (*Prov.* 3, 9-10) Honóra Dóminum de tua substántia, et de primítiis frugum: et implebúntur hórrea tua saturitáte, et vino torculária redundábunt.

POSTCOMMUNIO. -  
Quæsumus, Dómine Deus  
noster: ut, quos divínis  
reparáre non désinis sa-  
craméntis, tuis non destí-  
tuas benígnus auxiliis.

POSTCOMMUNION. -  
We beseech thee, Lord our  
God, that thy gracious help  
be not withdrawn from us  
whom thou unceasingly re-  
newest with heavenly sac-  
raments: through our Lord.

*Additional Postcommunions, p. 495.*

## THE TWELFTH SUNDAY AFTER TRINITY

### INTROITUS

(Ps. 69, 2-3)

**D**Eus, in adjutórium  
meum inténde: Dó-  
mine, ad adjuvándum me  
festína: confundántur et  
revereántur inimíci mei,  
qui quærunť ánimam me-  
am. (Ps. *ibid.*, 4) Avertán-  
tur retrórsum, et erubé-  
scant: qui volunt mihi  
mala. †. Glória Patri.

ORATIO. Omnípotens  
sempitérne Deus, qui a-  
bundántia pietátis tuæ, et  
mérita súpplicum excédis  
et vota: effúnde super nos  
misericórdiam tuam; ut di-  
míttas quæ consciéntia mé-  
tuit, et adjícias quod orá-  
tio non præsumit. Per  
Dóminum.

### INTROIT

(Ps. 69, 2-3)

**O** God, take heed and  
save me: O Lord, make  
haste to help me. Cover them  
with confusion and awe, the  
enemies who plot against my  
life. (Ps. *ibid.*, 4) Send them  
away ashamed, all my ill-  
wishers. †. Glory.

COLLECT. Almighty, ev-  
erlasting God, whose over-  
flowing tenderness exceeds  
all that thy suppliants desire  
or deserve, pour over us thy  
mercy, forgiving those things  
of which our conscience is  
afraid, and bestowing more  
than we dare ask: through  
our Lord.

*Additional Collects, p. 494.*

Léctio Epístolæ beáti Pau-  
li Apóstoli ad Corín-  
thios. (2 Cor. 3, 4-9).

Fratres: Fidúciam talem  
habémus per Christum ad  
Deum: non quod suffi-

Lesson from the Epistle of  
S. Paul the Apostle to the  
Corinthians. (2 Cor. 3,  
4-9).

Such, brethren, through  
Christ, is the confidence in  
which we make our appeal

to God. Not that, left to ourselves, we are able to frame any thought as coming from ourselves; all our ability comes from God, since it is he who has enabled us to promulgate his new law to men. It is a spiritual, not a written law; the written law inflicts death, whereas the spiritual law brings life. We know how that sentence of death, engraved in writing upon stone, was promulgated to men in a dazzling cloud, so that the people of Israel could not look Moses in the face, for the brightness of it, although that brightness soon passed away. How much more dazzling, then, must be the brightness in which the spiritual law is promulgated to them! If there is a splendour in the proclamation of our guilt, there must be more splendour yet in the proclamation of our acquittal.

GRADUAL. (*Ps. 33, 2-3*)  
At all times I will bless the Lord; his praise shall be on my lips continually. *V.* Be all my boasting in the Lord: listen to me, humble souls, and rejoice.

Alleluia, alleluia. *V.* (*Ps. 87, 2*) Lord God, my deliverer, day and night I cry aloud to thee. Alleluia.

✠ Continuation of the Holy Gospel according to S. Mark. (*Mark 7, 31-37*).

At this time: Jesus set out again from the region of

ciéntes simus cogitare aliquid a nobis, quasi ex nobis: sed sufficiéntia nostra ex Deo est: qui et idóneos nos fecit ministros novi testaménti: non littera, sed spíritu: littera enim occidit, spíritus autem vivificat. Quod si ministratio mortis, litteris deformáta in lapídibus, fuit in glória; ita ut non possent inténdere filii Israel in faciém Móysi, propter glóriam vultus ejus, quæ evacuátur: quómodo non magis ministratio Spíritus erit in glória? Nam si ministratio damnationis glória est: multo magis abundat ministérium justitiæ in glória.

GRADUALE. (*Ps. 33, 2-3*) Benedicam Dóminum in omni témpore: semper laus ejus in ore meo. *V.* In Dómino laudábitur ánima mea: áudiant mansuétí, et læténtur.

Allelúja, allelúja. *V.* (*Ps. 87, 2*) Dómine Deus salutis meæ, in die clamávi et nocte coram te. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Marcum. (*Marc. 7, 31-37*).

In illo témpore: Exiens Jesus de finibus Tyri, ve-

nit per Sidónem ad mare Galilææ, inter médios fines Decapóleos. Et adducunt ei surdum et mutum, et deprecabántur eum, ut impónat illi manum. Et apprehéndens eum de turba seórsum, misit dígitos suos in aurículas ejus: et éxspuens, tétigit linguam ejus: et suspíciens in cælum, ingémuit, et ait illi: Ephphetha, quod est adapéríre. Et statim apértæ sunt aures ejus, et solúrum est vínculum linguæ ejus, et loquebátur recte. Et præcépit illis, ne cui dicerent. Quanto autem eis præcipiébat, tanto magis plus prædicábant: et eo ámplius admirabántur, dicéntes: Bene ómnia fecit: et surdos fecit audíre, et mutos loqui.

Credo.

OFFERTORIUM. (*Exod. 32, 11, 13 et 14*) Precátus est Móyses in conspéctu Dómini Dei sui, et dixit: Quare, Dómine, irásceris in pópulo tuo? Parce iræ ánimæ tuæ: mémento Abraham, Isaac, et Jacob, quibus jurásti dare terram fluéntem lac et mel. Et placátus factus est Dóminus de malignitáte, quam dixit fácere pópulo suo.

SECRETA. Réspice, quæsumus, Dómine, ad

Tyre, and came by way of Sidon to the sea of Galilee, right into the region of Decapolis. And they brought to him a man who was deaf and dumb, with the prayer that he would lay his hand upon him. And he took him aside out of the multitude; he put his fingers into his ears, and spat, and touched his tongue; then he looked up to heaven, and sighed; Ephpheta, he said (that is, Be opened). Whereupon his ears were opened, and the bond which tied his tongue was loosed, and he talked plainly. And he laid a strict charge on them, not to speak of it to any one; but the more he charged them, the more widely they published it, and were more than ever astonished; He has done well, they said, in all his doings; he has made the deaf hear, and the dumb speak. Creed.

OFFERTORY. (*Exodus 32, 11, 13, 14*) Moses pleaded with the Lord his God. What, Lord, said he, wilt thou vent thy wrath on this people of thine? Let the storm of thy anger pass, remember Abraham, Isaac, and Jacob to whom thou didst swear to give a land that was milk and honey. So the Lord relented and spared his people the punishment he had threatened.

SECRET. Look graciously upon our lowly service, we



pray thee, Lord, so that the gift we offer may be welcome to thee and may support us in our weakness: through our Lord.

*Additional Secrets*, p. 495; *Preface of the Trinity*, p. 527.

COMMUNION. (*Ps. 103, 13, 14-15*) It is thy hand, Lord, that gives earth the plenty she enjoys: bringing corn out of the ground, and wine that will rejoice man's heart; oil to make his face shine, and bread that will keep man's strength from failing.

POSTCOMMUNION. - May thy sacrament of which we have partaken, Lord, be felt by us as a support for mind and body, so that, having health in both, we may glory in the fulness of divine healing: through our Lord.

nostram propitius servitūtem: ut, quod offerimus, sit tibi munus acceptum, et sit nostræ fragilitatis subsidium. Per Dóminum.

COMMUNIO. (*Ps. 103, 13 et 14-15*) De fructu óperum tuórum, Dómine, satiábitur terra: ut edúcas panem de terra, et vinum lætíficet cor hóminis: ut exhílalet fáciem in óleo, et panis cor hóminis confirmet.

POSTCOMMUNIO. - Sentíamus, quæsumus, Dómine, tui perceptióne sacraménti, subsidium mentis et córporis: ut in utróque salváti, cæléstis remédii plenitúdine gloriémur. Per Dóminum.

*Additional Postcommunions*, p. 495.

## THE THIRTEENTH SUNDAY AFTER TRINITY

### INTROIT

(*Ps. 73, 20, 19, 23*)

**B**ethink thee, Lord, of thy covenant; wilt thou leave us quite forgotten, souls unbefriended but for thee? Bestir thyself, O Lord, to vindicate thy own cause, and do not neglect the plea of thy suppliants. (*Ps. ibid., 1*) O God, why hast thou al-

### INTROITUS

(*Ps. 73, 20, 19 et 23*)

**R**espice, Dómine, in testaméntum tuum, et ánimas páuperum tuórum ne derelínquas in finem: exsúrge, Dómine, et júdica causam tuam, et ne obliviscáris voces quæréntium te. (*Ps. ibid., 1*) Ut quid, Deus, repulísti in

finem: irátus est furor tuus super oves páscuæ tuæ? ʒ. Glória Patri.

ORATIO. Omnípotens et miséricors Deus, de cujus múnere venit, ut tibi a fidélibus tuis digne et laudábiliter serviátur: tríbue nobis, quæsumus; ut ad promissiónes tuas sine offensióne currámus. Per Dóminum.

together abandoned us? Sheep of thy own pasturing, must we feel the fires of thy vengeance? ʒ. Glory.

COLLECT. Almighty and merciful God, from whom thy faithful receive grace to render thee due and laudable service, grant, we pray thee, that we may not stumble as we speed towards the good things thou hast promised: through our Lord.

*Additional Collects, p. 494.*

Léctio Epístolæ beáti Pauli Apóstoli ad Gálatas. (*Gal. 3, 16-22*).

Fratres: Abrahæ dictæ sunt promissiónes, et sémini ejus. Non dicit: Et semínibus, quasi in multis; sed quasi in uno: Et sémini tuo, qui est Christus. Hoc autem dico: testaméntum confirmátum a Deo, quæ post quadríngentos et trigínta annos facta est lex, non írritum facit ad evacuándam promissiónem. Nam si ex lege heréditas, jam non ex promissióne. Abrahæ autem per repromissiónem donávit Deus. Quid ígitur lex? Propter transgressiónes póstita est donec veníret semen, cui promiserat, ordináta per Angelos in manu mediátoris. Mediátor autem uníus non est: Deus autem unus est. Lex ergo advérsus promissa Dei? Absit. Si enim data esset lex, quæ pos-

Lesson from the Epistle of S. Paul the Apostle to the Galatians. (*Gal. 3, 16-22*).

Brethren, the promises you know of were made to Abraham and his offspring; (it does not, by the way, say, To thy descendants, as if it meant a number of people; it says, To thy offspring, in the singular, meaning Christ). And this is my contention; the law, coming into being four hundred and thirty years afterwards, cannot unmake the disposition which God made so long ago, and cancel the promise. If our inheritance depends on observing the law, then it is not the inheritance secured to us by promise; that was promised to Abraham as a free gift. What, then, is the purpose of the law? It was brought in to make room for transgression, while we waited for the coming of that posterity, to whom the promise had been made. Its terms were

dictated by angels, acting through a spokesman; (a spokesman represents more than one, and there is only one God). Is the law an infringement, then, of God's promises? That is not to be thought of. Doubtless, if a law had been given that was capable of imparting life to us, it would have been for the law to bring us justification. But in fact Scripture represents us as all under the bondage of sin; it was faith in Jesus Christ that was to impart the promised blessing to all those who believe in him.

GRADUAL. (*Ps. 73, 20, 19, 22*) Bethink thee, Lord, of thy covenant; wilt thou leave us quite forgotten, souls unbefriended but for thee? *Ÿ.* Bestir thyself, Lord, to vindicate thy own cause: do not forget the taunts hurled at thy servants.

Alleluia, alleluia. *Ÿ.* (*Ps. 89, 1*) Lord, thou hast been our refuge from generation to generation. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 10, 23-37*).

At this time, Jesus, turning to his disciples, said: Blessed are the eyes that see what you see; I tell you, there have been many prophets and kings who have longed to see what you see, and never saw it, to hear

set vivificáre, vere ex lege esset justítia. Sed conclusit Scriptúra ómnia sub peccáto, ut promíssio ex fide Jesu Christi darétur credéntibus.

GRADUALE. (*Ps. 73, 20, 19 et 22*) Réspice, Dómine, in testaméntum tuum: et ánimas páuperum tuórum ne obliviscáris in finem. *Ÿ.* Exsúrge, Dómine, et júdica causam tuam: memor esto oppróbrii servórum tuórum.

Allelúja, allelúja. *Ÿ.* (*Ps. 89, 1*) Dómine, refúgium factus es nobis, a generatíone et progénie. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 10, 23-37*).

In illo témpore: Con-versus Jesus ad discípulos suos, dixit: Beáti óculi, qui vident quæ vos vidétis. Dico enim vobis, quod multi prophétæ et reges voluerunt vidére quæ vos vidétis, et non vidérunt:

et audire quæ auditis, et non audiérunt. Et ecce quidam legisperitus surrexit, tentans illum, et dicens: Magíster, quid faciéndò vitam ætérnam possidébo? At ille dixit ad eum: In lege quid scriptum est? quómodo legis? Ille respóndens, dixit: Díliges Dóminum Deum tuum ex toto corde tuo, et ex tota ánima tua, et ex ómnibus víribus tuis, et ex omni mente tua: et próximum tuum sicut teípsum. Dixítque illi: Recte respondísti: hoc fac, et vives. Ille autem volens justificáre seípsum, dixit ad Jesum: Et quis est meus próxímus? Suscípiens autem Jesus, dixit: Homo quidam descendébat ab Jerúsalem in Jérico, et incidit in latrónes, qui étiam despoliavérunt eum: et plagis impóstitis abiérunt, semivivo relícto. Accidit autem ut sacérdos quidam descénderet eádem via: et viso illo præterívit. Simíliter et levíta, cum esset secus locum, et vidéret eum, pertránsiit, Samarítánus autem quidam iter fáciens, venit secus eum: et videns eum, misericórdia motus est. Et apprópians alligávit vúlnera ejus, infúndens óleum et vinum: et impónens illum in júmentum suum, duxit in stábulum, et curam ejus

what you hear, and never heard it. It happened once that a lawyer rose up, trying to put him to the test; Master, he said, what must I do to inherit eternal life? Jesus asked him, What is it that is written in the law? What is thy reading of it? And he answered, Thou shalt love the Lord thy God with the love of thy whole heart, and thy whole soul, and thy whole mind; and thy neighbour as thyself. Thou hast answered right, he told him; do this, and thou shalt find life. But he, to prove himself blameless, asked, And who is my neighbour? Jesus gave him his answer; A man who was on his way down from Jerusalem to Jericho fell in with robbers, who stripped him and beat him, and went off leaving him half dead. And a priest, who chanced to be going down by the same road, saw him there and passed by on the other side. And a Levite who came there saw him, and passed by on the other side. But a certain Samaritan, who was on his travels, saw him and took pity at the sight; he went up to him and bound up his wounds, pouring oil and wine into them, and so mounted him upon his own beast and brought him to an inn, where he took care of him. And next day he took out two silver pieces, which he gave to the

inn-keeper, and said, Take care of him, and on my way home I will give thee whatever else is owing to thee for thy pains. Which of these, thinkest thou, proved himself a neighbour to the man who had fallen in with robbers? And he said, He that showed mercy on him. Then Jesus said, Go thy way, and do thou likewise.

Creed.

OFFERTORY. (*Ps.* 30, 15-16) Lord, my trust in thee is not shaken; still I cry, Thou art my God, my fate is in thy hands.

SECRET. Graciously heed the offerings we present upon thy sacred altar, Lord, we pray thee; may they bring us plentiful forgiveness, and thereby glorify thy name: through our Lord.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

COMMUNION. (*Wisdom* 16, 20) Lord, thou hast given us bread from heaven, all contentment, all sweetness to the taste.

POSTCOMMUNION. - May our holy participation in this eucharist sanctify us, we pray thee, Lord; and may it win for us both pardon and protection: through our Lord.

egit. Et altera die protulit duos denarios, et dedit stabulario, et ait: Curam illius habe: et quodcumque supererogaveris, ego cum rediero, reddam tibi. Quis horum trium videtur tibi proximus fuisse illi, qui incidit in latrones? At ille dixit: Qui fecit misericordiam in illum. Et ait illi Jesus: Vade, et tu fac similiter.

Credo.

OFFERTORIUM. (*Ps.* 30, 15-16) In te speravi, Domine; dixi: Tu es Deus meus, in manibus tuis tempora mea.

SECRETA. Hostias, quaesumus, Domine, propitius intende, quas sacris altaribus exhibemus: ut nobis indulgentiam largiendo, tuo nomini dent honorem. Per Dominum.

COMMUNIO. (*Sap.* 16, 20) Panem de caelo dedisti nobis, Domine, habentem omne delectamentum, et omnem saporem suavitatis.

POSTCOMMUNIO. - Sanctificet nos, quaesumus, Domine, hujus participatio sancta mysterii: et pariter nobis expiationem tribuat, et munimen. Per Dominum.

*Additional Postcommunions, p. 495.*

## THE FOURTEENTH SUNDAY AFTER TRINITY

### INTROITUS

(Ps. 83, 10-11)

**P**rotector noster, aspice, Deus, et respice in faciē Christi tui: quia melior est dies una in atriis tuis super millia. (Ps. *ibid.*, 2-3) Quam dilecta tabernacula tua, Domine virtutum! concupiscit, et deficit anima mea in atria Domini. †. Glória Patri.

**ORATIO.** Omnipotens sempiternē Deus, da nobis fidei, spei, et caritatis augmentum: et, ut mereamur assequi quod promittis, fac nos amare quod præcipis. Per Dominum.

### INTROIT

(Ps. 83, 10-11)

**G**OD, ever our protector, do not disregard us now; look upon Him thou hast anointed. Willingly would I give a thousand of my days for one spent in thy courts. (Ps. *ibid.*, 2-3) Lord of hosts, how I love thy dwelling place! For the courts of the Lord's house, my soul faints with longing. †. Glory.

**COLLECT.** Almighty, everlasting, God, grant us increase of faith, hope, and charity; and fit us to obtain what thou dost promise by making us love what thou commandest: through our Lord.

*Additional Collects, p. 494.*

Lectio Epistolæ beati Pauli Apóstoli ad Gálatas. (Gal. 5, 16-24).

Fratres: Spíritu ambuláte, et desidéria carnis non perficiétis. Caro enim concupiscit advérsus spíritum, spíritus autem advérsus carnem: hæc enim sibi ínvicem adversántur, ut non quæcúmque vultis, illa faciátis. Quod si spíritu ducímmini, non estis sub lege. Manifésta sunt autem ópera carnis, quæ

Lesson from the Epistle of S. Paul the Apostle to the Galatians. (Gal. 5, 16-24).

Brethren: Learn to live and move in the spirit; then there is no danger of your giving way to the impulses of corrupt nature. The impulses of nature and the impulses of the spirit are at war with one another; either is clean contrary to the other, and that is why you cannot do all that your will approves. It is by letting the spirit

lead you that you free yourselves from the yoke of the law. It is easy to see what effects proceed from corrupt nature; they are such things as adultery, impurity, incontinence, luxury, idolatry, witchcraft, feuds, quarrels, jealousies, outbursts of anger, rivalries, dissensions, factions, spite, murder, drunkenness, and debauchery. I warn you, as I have warned you before, that those who live in such a way will not inherit God's kingdom. Whereas the spirit yields a harvest of love, joy, peace, patience, kindness, generosity, forbearance, gentleness, faith, courtesy, temperateness, purity. No law can touch lives such as these; those who belong to Christ have crucified nature, with all its passions, all its impulses.

**GRADUAL.** (*Ps. 91, 2-3*) Sweet it is to praise the Lord: to sing, most high God, in honour of thy name. *V.* To proclaim thy mercy and faithfulness at daybreak and at fall of night.

Alleluia, alleluia. *V.* (*Ps. 94, 1*) Come, friends, rejoice we in the Lord's honour; cry we out for gladness to God, our deliverer. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 17, 11-19*).

At this time: Jesus was on his way to Jerusalem, and was passing between Sama-

sunt fornicatio, immunditia, impudicitia, luxuria, idolorum servitus, veneficia, inimicitiae, contentiones, æmulationes, iræ, rixæ, dissensiones, sectæ, invidiæ, homicidia, ebrietates, comessationes, et his similia: quæ prædico vobis, sicut prædixi: quoniam, qui talia agunt, regnum Dei non consequentur. Fructus autem Spiritus est: caritas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, mansuetudo, fides, modestia, continentia, castitas. Adversus hujusmodi non est lex. Qui autem sunt Christi, carnem suam crucifixerunt cum vitiis et concupiscentiis.

**GRADUALE.** (*Ps. 91, 2-3*) Bonum est confiteri Dómino: et psállere nómini tuo, Altíssime. *V.* Ad annuntiandum mane misericórdiam tuam, et veritatem tuam per noctem.

Allelúja, allelúja. *V.* (*Ps. 94, 1*) Veníte, exsultemus Dómino, jubilémus Deo salutári nostro. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 17, 11-19*).

In illo témpore: Dum iret Jesus in Jerúsalem, transibat per médiam Sa-

maríam et Galilæam. Et cum ingrederetur quoddam castellum, occurrerunt ei decem viri leprosi, qui steterunt a longe; et levaverunt vocem, dicentes: Jesu præceptor, miserere nostri. Quos ut vidit, dixit: Ite, ostendite vos sacerdotibus. Et factum est, dum irent, mundati sunt. Unus autem ex illis, ut vidit quia mundatus est, regressus est, cum magna voce magnificans Deum, et cecidit in faciem ante pedes ejus, grátias agens: et hic erat Samaritanus. Respóndens autem Jesus, dixit: Nonne decem mundati sunt? et novem ubi sunt? Non est inventus qui rediret, et daret glóriam Deo, nisi hic alienígena. Et ait illi: Surge, vade; quia fides tua te salvum fecit. Credo.

**OFFERTORIUM.** (Ps. 33, 8-9) Immittet Angelus Dómini in circúitu tímentium eum, et erípiet eos: gustáte, et vidéte, quóniam suávis est Dóminus.

**SECRETA.** Propitiáre, Dómine, pópulo tuo, propitiáre munéríbus: ut hac oblatióne placátus, et indulgéntiam nobis tríbuas, et postuláta concédas. Per Dóminum.

ria and Galilee; and as he was going into a village, ten men that were lepers came towards him; they stood far off, crying aloud, Jesus Master, have pity on us. He met them with the words, Go and show yourselves to the priests; and thereupon, as they went, they were made clean. One of them, finding that he was cured, came back, praising God aloud, and threw himself at Jesus' feet with his face to the ground, to thank him; and this was a Samaritan. Jesus answered, Were not all ten made clean? And the other nine, where are they? Not one has come back to give God the praise, except this stranger. And he said to him, Arise and go on thy way, thy faith has brought thee recovery.

Creed.

**OFFERTORY.** (Ps. 33, 8-9) Guardian of those who fear the Lord, his angel encamps at their side, and brings deliverance. How gracious the Lord is! Taste and prove it.

**SECRET.** Look favourably, Lord, upon thy people and upon thy people's gifts. Let this offering move thy compassion, persuading thee to grant us pardon and an answer to our prayers: through our Lord.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*



COMMUNION. (*John 6, 52*) The bread which I am to give is my flesh, given for the life of the world.

POSTCOMMUNION. - We who have partaken of the heavenly sacrament pray, Lord, that we may draw ever nearer to our eternal ransom: through our Lord.

COMMUNIO. (*Joann. 6, 52*) Panis, quem ego dēdero, caro mea est pro sæculi vita.

POSTCOMMUNIO. - Sumptis, Dómine, cælestibus sacraméntis: ad redemptionis æternæ, quæsumus, proficiámus augmentum. Per Dóminum.

*Additional Postcommunions, p. 495.*

## THE FIFTEENTH SUNDAY AFTER TRINITY

### INTROIT

(*Ps. 85, 1, 2-3*)

**T**urn thy ear, O Lord, and listen to me: rescue this servant of thine, my God, that puts his trust in thee. Have mercy, O Lord; for mercy I plead continually. (*Ps. ibid., 4*) Comfort thy servant's heart, this heart that aspires, Lord, to thee. *¶* Glory.

COLLECT. Keep thy Church, Lord, we pray thee, in thy unfailing mercy; and since without thee human frailty cannot but fall, help us ever to withdraw from hurtful things and guide us towards those which are wholesome: through our Lord.

### INTROITUS

(*Ps. 85, 1 et 2-3*)

**I**nclína, Dómine, aurem tuam ad me, et exáudi me: salvum fac servum tuum, Deus meus, sperántem in te: miserére mihi, Dómine, quóniam ad te clamávi tota die. (*Ps. ibid., 4*) Lætifica ánimam servi tui: quóniam ad te, Dómine, ánimam meam levávi. *¶* Glória Patri.

ORATIO. Custódi, Dómine, quæsumus, Ecclésiám tuam propitiatióne perpétua: et quia sine te lábitur humana mortálitás; tuis semper auxiliis et abstrahátur a nóxiis, et ad salutária dirigátur. Per Dóminum.

*Additional Collects, p. 494.*

Lectio Epistolæ beati Pauli Apóstoli ad Gálatas. (*Gal.* 5, 25-26; 6, 1-10).

Fratres: Si spírítu vívímus, spírítu et ambulémus. Non efficiámur inánis glóriæ cúpidi, ínvicem provocántes, ínvicem invidéntes. Fratres, et si præoccupátus fúerit homo in áliquo delícto, vos, qui spírítuáles estis, hujúsmodi instrúite in spírítu lenitátis, consíderans teípsum, ne et tu tentéris.

Alter altérius ónera portáte, et sic adimplébitis legem Christi. Nam si quis existímat se áliquid esse, cum nihil sit, ipse se sedúcit. Opus autem suum probet unusquísque, et sic in semetípso tantum glóriam habébit, et non in áltero. Unusquísque enim onus suum portábit. Comunicet autem is, qui catechizátur verbo, ei, qui se catechizat, in ómnibus bonis. Nolíte erráre: Deus non irridétur. Quæ enim semináverit homo, hæc et metet. Quóniam qui séminat in carne sua, de carne et metet corruptiónem: qui autem séminat in spírítu, de spírítu metet vitam ætérnam. Bonum autem faciéntes, non deficiámus:

témpore enim suo metémus, non deficiéntes. Ergo dum tempus habémus,

Lesson from the Epistle of S. Paul the Apostle to the Galatians. (*Gal.* 5, 25-26; 6, 1-10).

Brethren: Since we live by the spirit, let the spirit be our rule of life; we must not indulge vain ambitions, envying one another and provoking one another to envy. Brethren, if a man is found guilty of some fault, you, who are spiritually minded, ought to show a spirit of gentleness in correcting him. Have an eye upon thyself; thou too wilt perhaps encounter temptation. Bear the burden of one another's failings; then you will be fulfilling the law of Christ. The man who thinks he is of some worth, when in truth he is worth nothing at all, is merely deluding himself. Every one should examine his own conduct; then he will be able to take the measure of his own worth; no need to compare himself with others. Each of us, then, will have his own load to carry. Your teachers are to have a share in all that their disciples have to bestow. Make no mistake about it; you cannot cheat God. A man will reap what he sows; if nature is his seed-ground, nature will give him a perishable harvest, if his seed-ground is the spirit, it will give him a harvest of eternal life. Let us not be discouraged, then, over our acts of

charity; we shall reap when the time comes, if we persevere in them. Let us practise generosity to all, while the opportunity is ours; and above all, to those who are one family with us in the faith.

**GRADUAL.** (*Ps. 117, 8-9*) Better to trust the Lord than to rely on the help of man. *ŷ.* Better to trust the Lord than to rely on the word of princes.

Alleluia, alleluia. *ŷ.* (*Ps. 94, 3*) A high God is the Lord, a great king above all gods. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 6, 24-33*).

At this time: Jesus taught his disciples, saying: A man cannot be the slave of two masters at once; either he will hate the one and love the other, or he will devote himself to the one and despise the other. You must serve God or money; you cannot serve both. I say to you, then, do not fret over your life, how to support it with food and drink; over your body, how to keep it clothed. Is not life itself a greater gift than food, the body than clothing? See how the birds of the air never sow, or reap, or gather grain

operémur bonum ad omnes, máxime autem ad domésticos fidei.

**GRADUALE.** (*Ps. 117, 8-9*) Bonum est confidere in Dómino, quam confidere in hómine. *ŷ.* Bonum est speráre in Dómino, quam speráre in princípibus.

Allelúja, allelúja. *ŷ.* (*Ps. 94, 3*) Quóniam Deus magnus Dóminus, et Rex magnus super omnes deos. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matt. 6, 24-33*).

In illo témpore: Docébat Jesus discípulos suos, dicens: Nemo potest duóbus dóminis servíre: aut enim unum ódio habébit, et álterum díliget: aut unum sustinébit, et álterum contémnet. Non potéstis Deo servíre, et mamónæ. Ideo dico vobis, ne solliciti sitis ánimæ vestræ quid manducétis, neque córpori vestro quid induámini. Nonne ánima plus est quam esca: et corpus plus quam vestiméntum? Respícite volatília cæli, quóniam non serunt, neque metunt, neque cón-

gregant in hórrea: et Pater vester cæléstis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cógitans potest adjícere ad statúram suam cúbitum unum? Et de vestiménto quid sollíciti estis? Consideráte lília agri quómodo crescunt: non labórant, neque nent. Dico autem vobis, quóniam nec Sálomon in omni glória sua coopértus est sicut unum ex istis. Si autem fœnum agri, quod hódie est, et cras in clíbanum míttitur, Deus sic vestit: quanto magis vos módicæ fidei? Nolíte ergo sollíciti esse, dicéntes: Quid manducábimus, aut quid bibébus, aut quo operiémur? Hæc enim ómnia gentes inquírent. Scit enim Pater vester, quia his ómnibus indigétis. Quærite ergo primum regnum Dei, et justítiam ejus: et hæc ómnia adjiciéntur vobis.

Credo.

OFFERTORIUM. (*Ps.* 39, 2, 3 *et* 4) Expéctans exspectávi Dóminum, et respéxit me: et exaudivit deprecatióem meam: et immísit in os meum cánticum novum, hymnum Deo nostro.

SECRETA. Concéde nobis, quæsumus, Dómine, ut hæc hóstia salutá-

into barns and yet your heavenly Father feeds them; have you not an excellence beyond theirs? Can any one of you, for all his anxiety, add a cubit's growth to his height? And why should you be anxious over clothing? See how the wild lilies grow; they do not toil or spin; and yet I tell you that even Solomon in all his glory was not arrayed like one of these. If God, then, so clothes the grasses of the field, which to-day live and will feed the oven to-morrow, will he not be much more ready to clothe you, men of little faith? Do not fret, then, asking, What are we to eat? or What are we to drink? or How shall we find clothing? It is for the heathen to busy themselves over such things; you have a Father in heaven who knows that you need them all. Make it your first care to find the kingdom of God and his approval, and all these things shall be yours without the asking.

Creed.

OFFERTORY. (*Ps.* 39, 2, 3, 4) Patiently I waited for the Lord's help and at last he turned his look towards me: he listened to my plea: he has framed a new music on my lips, a song of praise to our God.

SECRET. Lord, grant that this wholesome sacrificial gift may purge us of our sins

and plead for us before thy throne: through our Lord.

ris, et nostrorum fiat purgatio delictorum, et tuæ propitiatio potestatis. Per Dóminum.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

COMMUNION. (*John 6, 57*) He who eats my flesh and drinks my blood, lives continually in me, and I in him, are the words of the Lord.

COMMUNIO. (*Joann. 6, 57*) Qui manducat carnem meam, et bibit meum sanguinem, in me manet, et ego in eo, dicit Dóminus.

POSTCOMMUNION. - May thy sacrament ever cleanse and strengthen us, O God, and lead us to the goal of everlasting salvation: through our Lord.

POSTCOMMUNIO. - Purificent semper et múniant tua sacramenta nos, Deus: et ad perpétuæ ducant salvatiónis effectum. Per Dóminum.

*Additional Postcommunions, p. 495.*

## THE SIXTEENTH SUNDAY AFTER TRINITY

INTROIT  
(*Ps. 85, 3, 5*)

**H**Ave mercy, O Lord; for mercy I plead continually: who is so kind and forgiving, Lord, as thou art; so rich in mercy to all who invoke thee? (*Ps. ibid., 1*) Turn thy ear, Lord, and listen to me in my helplessness and my need. *℣.* Glory.

COLLECT. Let thy continued pity, Lord, cleanse and defend thy Church; and since

INTROITUS  
(*Ps. 85, 3 et 5*)

**M**Iserere mihi, Dómine, quóniam ad te clamávi tota die: quia tu, Dómine, suávis ac mitis es, et copiósus in misericórdia ómnibus invocántibus te. (*Ps. ibid., 1*) Inclína, Dómine, aurem tuam mihi, et exáudi me: quóniam inops, et pauper sum ego. *℣.* Glória Patri.

ORATIO. Ecclésiám tuam, Dómine, miserátio continuáta mundet et mú-

niat: et quia sine te non potest salva consistere; tuo semper múnere gubernetur. Per Dóminum.

without thee she cannot hold her ground, may she be guided by thy unceasing care: through our Lord.

*Additional Collects, p. 494.*

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios. (*Ephes. 3, 13-21*).

Lesson from the Epistle of S. Paul the Apostle to the Ephesians. (*Ephes. 3, 13-21*).

Fratres: Obsecro vos, ne deficiátis in tribulatió- nibus meis pro vobis:

Brethren: Let there be no discouragement, then, over the affliction I undergo on your behalf; it is an honour done to you. With this in mind, then, I fall on my knees to the Father of our Lord Jesus Christ, that Father from whom all fatherhood in heaven and on earth takes its title. May he, out of the rich treasury of his glory, strengthen you through his spirit with a power that reaches your innermost being. May Christ find a dwelling-place, through faith, in your hearts; may your lives be rooted in love, founded on love. May you and all the saints be enabled to measure, in all its breadth and length and height and depth, the love of Christ, to know what passes knowledge. May you be filled with all the completion God has to give. He whose power is at work in us is powerful enough, and more than powerful enough, to carry out his purpose beyond all our hopes and dreams; may he be glorified in the Church, and in

quæ est glória vestra. Hujus rei grátia flecto génua mea ad Patrem Dómini nostri Jesu Christi, ex quo omnis patérnitas in cælis et in terra nominátur, ut det vobis secúndum divítias glóriæ suæ, virtúte corroborári per Spíritum ejus in interiorem hóminem, Christum habitáre per fidem in córdibus vestris: in caritaté radicáti, et fundáti, ut possítis comprehendere cum ómnibus sanctis, quæ sit latitúdo, et longitúdo, et sublímitas, et profúndum: scire étiam supereminéntem sciéntiæ caritatém Christi, ut impleámini in omnem plenitúdinem Dei. Ei autem, qui potens est ómnia fácere superabundánter quam pétimus, aut intelligimus, secúndum virtutem, quæ operátur in nobis: ipsi glória in Ecclésia, et in Christo Jesu,

Christ Jesus, to the last generation of eternity. Amen.

GRADUAL. (*Ps. 101, 16-17*) Will not the heathen learn reverence, O Lord, for thy glorious name, and all those monarchs of the earth? *ŷ.* When they hear that the Lord has built Sion anew, ready to be revealed there in glory?

Alleluia, alleluia. *ŷ.* (*Ps. 101, 2*) O Lord, hear my prayer and let my cry come unto thee. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 7, 11-16*).

At this time: Jesus was going into a city called Naim, attended by his disciples and by a great multitude of people. And just as he drew near the gate of the city, a dead man was being carried out to his burial; the only son of his mother, and she was a widow; and a crowd of folk from the city went with her. When the Lord saw her, he had pity on her, and said, Do not weep. Then he went up and put his hand on the bier; and those who were carrying it stood still. And he said, Young man, I say to thee, rise up. And the dead man sat up, and spoke; and Jesus gave him back to his mother. They were all overcome with awe, and said, praising God, A

in omnes generationes sæculi sæculórum. Amen.

GRADUALE. (*Ps. 101, 16-17*) *Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. ŷ. Quóniam ædificávit Dóminus Sion, et vidébitur in majestáte sua.*

Allelúja, allelúja. *ŷ.* (*Ps. 101, 2*) *Dómine, exáudi oratiónem meam, et clamor meus ad te véniat. Allelúja.*

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 7, 11-16*).

In illo témpore: Ibat Jesus in civitátem, quæ vocátur Naim: et ibant cum eo discípuli ejus et turba copiósa. Cum autem appropinquáret portæ civitátis, ecce defúctus efferebátur fílius únicus matris suæ: et hæc vídua erat: et turba civitátis multa cum illa. Quam cum vidísset Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accessit, et tétigit lóculum. (*Hi autem, qui portábant, steterunt*). Et ait: Adoléscens, tibi dico, surge. Et resédit qui erat mórtuus, et cœpit loqui. Et dedit illum matri suæ. Accépit autem omnes timor: et magnificábant Deum, dicéntes: Quia

prophéta magnus surrexit  
in nobis: et quia Deus  
visitávit plebem suam.

Credo.

OFFERTORIUM. (Ps. 39, 14 et 15) Dómine, in  
auxílium meum réspice:  
confundántur et revereántur,  
qui quærunt ánimam  
meam, ut áuferant eam.

SECRETA. Tua nos,  
Dómine, sacraménta cu-  
stódiant: et contra diabó-  
licos semper tueántur in-  
cursus. Per Dóminum.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

COMMUNIO. (Ps. 70, 16, 17 et 18) Dómine,  
memorábor justítiæ tuæ  
solíus: Deus, docuísti me  
a juventúte mea: et us-  
que in senéctam et sé-  
nium, Deus, ne derelín-  
quas me.

POSTCOMMUNIO. -  
Mentes nostras, et córpo-  
ra possídeat, quæsumus,  
Dómine, doni cæléstis o-  
perátio: ut non noster  
sensus in nobis, sed júgi-  
ter ejus prævéniat efféctus.  
Per Dóminum.

great prophet has risen up  
among us; God has visited  
his people.

Credo.

OFFERTORY. (Ps. 39, 14, 15) Lord, give heed and  
help me. Confusion and  
dread be theirs who lay plots  
against my life. Lord, give  
heed and help me.

SECRET. Lord, may thy  
sacrament guard us and ever-  
more defend us from the  
devil's onslaughts: through  
our Lord.

COMMUNION. (Ps. 70, 16, 17, 18) Lord, I will com-  
memorate the faithfulness  
that belongs only to thee.  
It is thou, O God, that hast  
inspired me ever since the  
days of my youth. O God,  
do not fail me, even now  
when I am old and grey-  
headed.

POSTCOMMUNION. -  
Lord, may the working of thy  
heavenly gift take hold of  
us, we pray thee, body and  
soul; so that its action may  
evermore forestall our im-  
pulse: through our Lord.

*Additional Postcommunions, p. 495.*



## THE SEVENTEENTH SUNDAY AFTER TRINITY

### INTROIT

(Ps. 118, 137, 124)

**S**O just, Lord, thou art,  
thy awards so truly given:  
pity thy own servant.  
(Ps. *ibid.*, 1) Blessed are  
they who pass through life's  
journey unstained, who fol-  
low the law of the Lord.  
V. Glory.

**COLLECT.** Lord, we pray  
thee that thy grace may al-  
ways go with us, before and  
after, making us continual-  
ly zealous in good works:  
through our Lord.

### INTROITUS

(Ps. 118, 137 et 124)

**J**ustus es, Dómine, et  
rectum iudícium tuum:  
fac cum servo tuo se-  
cúndum misericórdiam tu-  
am. (Ps. *ibid.*, 1) Beáti im-  
maculáti in via: qui ám-  
bulant in lege Dómini.  
V. Glória Patri.

**ORATIO.** Tua nos,  
quæsumus, Dómine, grá-  
tia semper et prævéniat et  
sequátur: ac bonis opéri-  
bus júgiter præstet esse  
inténtos. Per Dóminum.

*Additional Collects, p. 494.*

**Lesson from the Epistle of**  
S. Paul the Apostle to the  
Ephesians. (*Ephes.* 4, 1-6).

Brethren: Here is one who  
wears chains in the Lord's  
service, pleading with you  
to live as befits men called  
to such a vocation as yours.  
You must be always humble,  
always gentle; patient, too,  
in bearing with one another's  
faults as charity bids; eager  
to preserve that unity the  
Spirit gives you, whose bond  
is peace. You are one body,  
with a single Spirit; each of  
you, when he was called,  
called in the same hope; with  
the same Lord, the same

**Lectio Epístolæ beáti Pau-**  
li Apóstoli ad Ephésios.  
(*Ephes.* 4, 1-6).

Fratres: Obsecro vos  
ego vinctus in Dómino, ut  
digne ambulétis vocatióne,  
qua vocáti estis, cum om-  
ni humilitáte, et mansue-  
túdi-ne, cum paciéntia, sup-  
portántes invicem in cari-  
táte, solliciti serváre uni-  
tátem spíritus in vínculo  
pacis. Unum corpus, et  
unus spíritus, sicut vocáti  
estis in una spe vocatiónis  
vestræ. Unus Dóminus,  
una fides, unum baptísma.  
Unus Deus, et Pater óm-  
nium, qui est super om-

nes, et per ómnia, et in  
ómnibus nobis.

**GRADUALE.** (*Ps. 32, 12 et 6*) Beáta gens, cujus est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. *V.* Verbo Dómini cæli firmáti sunt: et spíritu oris ejus omnis virtus eórum.

Allelúja, allelúja. *V.* (*Ps. 104, 1*) Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 14, 1-II*).

In illo témpore: Cum intráret Jesus in domum cuiúsdam príncipis pharisæórum sábbato manducáre panem, et ipsi observábant eum. Et ecce homo quidam hydrópicus erat ante illum. Et respóndens Jesus dixit ad legisperítos, et pharisæos, dicens: Si licet sábbato curáre? At illi tacuérunt. Ipse vero apprehénsum sanávit eum, ac dimísit. Et respóndens ad illos, dixit: Cujus vestrum ásinus, aut bos in púteum cadet, et non continuo éxtrahet illum die sábbati? Et non

faith, the same baptism; with the same God, the same Father, all of us, who is above all beings, pervades all things, and lives in all of us.

**GRADUAL.** (*Ps. 32, 12, 6*) Blessed is the nation that calls the Lord its own God, the people he has chosen out to be his. *V.* It was by the Lord's word that the heavens were made: it was the breath of his lips that peopled them.

Alleluia, alleluia. *V.* (*Ps. 104, 1*) Praise the Lord and call upon his name: tell the story of his doings for all the nations to hear. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 14, 1-II*).

At this time: There was a sabbath day on which Jesus was asked to take a meal with one of the chief Pharisees, and as he went into the house, they were watching him. Here his eye was met by the sight of a man who had the dropsy. Jesus asked the lawyers and Pharisees openly, Is healing allowed on the sabbath day? Then, as they did not answer, he took the man by the hand, and sent him away healed. And he turned on them, and said, Is there any one of you who will not pull out his ass or his ox imme-

diately if it falls into a pit on the sabbath? To this they could make no answer. He also had a parable for the guests who were invited, as he observed how they chose the chief places for themselves; he said to them: When any man invites thee to a wedding, do not sit down in the chief place; he may have invited some guest whose rank is greater than thine. If so, his host and thine will come and say to thee, Make room for this man; and so thou wilt find thyself taking, with a blush, the lowest place of all. Rather, when thou art summoned, go straight to the lowest place and sit down there; so, when he who invited thee comes in, he will say, My friend, go higher than this; and then honour shall be thine before all that sit down in thy company. Every one who exalts himself shall be humbled, and he that humbles himself shall be exalted.

Creed.

OFFERTORY. (*Dan. 9, 17-18, 19*) This was the prayer I, Daniel, made to the Lord: Listen, Lord, to the entreaties of thy servant, and fill thy sanctuary with the brightness of thy presence; look down in mercy upon this people that is called by thy divine name.

póterant ad hæc respondere illi. Dicébat autem et ad invitátos parábolam, inténdens quómodo primos accúbitus eligerent, dicens ad illos: Cum invitátus fúeris ad núptias, non discúmbas in primo loco, ne forte honorátior te sit invitátus ab illo, et véniens is, qui te, et illum vocávit, dicat tibi: da huic locum; et tunc incípias cum rubóre novíssimum locum tenére. Sed cum vocátus fúeris, vade, recúmbe in novíssimo loco: ut, cum vénerit qui te invitávit, dicat tibi: Amíce, ascénde supérius. Tunc erit tibi glória coram simul discumbéntibus: quia omnis, qui se exáltat, humiliábitur; et qui se humiliat, exaltábitur.

Credo.

OFFERTORIUM. - (*Dan. 9, 17-18 et 19*) Orávi Deum meum ego Dániel, dicens: Exáudi, Dómine, preces servi tui: illúmina fáciem tuam super sanctuárium tuum: et propítius inténde pópulum, istum, super quem invocátum est nomen tuum, Deus.

SECRETA. Munda nos, quæsumus, Dómine, sacrificii præsentis effectû: et pèrfice miserátus in nobis: ut ejus mereámur esse partícipes. Per Dóminum.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

COMMUNIO. (Ps. 75, 12-13) Vovête, et réddite Dómino Deo vestro, omnes qui in circúitu ejus affértis múnera: terríbili et ei qui aufert spíritum princípum: terríbili apud omnes reges terræ.

POSTCOMMUNIO. - Purifica, quæsumus, Dómine, mentes nostras benignus, et rénova cæléstibus sacraméntis: ut consequénter et córporum præsens páriter et futúrum capiámus auxílium. Per Dóminum.

*Additional Postcommunions, p. 495.*

SECRET. Cleanse us, we pray thee, Lord, by the working of this day's sacrifice, and in mercy so deal with us that we may become worthy to take part in it: through our Lord.

COMMUNION. (Ps. 75, 12-13) To the Lord your God let your vows be made and paid, tributary nations on every side; to God that is feared by awestricken princes, feared among all the kings of the earth.

POSTCOMMUNION. - Graciously purify our souls, we pray thee, Lord, and by means of this heavenly sacrament renew them in such fashion that our bodies too may find new strength both now and in time to come: through our Lord.

## THE EIGHTEENTH SUNDAY AFTER TRINITY

### INTROITUS

(Eccli. 36, 18)

**D**A pacem, Dómine, sustinéntibus te, ut prophétæ tui fidéles inveníantur: exáudi preces servi tui, et plebis tuæ Israel. (Ps. 121, 1) Lætátus sum in his, quæ dicta sunt

### INTROIT

(Ecclus. 36, 18)

**L**ord, prove the truth of what thy prophets foretold, and grant peace to the men who wait patiently on thy will; listen to the prayers of thy people Israel. (Ps. 121, 1) Welcome sound, when I

heard them saying, We will go into the Lord's house. *¶* Glory.

COLLECT. Lord, we beseech thee, help thy people to shun contact with the devil, and to keep our souls undefiled by following thee, the only God: through our Lord.

mihi: in domum Dómini íbimus. *¶* Glória Patri.

ORATIO. Da, quæsumus, Dómine, pópulo tuo diabólica vitáre contágia: et te solum Deum pure mente sectári. Per Dóminum.

*Additional Collects, p. 494.*

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (*1 Cor. 1, 4-8*).

Brethren: I give thanks to my God continually in your name for that grace of God which has been bestowed upon you in Jesus Christ; that you have become rich, through him, in every way, in eloquence and in knowledge of every sort; so fully has the message of Christ established itself among you. And now there is no gift in which you are still lacking; you have only to look forward to the revealing of our Lord Jesus Christ. He will strengthen your resolution to the last so that no charge will lie against you on the day when our Lord Jesus Christ comes.

GRADUAL. (*Ps. 121, 1, 7*) Welcome sound when I heard them saying, We will go into the Lord's house. *¶* Let there be peace within thy ramparts, ease in thy strongholds.

Lectio Epistolæ beati Pauli Apóstoli ad Corínthios. (*1 Cor. 1, 4-8*).

Fratres: Grátias ago Deo meo semper pro vobis in grátia Dei, quæ data est vobis in Christo Jesu: quod in ómnibus dívites facti estis in illo, in omni verbo, et in omni sciéntia: sicut testimónium Christi confirmátum est in vobis: ita ut nihil vobis desit in ulla grátia, expectántibus revelatióem Dómini nostri Jesu Christi, qui et confirmábit vos usque in finem sine crimine, in die advéntus Dómini nostri Jesu Christi.

GRADUALE. (*Ps. 121, 1 et 7*) Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. *¶* Fiat pax in virtúte tua: et abundántia in túrribus tuis.

Allelúja, allelúja. *ŷ.* (Ps. 113, 11) Qui timent Dóminum sperent in eum: adjutor et protector eorum est. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth.* 22, 34-46).

In illo témpore: Pharisæi, audiéntes quod Jesus siléntium imposuisset sadducæis, convenérunt in unum: et interrogávit eum unus ex eis legis doctor, tentans eum: Magíster, quod est mandátum magnum in lege? Ait illi Jesus: Díliges Dóminum Deum tuum ex toto corde tuo, et in tota ánima tua, et in tota mente tua. Hoc est máximum, et primum mandátum. Secúndum autem símile est huic: Díliges próximum tuum, sicut teípsum. In his duóbus mandátis univérsa lex pendet, et prophétæ. Congregátis autem pharisæis, interrogávit eos Jesus, dicens: Quid vobis vidétur de Christo? cujus fílius est? Dicunt ei: David. Ait illis: Quómodo ergo David in spíritu vocat eum Dóminum, dicens: Dixit Dóminus Dómino meo, sede a dextris meis, donec ponam inimícos tuos scabéllum pedum tuórum? Si ergo David vocat eum Dóminum, quómodo fílius ejus est? Et nemo

Alleluia, alleluia. *ŷ.* (Ps. 113, 11) The Lord gives hope to all who fear him: their only help, their only stronghold. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt.* 22, 34-46).

At this time: The Pharisees, hearing how he had put the Sadducees to silence, met together; and one of them, a lawyer, put a question to try him: Master, which commandment in the law is the greatest? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart and thy whole soul and thy whole mind. This is the greatest of the commandments, and the first. And the second, its like, is this, Thou shalt love thy neighbour as thyself. On these two commandments, all the law and the prophets depend. Then, while the Pharisees were still gathered about him, Jesus asked them: What is your opinion concerning Christ? Whose son is he to be? They told him, David's. How is it then, said he, that David is moved by the Spirit to call him Master, when he says: The Lord said to my Master, Sit on my right hand while I make thy enemies a footstool under thy feet? David calls Christ his Master; how can he be also his son? None could find a

word to say in answer to him, nor did any one dare, after that day, to try him with further questions.

Creed.

OFFERTORY. (*Exodus 24, 4, 5*) Moses consecrated an altar to the Lord, and offered burnt sacrifice on it and immolated victims: he made an evening sacrifice as a sweet-smelling savour to the Lord God, in presence of the sons of Israel.

SECRET. We humbly implore thy majesty, Lord, that these sacrificial offerings of ours may divest us of our sins, both past and future: through our Lord.

póterat ei respondére verbum: neque ausus fuit quisquam ex illa die eum ámplius interrogáre.

Credo.

OFFERTORIUM. (*Exodi 24, 4 et 5*) Sanctificávit Móyses altáre Dómino, offerens super illud holocáusta, et ímmolans víctimas: fecit sacrificium vespertínium in odórem suavitátis Dómino Deo, in conspéctu filiórum Israel.

SÉCRETA. Majestátem tuam, Dómine, suppliciter deprecámur: ut hæc sancta, quæ gérimus, et a præteritis nos delictis éxuant, et futúris. Per Dóminum.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

COMMUNION. (*Ps. 95, 8-9*) Bring sacrifice, come into his courts: worship the Lord in his holy temple.

POSTCOMMUNION. - Almighty God, let thy sanctifying graces cure our evil dispositions and provide us with never-failing remedies: through our Lord.

COMMUNIO. (*Ps. 95, 8-9*) Tóllite hóstias, et introíte in átria ejus: adoráte Dóminum in aula sancta ejus.

POSTCOMMUNIO. - Sanctificatióibus tuis, omnípotens Deus, et vítia nostra curéntur, et remédia nobis æténa provéniant. Per Dóminum.

*Additional Postcommunions, p. 495.*

## THE NINETEENTH SUNDAY AFTER TRINITY

### INTROIT

I am the refuge of my people, the Lord says; when they cry out to me in

### INTROITUS

Salus pópuli ego sum, dicit Dóminus: de quacúmque tribulatióne

clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. (Ps. 77, 1) Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. V. Glória Patri.

ORATIO. Dirígat corda nostra, quæsumus, Dómine, tuæ miseratiónis operátio: quia tibi sine te placére non póssumus. Per Dóminum.

time of trouble, I will always listen to them, and prove myself their Lord for ever. (Ps. 77, 1) Listen, my people, to this testament of mine: do not turn a deaf ear to the words I utter. V. Glory.

COLLECT. Let the working of thy mercy direct our hearts we pray thee, Lord, for without thee we cannot please thee: through our Lord.

*Additional Collects, p. 494.*

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios. (Ephes. 4, 23-28).

Fratres: Renovámini spiritu mentis vestræ, et induíte novum hóminem, qui secúndum Deum créatus est in justítia, et sanctitáte veritátis. Propter quod deponéntes mendácium, loquímmini veritátem unusquisque cum próximo suo: quóniam sumus invicem membra. Irascímmini, et nolíte peccáre: sol non óccidat super iracúndiam vestram. Nolíte locum dare diábolo: qui furabátur, jam non furétur; magis autem labóret, operádo mánibus suis, quod bonum est, ut hábeat unde tríbuat necessitátem patiénti.

GRADUALE. (Ps. 140, 2) Dirígatur orátio mea,

Lesson from the Epistle of S. Paul the Apostle to the Ephesians. (Ephes. 4, 23-28).

Brethren: There must be a renewal in the inner life of your minds; you must be clothed in the new self, which is created in God's image, justified and sanctified through the truth. Away with falsehood, then; let every one speak out the truth to his neighbour; membership of the body binds us to one another. Do not let resentment lead you into sin; the sunset must not find you still angry. Do not give the devil his opportunity. The man who was a thief must be a thief no longer; let him work instead, and earn by his own labour the blessings he will be able to share with those who are in need.

GRADUAL. (Ps. 140, 2) Welcome as incense smoke let



my prayer rise up before thee, Lord. V. When I lift up my hands, let it be acceptable as the evening sacrifice.

Alleluia alleluia. V. (Ps. 148, 2) Praise the Lord, all you angels of his: praise him, all his armies. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (Matt. 9, 1-8).

At this time: Jesus took ship across the sea, and came to his own city. And now they brought before him a man who was palsied and bed-ridden; whereupon Jesus, seeing their faith, said to the palsied man, Son, take courage, thy sins are forgiven. And at this, some of the scribes said to themselves, He is talking blasphemously. Jesus read their minds, and said, Why do you cherish wicked thoughts in your hearts? Tell me, which command is more lightly given, to say to a man, Thy sins are forgiven, or to say, Rise up, and walk? And now, to convince you that the Son of Man has authority to forgive sins while he is on earth (here he spoke to the palsied man), Rise up, take thy bed with thee, and go home. And he rose up, and went back to his house, so that the multitudes were filled with awe at seeing it, and praised God for giving such powers to men. Creed.

sicut incensum in conspectu tuo, Domine. V. Elevatio manuum mearum sacrificium vespertinum.

Allelúja, allelúja. V. (Ps. 148, 2) Laudate Deum, omnes Angeli ejus: laudate eum, omnes virtutes ejus. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (Matth. 9, 1-8).

In illo tempore: Ascendens Jesus in naviculam, transfretavit, et venit in civitatem suam. Et ecce offerébant ei paralýticum jacéntem in lecto. Et videns Jesus fidem illórum, dixit paralýtico: Confíde, fili, remittúntur tibi peccáta tua. Et ecce quidam de scribis dixerunt intra se: Hic blasphemát. Et cum vidísset Jesus cogitationes eórum, dixit: Ut quid cogitátis mala in córdibus vestris? Quid est facílius dicere: Dimittúntur tibi peccáta tua; an dicere: Surge, et ámbula? Ut autem sciátis quia Fílius hóminis habet potestátem in terra dimitténdi peccáta, tunc ait paralýtico: Surge, tolle lectum tuum, et vade in domum tuam. Et surréxit, et ábiit in domum suam. Vidéntes autem turbæ timuérunť, et glorificavérunt Deum, qui dedit potestátem talem homínibus.

Credo.

OFFERTORIUM. (Ps. 137, 7) Si ambulávero in médio tribulatiónis, vivificábis me, Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum me fecit dextera tua.

SECRETA. Deus, qui nos per hujus sacrificii veneránda commércia, uníus summæque divinitátis partícipes éfficis: præsta, quæsumus; ut, sicut tuam cognóscimus veritátem, sic eam dignis móribus assequámur. Per Dóminum.

OFFERTORY. (Ps. 137, 7) Though affliction surround my path, thou dost preserve me, Lord: it is thy power that confronts my enemies' malice, thy right hand that rescues me.

SECRET. O God, who in this sacrifice hast given us a worshipful pledge of fellowship with the one sovereign godhead, grant that our characters may be formed by the knowledge of thy truth: through our Lord.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

COMMUNIO. (Ps. 118, 4-5) Tu mandásti mandáta tua custodíri nimis: útinam dirigántur viæ meæ, ad custodiéndas justificatiónes tuas.

POSTCOMMUNIO. - Grátias tibi reférimus, Dómine, sacro múnere vegetáti: tuam misericórdiam deprecántes; ut dignos nos ejus participatióne perficias. Per Dóminum.

COMMUNION. (Ps. 118, 4-5) Above all else it binds us, the charge thou hast given us to keep! How shall my steps be surely guided to keep faith with thy covenant?

POSTCOMMUNION. - Lord, thou hast put new heart into us by thy sacred gift. We thank thee, and beseech thee that in thy mercy thou wilt make us truly worthy of the sacrament we have received: through our Lord.

*Additional Postcommunions, p. 495.*

## THE TWENTIETH SUNDAY AFTER TRINITY

### INTROIT

(*Dan. 3, 31, 29, 35*)

**I**N all that thou hast done to us, Lord, thou hast but given us our deserts; we had sinned against thee, and disobeyed thy commandments; but now defend thy own honour, show in thy dealings with us that great mercy of thine. (*Ps. 47, 2*) The Lord is great, and great honour is his due here in the city where he, our God, dwells, here on his holy mountain. *V.* Glory.

**COLLECT.** Almighty and merciful God, have pity, and shut out all things that war against us, so that with bodies and souls unencumbered and minds at peace we may accomplish thy will: through our Lord.

*Additional Collects, p. 494.*

Lesson from the Epistle of S. Paul the Apostle to the Ephesians. (*Ephes. 5, 15-21*).

See, brethren, how carefully you have to tread, not as fools but as wise men do, hoarding the opportunity that is given you, in evil times like these. No, you cannot afford to be reckless; you must grasp what the Lord's

### INTROITUS

(*Dan. 3, 31, 29 et 35*)

**O**Mnia, quæ fecisti nobis, Dómine, in vero judício fecisti, quia peccávimus tibi, et mandátis tuis non obedívimus: sed da glóriam nómini tuo, et fac nobíscum secúndum multitudínem misericórdiæ tuæ. (*Ps. 47, 2*) Magnus Dóminus, et laudábilis nimis: in civitate Dei nostri, in monte sancto ejus. *V.* Glória Patri.

**ORATIO.** Omnípotens et miséricors Deus, universa nobis adversántia propitiátus excludé: ut mente et corpore páriter expediti, quæ tua sunt, líberis méntibus exsequámur. Per Dóminum.

Lectio Epístolæ beáti Pauli Apóstoli ad Ephésios. (*Ephes. 5, 15-21*).

Fratres: Vidéte quómodo caute ambulétis: non quasi insipientes, sed ut sapientes, rediméntes tempus, quóniam dies mali sunt. Proptérea nolíte fieri imprudéntes, sed intelligéntes quæ sit volúntas

Dei. Et nolíte inebriári vino, in quo est luxúria: sed implémini Spíritu Sancto, loquéntes vobismetípsis in psalmis, et hymnis, et cánticis spirituálibus, cantántes, et psalléntes in córdibus vestris Dómino: grátias ágéntes semper pro ómnibus, in nómine Dómini nostri Jesu Christi, Deo et Patri. Subjécti invicem in timóre Christi.

GRADUALE. (*Ps. 144, 15-16*) Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore opportúno. *V.* Aperis tu manum tuam: et imples omne ánimál benedictióne.

Allelúja, allelúja. *V.* (*Ps. 124, 1-2*) Qui confidunt in Dómino, sicut mons Sion: non commovébitur in ætérnum, qui hábitat in Jerúsalem. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 22, 1-14*).

In illo témpore: Respondens Jesus ad príncipes sacerdotum et pharisæos, dixit in parábolis eis, dicens: Simile factum est regnum cælórum hómini regi, qui fecit nuptias filio suo. Et misit servos suos vocáre invitátos ad nuptias, et nolébant veníre. Iterum misit álios ser-

will is for you. Do not besot yourselves with wine; that leads to ruin. Let your contentment be in the Holy Spirit; your tongues unloosed in psalms and hymns and spiritual music, as you sing and give praise to the Lord in your hearts. Give thanks continually to God, who is our Father, in the name of our Lord Jesus Christ; and, as you stand in awe of Christ, submit to each other's rights.

GRADUAL. (*Ps. 114 15-16*) Lord, all creatures raise their eyes to thee, and thou grantest them, in due time, their nourishment. *V.* Ready to open thy hand and fill with thy blessing all that lives.

Alleluia, alleluia. *V.* (*Ps. 124, 1-2*) Those who trust in the Lord are as mount Sion itself. Unmoved for ever is he who dwells at Jerusalem. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 22, 1-14*).

At this time: Jesus once more spoke to the chief priests and the Pharisees in parables; Here is an image, he said, of the kingdom of heaven; there was once a king, who held a marriage-feast for his son, and sent out his servants with a summons to all those whom he had invited to the wedding; but they would not come.

Then he sent other servants with a fresh summons, bidding them tell those who had been invited, By this, I have prepared my feast, the oxen have been killed, and the fatlings, all is ready now; come to the wedding. But still they paid no heed, and went off on other errands, one to his farm in the country, and another to his trading; and the rest laid hands upon his servants, and insulted and killed them. The king fell into a rage when he heard of it, and sent out his troops to put those murderers to death, and burn their city. After this, he said to his servants, Here is the marriage-feast all ready, and those who had been invited have proved unworthy of it. You must go out to the street corners, and invite all whom you find there to the wedding. And his servants went out into the streets, where they mustered all they could find, rogues and honest men together; and so the wedding had its full tale of guests. But when the king came in to look at the company, he saw a man there who had no wedding-garment on; My friend, he said, how didst thou come to be here without a wedding-garment? And he made no reply. Whereupon the king said to his servants, Bind him hand and foot, and cast him out into the

vos, dicens: Dícite invitátis: Ecce prándium meum parávi, tauri mei et altília occísa sunt, et ómnia paráta: veníte ad nuptias. Illi autem neglexérunt: et abiérunt, álius in villam suam, álius vero ad negotiatióem suam: reliquí vero tenuérunt servos ejus, et contuméliis afféctos occidérunt. Rex autem cum audísset, irátus est: et missis exercítibus suis, pérdidit homicídas illos, et civitátem illórum succéndit. Tunc ait servis suis: Nuptiæ quidem parátæ sunt, sed qui invitáti erant, non fuérunt digni.

Ite ergo ad éxitus viárum, et quoscúmque invenéritis, vocáte ad nuptias. Et egréssi servi ejus in vias, congregavérunt omnes, quos invenérunt, malos et bonos: et implétæ sunt nuptiæ discumbéntium.

Intrávit autem rex, ut vidéret discumbéntes, et vidit ibi hóminem non vestítum veste nuptiáli. Et ait illi: Amíce, quómodo huc intrásti non habens vestem nuptiálem? At ille obmútuit. Tunc dixit rex minístris: Ligátis mánibus et pédibus ejus, míte eum in ténebras exte-

riores: ibi erit fletus, et stridor déntium. Multi enim sunt vocáti, pauci vero elécti.

Credo.

OFFERTORIUM. (Ps. 136, 1) Super flúmina Babylónis illic sédimus, et flévimus: dum recordáremur tui, Sion.

SECRETA. Hæc múnera, quæsumus, Dómine, quæ óculis tuæ majestátis offérimus, salutária nobis esse concéde. Per Dóminum.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

COMMUNIO. (Ps. 118, 49-50) Meménto verbi tui servo tuo, Dómine, in quo mihi spem dedísti: hæc me consoláta est in humilitáte mea.

POSTCOMMUNIO. - Tua nos, Dómine, medicínalis operátio, et a nostris perversitatibus cleménter expédíat, et tuis semper fáciat inhærére mandátis. Per Dóminum.

*Additional Postcommunions, p. 495.*

darkness, where there shall be weeping, and gnashing of teeth. Many are called, but few are chosen.

Creed.

OFFERTORY. (Ps. 136, 1) We sat down by the streams of Babylon and wept there, remembering thee, Sion.

SECRET. We beg thee, Lord, that these gifts which we are offering in the sight of thy majesty may help us on the way to salvation: through our Lord.

COMMUNION. (Ps. 118, 49-50) Go not back on the word thou hast pledged to thy servant, Lord; there lies all my hope, my comfort in my affliction.

POSTCOMMUNION. - Lord, may thy healing work gently rid us of our waywardness and make us ever hold fast to thy commandments: through our Lord.

## THE TWENTY-FIRST SUNDAY AFTER TRINITY

### INTROITUS.

(Esth. 13, 9 et 10-11)

**I**N voluntáte tua, Dómine, univérsa sunt pósita, et non est qui pos-

### INTROIT

(Esther 13, 9, 10-11)

**E**Verything, Lord, is at thy disposal, none can thwart thy will; heaven and

earth and all that lies beneath heaven's vault, are thy creation, and thou art Lord of them all. (*Ps. 118, 1*) Blessed are they who pass through life's journey unstained, who follow the law of the Lord. *V.* Glory.

**COLLECT.** Relent, Lord, we pray thee, and grant thy faithful pardon and peace, so that they may be cleansed from all their sins, and serve thee with a quiet mind: through our Lord.

sit resistere voluntati tuæ: tu enim fecisti omnia, cælum et terram, et universa quæ cæli ambitu continentur: Dominus universorum tu es. (*Ps. 118, 1*) Beati immaculati in via: qui ambulant in lege Domini. *V.* Glória Patri.

**ORATIO.** Largire, quæsumus, Domine, fidelibus tuis indulgentiam placatus et pacem: ut pariter ab omnibus mundentur offensis, et secúra tibi mente deserviant. Per Dominum.

*Additional Collects, p. 494.*

Lesson from the Epistle of S. Paul the Apostle to the Ephesians. (*Ephes. 6, 10-17*).

Brethren: draw your strength from the Lord, from that mastery which his power supplies. You must wear all the weapons in God's armoury, if you would find strength to resist the cunning of the devil. It is not against flesh and blood that we enter the lists; we have to do with principedoms and powers, with those who have mastery of the world in these dark days, with malign influences in an order higher than ours. Take up all God's armour, then; so you will be able to stand your ground when the evil time comes, and be found still on your feet, when all the task is over. Stand fast, your leins

Lectio Epistolæ beati Pauli Apóstoli ad Ephésios. (*Ephes. 6, 10-17*).

Fratres: Confortámini in Dómino, et in poténtia virtútis ejus. Indúite vos armatúram Dei, ut possitis stare advérsus insídias diabóli. Quóniam non est nobis colluctatio advérsus carnem et sánguinem: sed advérsus príncipes, et potestátes, advérsus mundi rectóres tenebrárum harum, contra spirituália nequitiæ, in cæléstibus. Propterea accípите armatúram Dei, ut possitis resistere in die malo, et in ómnibus perfecti stare. State ergo succínti lumbos vestros in veritaté, et indúti lorícam justitiæ, et calceáti pedes in præparatióne Evangélii pa-

cis: in ómnibus sumén-  
tes scutum fidei, in quo  
possítis ómnia tela nequís-  
simi ígnea exstíngueré: et  
gáeam salútis assúmíte:  
et gládium spíritus, quod  
est verbum Dei.

GRADUALE. (*Ps.* 89,  
1-2) Dómine, refúgium  
factus es nobis, a genera-  
tíone et progénie. V. Priús-  
quam montes fierent, aut  
formarétur terra et orbis:  
a sæculo, et usque in sæ-  
culum tu es Deus.

Allelúja, allelúja. V. (*Ps.*  
129, 1-2) De profúndis cla-  
mávi ad te, Dómine: Dó-  
mine, exáudi oratíonem  
meam. Allelúja.

✠ Sequéntia sancti Evan-  
gélíi secúndum Joán-  
nem. (*Joann.* 4, 46-53).

In illo témpore: Erat  
quidam régulus, cujus fi-  
lius infirmabátur Caphár-  
naum. Hic cum audísset  
quia Jesus adveníret a  
Judæa in Galilæam, ábiit  
ad eum, et rogábat eum  
ut descenderet, et sanáret  
fílium ejus: incipíebat e-  
nim mori. Dixit ergo Je-  
sus ad eum: Nisi signa  
et prodigia vidéritis, non  
créditis. Dicit ad eum ré-  
gulus: Dómine, descénde  
priúsquam moriátur fílius

girt with truth, the breast-  
plate of justice fitted on, and  
your feet shod in readiness  
to publish the gospel of  
peace. With all this, take up  
the shield of faith, with which  
you will be able to quench  
all the fire-tipped arrows of  
your wicked enemy; make  
the helmet of salvation your  
own, and the sword of the  
spirit, God's word.

GRADUAL. (*Ps.* 89, 1-2)  
Lord, thou hast been our  
refuge from generation to  
generation. V. Before the hills  
came to birth, before the  
whole frame of the world  
was engendered, from eter-  
nity to eternity thou art God.

Alleluia, alleluia. V. (*Ps.*  
129, 1-2) Out of the depths  
I cry to thee, O Lord: Mas-  
ter, listen to my prayer. Al-  
leluia.

✠ Continuation of the Holy  
Gospel according to S.  
John. (*John* 4, 46-53).

At this time: A noble-  
man, whose son was lying  
sick at Capharnaum, hearing  
that Jesus had come from  
Judæa to Galilee, went to him  
and asked him to come down  
and heal his son, who was  
at the point of death. Jesus  
said to him, You must see  
signs and miracles happen,  
or you will not believe. Sir,  
the nobleman said to him,  
come down before my child  
dies. Go back home, Jesus  
told him; thy son is to live.



And the man began his journey home, putting his trust in the words Jesus had spoken to him; and while he was on his way down, his servants met him with the message that his son was still alive. So he asked what time it had been when he felt easier; and they told him, He recovered from his fever yesterday, at the seventh hour. The father recognized that it had happened at the very time when Jesus said to him, Thy son is to live; and he and all his household found faith.

Creed.

OFFERTORY. (*Job 1*) There dwelt in the land of Hus a man called Job, innocent and upright, and one that feared God. Satan asked leave to tempt him, and was allowed by the Lord to have his will with all that belonged to him, and with his bodily health; all Job's possessions and children he destroyed, and afflicted his body, too, with grievous sores.

SECRET. Lord, we pray thee let this rite provide us with medicine from on high, and purge our hearts of vice: through our Lord.

COMMUNION. (*Ps. 118, 81, 84, 86*) Keeping watch for thy aid, I trust in thy

meus. Dicit ei Jesus: Va-de, fílius tuus vivit. Crédidit homo sermóni, quem dixit ei Jesus, et ibat. Jam autem eo descendente, servi occurrerunt ei, et nuntiaverunt dicentes quia fílius ejus viveret. Interrogabat ergo horam ab eis, in qua mélius habuerit. Et dixerunt ei: Quia heri hora séptima relíquit eum febris. Cognóvit ergo pater quia illa hora erat, in qua dixit ei Jesus: Fílius tuus vivit: et crédidit ipse, et domus ejus tota.

Credo.

OFFERTORIUM. (*Job 1*) Vir erat in terra Hus, nómine Job: simplex et rectus, ac timens Deum: quem Satan pétiit ut tentáret: et data est ei potestas a Dómino in facultate, et in carne ejus: perdiditque omnem substántiam ipsíus, et filios: carnem quoque ejus gravi úlcere vulnerávit.

SECRETA. Caeléstem nobis præbeant hæc mystéria, quæsumus, Dómine, medicínam: et vítia nostri cordis expúrgent. Per Dóminum.

COMMUNIO. (*Ps. 118, 81, 84 et 86*) In salutári tuo ánima mea, et in ver-

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

bum tuum sperávi: quando fácies de persecúentibus me iudícium? iníqui persecúti sunt me, ádjuva me, Dómine Deus meus.

POSTCOMMUNIO. - Ut sacris, Dómine, redámur digni munéribus: fac nos, quæsumus, tuis semper obedire mandátis. Per Dóminum.

word; soon be my wrongs redressed. Knaves will be plotting against me still; come to my aid, Lord my God.

POSTCOMMUNION. - Lord, make us ever obedient to thy commandments, so that we may become worthy of thy sacred gifts: through our Lord.

*Additional Postcommunions, p. 495.*

## THE TWENTY-SECOND SUNDAY AFTER TRINITY

*If this Sunday is the last Sunday after Trinity, the Mass will be that of the twenty-fifth Sunday after Trinity, and the Masses of the twenty-second, twenty-third, and twenty-fourth Sundays are anticipated on the last days of the preceding week with all the privileges of a Sunday Mass: the Glória in excélsis is said, as well as the Prayers of the Season, the Creed, the Preface of the Trinity, and Ite, Missa est.*

### INTROITUS

(Ps. 129, 3-4)

**S**I iniquitátes observáveris, Dómine, Dómine, quis sustinébit? quia apud te propitiátio est, Deus Israel. (Ps. *ibid.*, 1-2) De profúndis clamávi ad te, Dómine: Dómine, exáudi vocem meam. †. Glória Patri.

ORATIO. Famíliam tuam, quæsumus, Dómine, continúa pietáte custódi: ut a cunctis adversi-

### INTROIT

(Ps. 129, 3-4)

**I**F thou, Lord, take heed of our iniquities, Master, who has strength to bear it? Ah! But with thee there is forgiveness, God of Israel. (Ps. *ibid.*, 1-2) Out of the depths I cry to thee, O Lord: Master, listen to my voice. †. Glory.

COLLECT. Lord, keep, thy household with ever-watchful care, we pray thee, so that, under thy protection,

it may be free from all adversity, and zealous in well-doing, to the glory of thy name: through our Lord.

tátibus, te protegente, sit líbera; et in bonis áctibus tuo nómini sit devóta. Per Dóminum.

*Additional Collects, p. 494.*

Lesson from the Epistle of S. Paul the Apostle to the Philippians. (*Philipp. i, 6-11*).

Brethren: I am confident that he who has inspired this generosity in you will bring it to perfection, ready for the day when Jesus Christ comes. It is only fitting that I should entertain such hopes for you; you are close to my heart, and I know that you all share my happiness in being a prisoner, and being able to defend and assert the truth of the gospel. God knows how I long for you all, with the tenderness of Jesus Christ himself. And this is my prayer for you; may your love grow richer and richer yet, in the fullness of its knowledge and the depth of its perception, so that you may learn to prize what is of value; may nothing cloud your conscience or hinder your progress till the day when Christ comes; may you reap, through Jesus Christ, the full harvest of your justification to God's glory and praise.

GRADUAL. (*Ps. 132, 1-2*) Gracious the sight, and full of comfort when brethren live united! †. Gracious as

Léctio Epístolæ beáti Pauli Apóstoli ad Philippenses. (*Philipp. i, 6-11*).

Fratres: Confidimus in Dómino Jesu, quia qui cœpit in vobis opus bonum, perficiet usque in diem Christi Jesu. Sicut est mihi justum hoc sentire pro ómnibus vobis: eo quod hábeam vos in corde, et in vínculis meis, et in defensióne, et confirmatióne Evangélii, sócios gáudii mei omnes vos esse. Testis enim mihi est Deus, quómodo cúpiam omnes vos in viscéribus Jesu Christi. Et hoc oro ut caritas vestra magis ac magis abúndet in sciéntia, et in omni sensu: ut probétis potióra, ut sitis sincéri, et sine offénsa in diem Christi, repléti fructu justítiæ per Jesum Christum, in glóriam et laudem Dei.

GRADUALE. (*Ps. 132, 1-2*) Ecce quam bonum, et quam jucúndum, habitáre fratres in unum!

ŷ. Sicut unguentum in cápite, quod descéndit in barbam, barbam Aaron.

Allelúja, allelúja. ŷ. (Ps. 145, 2) Lauda, ánima mea, Dóminum, laudábo Dóminum in vita mea: psallam Deo meo quámdiu fúero. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 18, 21-35*).

In illo témpore: Accédens Petrus ad Jesum, dixit: Dómine, quóties peccábit in me frater meus, et dimíttam ei? usque sépties? Dicit illi Jesus: Non dico tibi usque sépties: sed usque septuágies sépties. Ideo assimilátum est regnum cælórum hómini regi, qui vóluit ratiónem pónere cum servis suis. Et cum cœpísset ratiónem pónere, oblátus est ei unus, qui débébat ei decem millia talénta. Cum autem non habéret unde rédderet, jussit eum dóminus ejus venúmdari, et uxórem ejus, et filios, et ómnia, quæ habébat, et reddi. Prócidentem autem servus ille, orábat eum, dicens: Patiéntiam habe in me, et ómnia reddam tibi. Misértus autem dóminus servi illíus, dimísit eum, et débitum dimísit ei. Egréssus autem servus ille, invénit

balm poured on the head till it flows down on to the beard; balm that flowed down Aaron's beard.

Alleluia, alleluia. ŷ. (Ps. 145, 2) Praise the Lord, my soul: while life lasts I will praise the Lord; of him, my God, shall my songs be while I am here to sing them. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 18, 21-35*).

At this time: Peter came to Jesus and asked, Lord, how often must I see my brother do me wrong, and still forgive him; as much as seven times? Jesus said to him, I tell thee to forgive, not seven wrongs, but seventy times seven. Here is an image of the kingdom of heaven; there was a king who resolved to enter into a reckoning with his servants, and had scarcely begun the reckoning, when one was brought before him who was ten thousand talents in his debt. He had no means of making payment; whereupon his master gave orders that he should be sold, with his wife and children and all that he had, and so the debt should be paid. With that the servant fell at his feet and said, Have patience with me, and I will pay thee in full. And his master, moved with pity for him, let the servant go and dis-

charged him of his debt. So the servant went out, and met with a fellow-servant of his, who owed him a hundred pieces of silver; whereupon he caught hold of him and took him by the throat, and said, Pay me all thou owest me. His fellow-servant went down on his knees in entreaty; Have patience with me, he said, and I will pay thee in full. But the other refused; he went away and committed him to prison for such time as the debt was unpaid. The rest of the servants were full of indignation when they saw this done, and went in to tell their master what had happened. And so he was summoned by his master, who said to him, I remitted all that debt of thine, thou wicked servant, at thy entreaty; was it not thy duty to have mercy on thy fellow-servant, as I had mercy on thee? And his master, in anger, gave him over to be tortured until the debt was paid. It is thus that my heavenly Father will deal with you, if brother does not forgive brother with all his heart.

Creed.

OFFERTORY. (*Esther 14, 12, 13*) Lord, all power is at thy command, do not forget me now; so frame my

unum de consérvis suis, qui debébat ei centum denários: et tenens suffocábat eum, dicens: Redde quod debes. Et prócidens consérvus ejus rogábat eum, dicens: Patiéntiam habe in me, et ómnia reddam tibi. Ille autem nóluit: sed ábiit, et misit eum in cárcerem donec rédderet débitum. Vidéntes autem consérvi ejus quæ fiébant, contristáti sunt valde: et venérunt, et narravérunt dómino suo ómnia, quæ facta fúerant.

Tunc vocávit illum dóminus suus: et ait illi: Serve nequam, omne débitum dimísi tibi, quóniam rogásti me: nonne ergo oportuit et te miseréri consérvi tui, sicut et ego tui misértus sum? Et irátus dóminus ejus, trádidit eum tortóribus, quoadúsque rédderet univérsum débitum. Sic et Pater meus cæléstis fáciat vobis, si non remiséritis unusquisque fratri suo de córdibus vestris.

Credo.

OFFERTORIUM. - (*Esth. 14, 12 et 13*) Recordáre mei, Dómine, omni potentátui dóminans:

et da sermónem rectum et bene sonántem in os meum, ut pláceant verba mea in conspéctu princípis.

**SECRETA.** Súscipe, Dómine, propítius hóstias: quibus et te placári voluísti, et nobis salútem poténti pietáte restítui. Per Dóminum.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

**COMMUNIO.** (*Luc. 15, 10*) Dico vobis: gáudium est Angelis Dei super uno peccatóre pœniténtiam agénte.

**POSTCOMMUNIO.** - Immortalitátis alimóniam consecúti, quæsumus, Dómine: ut, quod ore percépimus, pura mente sectémur. Per Dóminum.

*Additional Postcommunions, p. 495.*

utterance that the king may look on my plea with favour.

**SECRET.** Lord, graciously accept our sacrificial gifts, for it is by thy will that we offer them to appease thee and to win back, through thy all-powerful mercy, our salvation: through our Lord.

**COMMUNION.** (*Luke 15, 10*) So it is, I tell you, with the angels of God; there is joy among them over one sinner that repents.

**POSTCOMMUNION.** - We who have partaken of the food of immortality pray, Lord, that we may cherish in purity of heart that which has passed our lips: through our Lord.

## THE TWENTY-THIRD SUNDAY AFTER TRINITY

*If this Sunday is the last Sunday after Trinity, the Mass will be that of the twenty-fifth Sunday after Trinity, and the Masses of the twenty-third and twenty-fourth Sundays are anticipated on the last days of the preceding week, with all the privileges of a Sunday Mass.*

**INTROITUS**  
(*Jerem. 29, 11, 12 et 14*)  
**D**icit Dóminus: Ego cógito cogitatiónes pacis, et non afflictiónis:

**INTROIT**  
(*Jer. 29, 11, 12, 14*)  
**P**Eace, the Lord says, not suffering, is the lot I send you; I will listen when

you cry out to me, and bring the scattered exiles home. (*Ps. 84, 2*) What blessings, Lord, thou hast granted to this land of thine, restoring Israel from captivity. *℟.* Glory.

**COLLECT.** O God, our refuge and strength, we pray thee heed the godly prayers of thy Church, thou who art the source of godliness; and grant that what we ask in faith we may obtain in deed: through our Lord.

*Additional Collects, p. 494.*

Lesson from the Epistle of S. Paul the Apostle to the Philippians. (*Philipp. 3, 17-21; 4, 1-3*).

Brethren: Be content to follow my example, and mark well those who live by the pattern we have given them; I have told you often, and now tell you again with tears, that there are many whose lives make them the enemies of Christ's cross. Perdition is the end that awaits them, their own hungry bellies are the god they worship, their own shameful doings are their pride; their minds are set on the things of earth; whereas we find our true home in heaven. It is to heaven that we look expectantly for the coming of our Lord Jesus Christ to save us; he will form this humbled body of ours anew, mould-

invocabitis me, et ego exaudiam vos: et reducam captivitatem vestram de cunctis locis. (*Ps. 84, 2*) Benedixisti, Dómine, terram tuam: avertisti captivitatem Jacob. *℟.* Glória Patri.

**ORATIO.** Deus, refugium nostrum, et virtus: adesto piis Ecclésiæ tuæ precibus, auctor ipse pietatis, et præsta; ut, quod fideliter pétimus, efficaciter consequámur. Per Dóminum.

Lectio Epistolæ beati Pauli Apóstoli ad Philippenses. (*Philipp. 3, 17-21; 4, 1-3*).

Fratres: Imitatores mei estote, et observate eos qui ita ambulant, sicut habetis formam nostram. Multi enim ambulant, quos sæpe dicebam vobis (nunc autem et flens dico) inimicos crucis Christi: quorum finis interitus: quorum Deus venter est: et glória in confusione ipsorum, qui terræna sapiunt. Nostra autem conversatio in cælis est: unde etiam Salvatorem expectamus Dóminum nostrum Jesum Christum, qui reformabit corpus humilitatis nostræ, configuratum corpori claritatis suæ, secundum operationem, qua etiam possit

subjicere sibi omnia. Itaque, fratres mei carissimi, et desideratissimi, gaudium meum, et corona mea: sic state in Domino, carissimi. Evodiam rogo, et Syntychen deprecor idipsum sapere in Domino. Etiam rogo et te, germane compar, adjuva illas quae mecum laboraverunt in Evangelio cum Clemente, et ceteris adiutoribus meis, quorum nomina sunt in libro vitae.

**GRADUALE.** (*Ps. 43, 8-9*) Liberasti nos, Domine, ex affligentibus nos: et eos, qui nos oderunt, confudisti. *V.* In Deo laudabimur tota die, et in nomine tuo confitebimur in saecula.

Alleluja, alleluja. *V.* (*Ps. 147, 12*) Lauda, Jerusalem, Dominum: lauda Deum tuum, Sion. Alleluja.

✠ Sequentia sancti Evangelii secundum Matthaeum. (*Matth. 22, 15-21*).

In illo tempore: Abentes pharisaei consilium iniierunt ut caperent Jesum in sermone. Et mittunt ei discipulos suos cum Herodianis, dicentes: Magister, scimus quia verax

ing it into the image of his glorified body, so effective is his power to make all things obey him. Then, O my brethren, so greatly loved and longed for, all my delight and prize, stand firmly in the Lord, beloved, as I bid you. I call upon thee, Evodia, and I call upon thee, Syntyche, to make common cause in the Lord. Yes, and I ask thee, who sharest the yoke so loyally, to take part with them; they have worked for the gospel at my side, as much as Clement and those other fellow-labourers of mine, whose names are recorded in the book of life.

**GRADUAL.** (*Ps. 43, 8-9*) It is thou, Lord, that savest us from our enemies and coverest their malice with confusion. *V.* In God at all times is our boast; thy name we praise eternally.

Alleluia, alleluia. *V.* (*Ps. 147, 12*) Praise the Lord, Jerusalem; Sion, exalt thy God. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 22, 15-21*).

At this time: The Pharisees withdrew, and plotted together, to make Jesus betray himself in his talk. And they sent their own disciples to him, with those who were of Herod's party, and



said, Master, we know well that thou art sincere and teachest in all sincerity the way of God; that thou holdest no one in awe, making no distinction between man and man; tell us, then, is it right to pay tribute to Caesar, or not? Jesus saw their malice: Hypocrites, he said, why do you thus put me to the test? Show me the coinage in which the tribute is paid. So they brought him a silver piece and he asked them, Whose is this likeness? Whose name is inscribed on it? Caesar's, they said; whereupon he answered, Why then, give back to Caesar what is Caesar's and to God what is God's.

Creed.

OFFERTORY. (*Ps. 129, 1-2*) Out of the depths I cry to thee, O Lord: Master, listen to my prayer.

SECRET. Make us, Lord, we beg thee attentive to our sacred duties, so that we may serve thee without any stain of offence; and do thou thyself make us to be such as thou commandest us to be: through our Lord.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

COMMUNION. (*Mark 11, 24*) Be assured when you ask for anything in prayer, you have only to believe that it is yours, and it will be granted you.

es, et viam Dei in veritate doces, et non est tibi cura de aliquo: non enim respicis personam hominum: dic ergo nobis quid tibi videtur, licet census dare Cæsari, an non? Cognita autem Jesus nequitia eorum, ait: Quid me tentatis, hypocritæ? Ostendite mihi numisma census. At illi obtulerunt ei denarium. Et ait illis Jesus: Cujus est imago hæc, et superscriptio? Dicunt ei: Cæsaris. Tunc ait illis: Reddite ergo quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.

Credo.

OFFERTORIUM. (*Ps. 129, 1-2*) De profundis clamavi ad te, Domine: Domine, exaudi orationem meam.

SECRETA. Sacris nos, Domine, quæsumus, servitiis fac intentos: ut sine ulla tibi offensionis macula famulemur; et quales esse præcipis, ipse nos perfice. Per Dominum.

COMMUNIO. (*Marc. 11, 24*) Amen dico vobis, quidquid orantes petitis, credite quia accipietis, et fiet vobis.

**POSTCOMMUNIO.** -  
Súmpsimus, Dómine, sacri dona mystérii, humiliter deprecántes: ut, quæ in tui commemoratióne nos fácere præcepísti, in nostræ proficiant infirmitátis auxílium: Qui vivis.

**POSTCOMMUNION.** -  
Lord, we have partaken of thy holy sacramental gifts, and now we humbly beg that these things thou hast bidden us do in remembrance of thee may help and support us in our weakness: who art God.

*Additional Postcommunions, p. 495.*

## THE TWENTY-FOURTH SUNDAY AFTER TRINITY

*If this Sunday is the last Sunday after Trinity, the Mass will be that of the twenty-fifth Sunday after Trinity, and the Mass of this Sunday is anticipated on the Saturday preceding, with all the privileges of a Sunday Mass.*

**INTROITUS**  
(Jerem. 29, 11, 12 et 14)

**D**Ícit Dóminus: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et reducam captivitátem vestram de cunctis locis. (Ps. 84, 2) Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. V. Glória Patri.

**ORATIO.** Absólve, quæsumus, Dómine, tuórum delicta populórum: ut a peccatórum nostrórum néxibus, quæ pro nostra fragilitáte contráximus, tua benignitáte liberémur. Per Dóminum.

**INTROIT**  
(Jer. 29, 11, 12, 14)

**P**Eace, the Lord says, not suffering, is the lot I send you; I will listen when you cry out to me, and bring scattered exiles home. (Ps. 84, 2) What blessings, Lord, thou hast given to this land of thine, restoring Israel from captivity. V. Glory.

**COLLECT.** Absolve thy people everywhere from their transgressions, we beg thee, Lord, so that through thy goodness we may be set free from the entanglements of those sins which in our weakness we have committed: through our Lord.

*Additional Collects, p. 494.*

Lesson from the Epistle of S. Paul the Apostle to the Colossians. (*Col. 1, 9-14*).

Brethren: we have been praying for you, unceasingly. Our prayer is, that you may be filled with that closer knowledge of God's will which brings all wisdom and all spiritual insight with it. May you live as befits his servants, waiting continually on his pleasure; may the closer knowledge of God bring you fruitfulness and growth in all good. May you be inspired, as his glorious power can inspire you, with full strength to be patient and to endure; to endure joyfully, thanking God our Father for making us fit to share the light which saints inherit, for rescuing us from the power of darkness, and transferring us to the kingdom of his beloved Son. In the Son of God, in his blood, we find the redemption that sets us free from our sins.

GRADUAL. (*Ps. 43, 8-9*) It is thou, Lord, that savest us from our enemies and coverest their malice with confusion. *℣.* In God at all times is our boast; thy name we praise eternally.

Alleluia, alleluia. *℣.* (*Ps. 147, 12*) Praise the Lord, Jerusalem; Sion, exalt thy God. Alleluia.

Lectio Epistolæ beati Pauli Apóstoli ad Colossenses. (*Col. 1, 9-14*).

Fratres: Non cessamus pro vobis orantes, et postulantes ut impleamini agnitione voluntatis Dei, in omni sapientia et intellectu spiritali: ut ambulatis digne Deo per omnia placentes: in omni opere bono fructificantes, et crescentes in scientia Dei: in omni virtute confortati secundum potentiam claritatis ejus in omni patientia et longanimitate cum gaudio, gratias agentes Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine: qui eripuit nos de potestate tenebrarum, et transtulit in regnum Filii dilectionis suæ, in quo habemus redemptionem per sanguinem ejus, remissionem peccatorum.

GRADUALE. (*Ps. 43, 8-9*) Liberasti nos, Domine, ex affligentibus nos: et eos, qui nos oderunt, confudisti. *℣.* In Deo laudabimur tota die, et in nomine tuo confitebimur in sæcula.

Allelúja, allelúja. *℣.* (*Ps. 147, 12*) Lauda, Jerúsalem, Dóminum: lauda Deum tuum, Sion. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth.* 9, 18-26).

In illo témpore: Loquente Jesu ad turbas, ecce princeps unus accessit, et adorabat eum, dicens: Dómine, filia mea modo defúnta est: sed veni, impóne manum tuam super eam, et vivet. Et surgens Jesus sequebátur eum, et discípli ejus. Et ecce múlter, quæ ságuinis fluxum patiebátur duódecim annis, accessit retro, et tetigit fimbriam vestiménti ejus. Dicébat enim intra se: Si tetigero tantum vestiméntum ejus, salva ero. At Jesus conversus, et videns eam, dixit: Confíde, filia, fides tua te salvam fecit. Et salva facta est múlter ex illa hora. Et cum venísset Jesus in domum príncipis, et vidísset tibícines, et turbam tumultuántem, dicébat: Recédite: non est enim mórtua puélla, sed dormit. Et deridébant eum. Et cum ejectione esset turba, intrávit, et tenuit manum ejus. Et surréxit puélla. Et éxiit fama hæc in univérsam terram illam.

Credo.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt.* 9, 18-26).

At this time: While Jesus was speaking to the people, it chanced that one of the rulers came and knelt before him, and said, Lord, my daughter is this moment dead; come now and lay thy hand on her and she will live. So Jesus rose up and went after him, and so did his disciples. And now a woman who for twelve years had been troubled with an issue of blood, came up behind him and touched the hem of his cloak; she said to herself, If I can even touch the hem of his cloak, I shall be healed. Jesus turned and caught sight of her; and he said, Have no fear, my daughter, thy faith has brought thee healing. And the woman recovered her health from that hour. So Jesus came into the ruler's house, where he found mourners playing the flute, and the multitude thronging noisily; and he said, Make room there; the child is not dead, she is asleep; and they laughed aloud at him. But when the multitude had been turned away, he went in and took the girl by the hand, and she rose up. And the story of these doings spread abroad through all the country round.

Creed.

OFFERTORY. (Ps. 129, 1-2) Out of the depths I cry to thee, O Lord: Master, listen to my prayer.

SECRET. Lord, to perfect our service we offer thee a sacrifice of praise. Continue, in thy mercy, to grant us blessings which we have not earned: through our Lord.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

COMMUNION. (Mark 11, 24) Be assured when you ask for anything in prayer, you have only to believe that it is yours, and it will be granted you.

POSTCOMMUNION. - As we receive, O Lord, the heavenly gifts, we beg thee not to allow what thou hast prepared as a remedy for thy faithful to become for us a condemnation: through our Lord.

OFFERTORIUM. (Ps. 129, 1-2) De profundis clamavi ad te, Dómine: Dómine, exáudi oratióem meam.

SECRETA. Pro nostræ servitútis augméto sacrificium tibi, Dómine, laudis offérimus: ut, quod imméritis contulísti, propítius exsequáris. Per Dóminum.

COMMUNIO. (Marc. 11, 24) Amen dico vobis, quidquid oránte pétitis, créдите quia accipiétis, et fiet vobis.

POSTCOMMUNIO. - Suméntes, Dómine, dona cæléstia: quæsumus; ut non nobis proveníre ad iudícium patiáris, quod tuis fidélibus ad remédium providísti. Per Dóminum.

*Additional Postcommunions, p. 495.*

*If there are more than twenty-five Sundays after Trinity in any given year, the Masses of the Sundays which were omitted after the octave of the Epiphany because of the early date of Septuagesima are now said. But the last Sunday of the ecclesiastical year must always have the Mass of the twenty-fifth Sunday after Trinity; therefore these Masses are inserted after the twenty-fourth Sunday, and are given in the pages immediately following.*

## FOURTH SUNDAY

*Which was omitted after the octave of the Epiphany*

## INTROITUS

(*Jerem. 29, 11, 12, et 14*)

**D**icit Dóminus: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis. (*Ps. 84, 2*) Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. V. Glória Patri.

**ORATIO.** Familiam tuam, quæsumus, Dómine, continúa pietáte custódi: ut quæ in sola spe grátiae cæléstis innítitur, tua semper protectióne muniátur. Per Dóminum.

## INTROIT

(*Jer. 29, 11, 12, 14*)

**P**ease, the Lord says, not suffering, is the lot I send you; I will listen when you cry out to me, and bring scattered exiles home. (*Ps. 84, 2*) What blessings, Lord, thou hast given to this land of thine, restoring Israel from captivity. V. Glory.

**COLLECT.** Lord keep thy household with constant lovingkindness, so that they who rely solely upon the hope of thy heavenly grace may be defended evermore by thy protection: through our Lord.

*Additional Collects, p. 494.*

**Léctio Epístolæ beáti Pauli Apóstoli ad Colossenses.** (*Col. 3, 12-17*).

Fratres: Indúite vos sicut elécti Dei, sancti, et dilécti, viscera misericórdiæ, benignitátem, humilitátem, modéstiam, paciéntiam: supportántes invicem, et donántes vobismetípsis, si quis advérsus áliquem habet querélam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem hæc, caritá-

**Lesson from the Epistle of S. Paul the Apostle to the Colossians.** (*Col. 3, 12-17*).

Brethren: You are God's chosen people, holy and well-beloved; the livery you wear must be tender compassion, kindness, humility, gentleness, and patience; you must bear with one another's faults, be generous to each other, where somebody has given grounds for complaint; the Lord's generosity to you must be the model of yours.

And, to crown all this, charity; that is the bond which makes us perfect. So may the peace of Christ, the very condition of your calling as members of a single body, reign in your hearts. Learn, too, to be grateful. May all the wealth of Christ's inspiration have its shrine among you; now you will have instruction and advice for one another full of wisdom, now there will be psalms, and hymns, and spiritual music, as you sing with gratitude in your hearts to God. Whatever you are about in word and action alike, invoke always the name of the Lord Jesus Christ, offering your thanks to God the Father through him.

**GRADUAL.** (*Ps. 43, 8-9*) It is thou, Lord, that savest us from our enemies and coverest their malice with confusion. *V.* In God at all times is our boast, thy name we praise eternally.

Alleluia, alleluia. *V.* (*Ps. 147, 12*) Praise the Lord, Jerusalem; Sion, exalt thy God. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 13, 24-30*).

At this time: Jesus put before the people this parable: Here is an image of the kingdom of heaven. A man

tem habéte, quod est vinculum perfectiónis: et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno córpore: et grati estóte. Verbum Christi hábitet in vobis abundánter, in omni sapiéntia, docéntes, et commonéntes vosmetípsos, psalmis, hymnis, et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne quodcúmque fácitis in verbo aut in ópere, ómnia in nómine Dómini Jesu Christi, grátias ágéntes Deo et Patri per ipsum.

**GRADUALE.** (*Ps. 43, 8-9*) Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. *V.* In Deo laudábimur tota die, et in nómine tuo confitébimur in sæcula.

Allelúja, allelúja. *V.* (*Ps. 147, 12*) Lauda, Jerúsalem, Dóminum: lauda Deum tuum, Sion. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 13, 24-30*).

In illo témpore: Propósuit Jesus turbis parábolam, dicens: Símile factum est regnum cælórum hó-

mini, qui seminávit bonum semen in agro suo. Cum autem dormírent hómines, venit inimícus ejus, et superseminávit zizánia in médio trítici, et ábiit. Cum autem crevísset herba, et fructum fecísset, tunc apparuérun et zizánia. Accedéntes autem servi patrisfamílias, dixerunt ei: Dómine, nonne bonum semen seminásti in agro tuo? Unde ergo habet zizánia? Et ait illis: Inimícus homo hoc fecit. Servi autem dixerunt ei: Vis, imus, et collígimus ea? Et ait: Non: ne forte collígentes zizánia, eradicétis simul cum eis et tríticum. Sínite útraque créscere usque ad messem, et in témpore messis dicam messóribus: Collígite primum zizánia, et alligáte ea in fascículos ad comburéndum, tríticum autem congregáte in hórreum meum.

Credo.

OFFERTORIUM. (Ps. 129, 1-2) De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióem meam.

SECRETA. Hóstias tibi, Dómine, placatiónis offérimus: ut et delicta nostra miserátus absólvas, et nutántia corda tu dírigas. Per Dóminum.

sowed his field with clean seed; but, while all the world was asleep, an enemy of his came and scattered tares among the wheat, and was gone. So, when the blade had sprung up and come into ear, the tares, too, came to light; and the farmer's men went to him and said, Sir, was it not clean seed thou didst sow in thy field? How comes it, then, that there are tares in it? He said, An enemy has done it. And his men asked him, Wouldst thou then have us go and gather them up? But he said, No; or perhaps while you are gathering the tares you will root up the wheat with them. Leave them to grow side by side till harvest, and when harvest-time comes I will give the word to the reapers, Gather up the tares first, and tie them in bundles to be burned, and store the wheat in my barn.

Creed.

OFFERTORY. (Ps. 129, 1-2) Out of the depths I cry to thee, O Lord: Master, listen to my prayer.

SECRET. We offer thee sacrificial gifts, Lord, for atonement, praying that in thy mercy thou wilt absolve us of our sins and thyself control our wavering hearts: through our Lord.



COMMUNION. (*Mark* 11, 24) Be assured when you ask for anything in prayer, you have only to believe that it is yours, and it will be granted you.

POSTCOMMUNION. - Almighty God, we pray that the salvation pledged us through this sacrament may be fulfilled: through our Lord.

COMMUNIO. (*Marc.* 11, 24) Amen dico vobis, quidquid orantes pétitis, créдите quia accipiétis, et fiet vobis.

POSTCOMMUNIO. - Quæsumus, omnipotens Deus: ut illius salutáris capiámus efféctum, cujus per hæc mystéria pignus accépimus. Per Dóminum.

*Additional Postcommunions, p. 495.*

## FIFTH SUNDAY

*Which was omitted after the octave of the Epiphany*

### INTROIT

(*Jer.* 29, 11, 12, 14)

**P**Eace, the Lord says, not suffering is the lot I send you; I will listen when you cry out to me, and bring scattered exiles home. (*Ps.* 84, 2) What blessings, Lord, thou hast given to this land of thine, restoring Israel from captivity. *Ÿ.* Glory.

COLLECT. Grant we pray thee, almighty God, that with our thoughts ever fixed on spiritual things, we may accomplish thy pleasure both in word and deed: through our Lord.

### INTROITUS

(*Jerem.* 29, 11, 12 et 14)

**D**icit Dóminus: Ego cógito cogitationes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis. (*Ps.* 84, 2) Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. *Ÿ.* Glória Patri.

ORATIO. Præsta, quæsumus, omnipotens Deus: ut semper rationábilia meditántes, quæ tibi sunt plácita, et dictis exsequámur, et factis. Per Dóminum.

*Additional Collects, p. 494.*

Lectio Epistolæ beati Pauli Apóstoli ad Thessalonicenses. (*1 Thess. 1, 2-10*).

Fratres: Grátias ágimus Deo semper pro ómnibus vobis, memóriam vestri faciéntes in oratióibus nostris sine intermissiõe, mémores óperis fidei vestræ, et labóris, et caritátis, et sustinéntiæ spei Dómini nostri Jesu Christi, ante Deum et Patrem nostrum: sciéntes, fratres, dilécti a Deo, electiõnem vestram: quia Evangélium nostrum non fuit ad vos in sermõe tantum, sed et in virtúte, et in Spíritu Sancto, et in plenitúdine multa, sicut scitis quales fuérimus in vobis propter vos. Et vos imitatóres nostri facti estis, et Dómini, excipiéntes verbum in tribulatiõe multa, cum gáudio Spíritus Sancti: ita ut facti sitis forma ómnibus credéntibus in Macedónia, et in Achája. A vobis enim diffamátus est sermo Dómini, non solum in Macedónia, et in Achája, sed et in omni loco fides vestra, quæ est ad Deum, profécta est, ita ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annúntiant qualem intróitum habuérimus ad vos: et quómodo convérsi estis ad Deum a simulácris, servíre Deo vivo, et vero, et exspectáre Fílium

Lesson from the Epistle of S. Paul the Apostle to the Thessalonians. (*1 Thess. 1, 2-10*).

Brethren: We give thanks to God always for all of you, making mention of you continually in our prayers; such memories we have of your active faith, your unwearied love and that hope in our Lord Jesus Christ which gives you endurance, in the sight of him who is our God and Father. Brethren, God loves you, and we are sure that he has made choice of you. Our preaching to you did not depend upon force of words; power was there, and the influence of the Holy Spirit, and an effect of full conviction; you can testify what we were to you and what we did for you. And on your side, you followed our example, the Lord's example. There was great persecution, and yet you welcomed our message, rejoicing in the Holy Spirit, and now you have become a model to all the believers throughout Macedonia and Achaia. Yes, the Lord's message has echoed out from you, and not only in Macedonia and Achaia; your faith in God has overflowed everywhere, so that we do not need to speak a word; our friends themselves tell the story of our journey, and how we first came among you. They describe how you have turned away from idol-

atry to the worship of God, so as to serve a living God, a God who really exists, and to wait for the appearing of his Son from heaven, Jesus, whom he raised from the dead, our Saviour from the vengeance that is to come.

**GRADUAL.** (*Ps. 43, 8-9*) It is thou, Lord, that savest us from our enemies and coverest their malice with confusion. *ŷ.* In God at all times is our boast, thy name we praise eternally.

Alleluia, alleluia. *ŷ.* (*Ps. 147, 12*) Praise the Lord, Jerusalem; Sion, exalt thy God. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 13, 31-35*).

At this time: Jesus spoke this parable to the crowds: The kingdom of heaven is like a grain of mustard seed, that a man has taken and sowed in his ground; of all seeds, none is so little, but when it grows up it is greater than any garden herb; it grows into a tree, so that all the birds come and settle in its branches. And he told them still another parable, The kingdom of heaven is like leaven, that a woman has taken and buried away in three measures of meal, enough to leaven the whole

ejus de cælis (quem suscitavit ex mortuis) Jesum, qui eripuit nos ab ira ventura.

**GRADUALE.** (*Ps. 43, 8-9*) Liberasti nos, Domine, ex affligentibus nos: et eos, qui nos oderunt, confundisti. *ŷ.* In Deo laudabimur tota die, et in nomine tuo confitebimur in sæcula.

Allelúja, allelúja. *ŷ.* (*Ps. 147, 12*) Lauda, Jerúsalem, Dóminum: lauda Deum tuum, Sion. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 13, 31-35*).

In illo témpore: Proposuit Jesus turbis parabólam, dicens: Símile est regnum cælórum grano sinápis, quod accípiens homo seminávit in agro suo: quod mínimum quidem est ómnibus semínibus: cum autem créverit, majus est ómnibus oléribus, et fit arbor, ita ut vólucres cæli véniant, et hábitent in ramis ejus. Aliam parabólam locútus est eis: Símile est regnum cælórum fermento, quod accéptum múlter abscondit in farinæ satis tribus, do-

ec fermentátum est totum. Hæc ómnia locútus est Jesus in parábolis ad turbas: et sine parábolis non loquebátur eis: ut complerétur quod dictum erat per Prophétam dicentem: Apériam in parábolis os meum, eructábo abscondita a constitutióne mundi. Credo.

OFFERTORIUM. (Ps. 29, 1-2) De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióem meam.

SECRETA. Hæc nos blátio, Deus, mundet, uásumus, et rénovet, guérnet, et protégat. Per Dóminum.

*Additional Secrets, p. 495; Preface of the Trinity, p. 527.*

COMMUNIO. (Marc. 11, 24) Amen dico vobis, quicquid orántes pétitis, credite quia accipiétis, et erit vobis.

POSTCOMMUNIO. - Cæléstibus, Dómine, patri delíciis: quæsumus; ut semper eádem, per quæ eráciter vívimus, appetámus. Per Dóminum.

batch. All this Jesus said to the multitude in parables, and would say it in parables only, so fulfilling the words which were spoken by the prophet, I will speak my mind in parables, I will give utterance to things which have been kept secret from the beginning of the world.

Creed.

OFFERTORY. (Ps. 129, 1-2) Out of the depths I cry to thee, O Lord: Master, listen to my prayer.

SECRET. O God, we pray thee let this offering cleanse and renew us, guide and protect us: through our Lord.

COMMUNION. (Mark 11, 24) Be assured when you ask for anything in prayer, you have only to believe that it is yours, and it will be granted you.

POSTCOMMUNION. - Grant, Lord, that we who have feasted at thy heavenly banquet may ever hunger after the true bread of life: through our Lord.

*Additional Postcommunions, p. 495.*

## THE TWENTY-FIFTH AND LAST SUNDAY AFTER TRINITY

### INTROIT

(*Jer. 29, 11, 12, 14*)

**P**Eace, the Lord says, not suffering, is the lot I send you; I will listen when you cry out to me, and bring scattered exiles home. (*Ps. 84, 2*) What blessings, Lord, thou hast given to this land of thine, restoring Israel from captivity. *℣.* Glory.

**COLLECT.** Lord, we beg thee stir the wills of thy faithful to seek more eagerly the fruits of thy divine work, and to find in thy lovingkindness more abundant healing: through our Lord.

*Additional Collects, p. 494.*

Lesson from the Epistle of S. Paul the Apostle to the Thessalonians. (*2 Thess. 2, 1-12, 16-17*).

But there is one entreaty we would make of you, brethren, as you look forward to the time when our Lord Jesus Christ will come, and gather us in to himself. Do not be terrified out of your senses all at once, and thrown into confusion by any spiritual utterance, any message or letter purporting to come

### INTROITUS

(*Jerem, 29, 11, 12 et 14*)

**D**icit Dóminus: Ego cógito cogitationes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis. (*Ps. 84, 2*) Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. *℣.* Glória Patri.

**ORATIO.** Excita, quæsumus, Dómine, tuórum fidélium voluntátes: ut divíni óperis fructum propénsius exsequéntes; pietátis tuæ remédia majóra percípiant. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses. (*2 Thess. 2, 1-12, 16-17*).

Fratres: Rogámus vos, per advéntum Dómini nostri Jesu Christi, et nostræ congregatiónis in ipsum, ut non cito moveámini a vestro sensu, neque terreámini, neque per spíritum, neque per sermónem, neque per epístolam tamquam per nos missam, quasi instet dies Dómini.

Ne quis vos seducat ullo modo: quóniam, nisi vénerit discéssio primum, et revelátus fuerit homo peccáti, filius perditionis, qui adversátur, et extóllitur supra omne, quod dicitur Deus, aut cólitur, ita ut in templo Dei sédeat, osténdens se tamquam sit Deus.

Non retinétis quod, cum adhuc essem apud vos, hæc dicébam vobis? Et nunc quid detíneat scitis, ut revelétur in suo témpore. Nam mystérium jam operátur iniquitátis: tantum ut qui tenet nunc, téneat, donec de médio fiat. Et tunc revelábitur ille iníquus: quem Dóminus Jesus interficiet spíritu oris sui, et déstruet illustratióne advéntus sui eum: cujus est advéntus secúndum operatióem sátanæ in omni virtúte, et signis, et prodígiis mendácibus, et in omni seductiόne iniquitátis iis, qui péreunt: eo quod caritátem veritátis non recepérunt, ut salvi fíerent. Ideo

mittet illis Deus operatióem erróris, ut credant mendácio: ut judicéntur omnes, qui non credidérunt veritáti, sed consensérunt iniquitáti. Ipse autem Dóminus noster Jesus Christus, et Deus et Pater noster, qui diléxit nos, et dedit consolatióem æ-

from us, which suggests that the day of the Lord is close at hand. Do not let anyone find the means of leading you astray. The apostasy must come first; the champion of wickedness must appear first, destined to inherit perdition. This is the rebel who is to lift up his head above every divine name, above all that men hold in reverence, till at last he enthrones himself in God's temple, and proclaims himself as God. Do not you remember my telling you of this, before I left your company? At present there is a power (you know what I mean) which holds him in check, so that he may not show himself before the time appointed to him; meanwhile, the conspiracy of revolt is already at work; only, he who checks it now will be able to check it, until he is removed from the enemy's path. Then it is that the rebel will show himself; and the Lord Jesus will destroy him with the breath of his mouth, overwhelming him with the brightness of his presence. He will come, when he comes, with all Satan's influence to aid him; there will be no lack of power, of counterfeit signs and wonders; and his wickedness will deceive the souls that are doomed, to punish them for refusing that fellowship in the truth which would have saved them. That is why

God is letting loose among them a deceiving influence, so that they give credit to falsehood; he will single out for judgement all those who refused credence to the truth, and took their pleasure in wrong-doing. So may our Lord Jesus Christ himself, so may God, our Father, who has shown such love to us, giving us unfailing comfort and welcome hope through his grace, encourage your hearts, and confirm you in every right habit of action and speech.

GRADUAL. (*Ps. 43, 8-9*)

It is thou, Lord, that savest us from our enemies, and coverest their malice with confusion. *V.* In God at all times is our boast, thy name we praise eternally.

Alleluia, alleluia. *V.* (*Ps. 147, 12*) Praise the Lord, Jerusalem; Sion, exalt thy God. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 24, 15-35*).

At this time: Jesus said to his disciples: When you see that which the prophet Daniel called the abomination of desolation, set up in the holy place (let him who reads this, recognize what it means), then those who are in Judæa must take refuge in the mountains; not going down to carry away anything

térnam, et spem bonam in grátia, exhortétur corda vestra, et confírmét in omni ópere, et sermóne bono.

GRADUALE. (*Ps. 43, 8-9*) Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. *V.* In Deo laudábimur tota die, et in nómine tuo confitébimur in sæcula.

Allelúja, allelúja. *V.* (*Ps. 147, 12*) Lauda, Jerúsalem, Dóminum: lauda Deum tuum, Sion. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 24, 15-35*).

In illo témpore: Dixit Jesus discípulis suis: Cum vidéritis abominatióem desolatiónis, quæ dicta est a Daniéle prophéta, stantem in loco sancto: qui legit, intélligat: tunc qui in Judæa sunt, fúgiant ad montes: et qui in tecto, non descéndat tollere áliquid de domo sua: et qui

in agro, non revertátur tollere tunicam suam. Væ autem prægnántibus, et nutriéntibus in illis diébus. Oráte autem, ut non fiat fuga vestra in hieme, vel sábbato. Erit enim tunc tribulátio magna, qualis non fuit ab inítio mundi usque modo, neque fiet.

Et nisi breviáti fuissent dies illi, non fieret salva omnis caro: sed propter eléctos breviabúntur dies illi. Tunc si quis vobis dixerit: Ecce hic est Christus, aut illic: nolite credere. Surgent enim pseudochristi, et pseudoprophætæ: et dabunt signa magna, et prodígia, ita ut in errórem inducántur (si fieri potest) étiam elécti.

Ecce prædíxi vobis. Si ergo dixerint vobis: Ecce in desérto est, nolite exíre: ecce in penetrálibus, nolite credere. Sicut enim fulgur exit ab Oriénte, et paret usque in Occidéntem: ita erit et advéntus Fílii hóminis. Ubicúmque fúerit corpus, illic congregabúntur et áquilæ. Statim autem post tribulatió-nem diérum illórum sol obscurábitur, et luna non dabit lumen suum, et stellæ cadent de cælo, et virtútes cælórum commovebúntur: et tunc parébit signum Fílii hóminis in cælo: et tunc plangent

from the house, if they are on the housetop; not going back to pick up a cloak, if they are in the fields. It will go hard with women who are with child, or have children at the breast in those days; and you must pray that your flight may not be in the winter, or on the sabbath day, for there will be distress then such as has not been since the beginning of the world, and can never be again. There would have been no hope left for any human creature, if the number of those days had not been cut short; but those days will be cut short, for the sake of the elect. At such a time, if a man tells you, See, here is Christ, or, See, he is there, do not believe him. There will be false Christs and false prophets, who will rise up and show great signs and wonders, so that if it were possible, even the elect would be deceived. Mark well. I have given you warning of it. If they tell you, then, See, he is here, in the desert, do not stir abroad; if they tell you, See, he is there, in hidden places, do not believe them; when the Son of Man comes, it will be like the lightning that springs up from the east and flashes across to the west. It is where the body lies that the eagles will gather. Immediately after the distress of those days, the sun will be darkened,



and the stars will fall from heaven, and the powers of heaven will rock; and then the sign of the Son of Man will be seen in heaven; then it is that all the tribes of the land will mourn, and they will see the Son of Man coming upon the clouds of heaven, with great power and glory; he will send out his angels with a loud blast of the trumpet, to gather his elect from the four winds, from one end of heaven to the other. The fig-tree will teach you a parable; when its branch grows supple, and begins to put out leaves, you know that summer is near; so you, when you see all this come about, are to know that it is near, at your very doors. Believe me, this generation will not have passed, before all this is accomplished. Though heaven and earth should pass away, my words will stand.

Creed.

OFFERTORY. (*Ps. 129, 1-2*) Out of the depths I cry to thee, O Lord; Master, listen to my prayer; out of the depths I cry to thee, O Lord.

SECRET. Be gracious, Lord, to our entreaties; accept the offerings and prayers of thy people; and turn all our hearts towards thyself, so that we may be freed from earthly longings, and

omnes tribus terræ: et vidébunt Fílium hóminis veniéntem in núbibus cæli cum virtúte multa, et majestáte. Et mittet Angelos suos cum tuba, et voce magna: et congregábunt eléctos ejus a quátuor ventis, a summis cælórum usque ad términos eórum. Ab árbore autem fíci díscite parábolam: cum jam ramus ejus tener fúerit, et fólia nata, scitis quia prope est æstas: ita et vos cum vidéritis hæc ómnia, scitóte quia prope est in jánuis. Amen dico vobis, quia non præteríbit generátio hæc, donec ómnia hæc fiant. Cælum, et terra transíbunt, verba autem mea non præteríbunt.

Credo.

OFFERTORIUM. (*Ps. 129, 1-2*) De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióem meam.

SECRETA. Propítius esto, Dómine, supplicatió-nibus nostris: et pópuli tui oblatiόνibus, precibú-que suscéptis, ómnium nostrum ad te corda convérte; ut a terrénis cupiditá-

tibus líberi, ad cæléstia desidéria transeámus. Per Dóminum.

desire instead the joys of heaven: through our Lord.

*Additional Secrets*, p. 495; *Preface of the Trinity*, p. 527.

COMMUNIO. (*Marc.* 11, 24) Amen dico vobis, quidquid orántes pétitis, créдите quia accipiétis, et fiet vobis.

COMMUNION. (*Mark* 11, 24) Be assured when you ask for anything in prayer, you have only to believe that it will be yours, and it will be granted to you.

POSTCOMMUNIO. - Concéde nobis, quæsumus, Dómine: ut per hæc sacraménta quæ súmpsimus, quidquid in nostra mente vitíósum est, ipsórum medicatiónis dono curétur. Per Dóminum.

POSTCOMMUNION. - Grant us, we pray thee, Lord, that whatever there is of evil in our hearts may be cured by the healing power of the sacrament we have received: through our Lord.

*Additional Postcommunions*, p. 495.

## EMBER WEDNESDAY IN SEPTEMBER

Station at S. Mary Major

### INTROITUS

(*Ps.* 80, 2, 3, 4 et 5)

**E**Xsultáte Deo adjutóri nostro: jubiláte Deo Jacob: súmite psalmum jucúndum cum cíthara: cánite ínítium mensis tuba, quia præcéptum in Israel est, et judícium Deo Jacob. (*Ps. ibid.*, 4) Buccínáte in Neoménia tuba, in insígni die solemnitátis vestræ.

ŷ. Glória Patri.

### INTROIT

(*Ps.* 80, 2, 3, 4, 5)

**R**Ejoice we all in honour of the God who aids us, cry out with gladness to the God of Israel: take up the psalm, sweetly sounding, with the harp: blow the trumpet loud at the beginning of the month, duty demands it of Israel, it was a decree the God of Jacob made. (*Ps. ibid.*, 4) The new moon has come; blow the trumpet loud, to grace our festival. ŷ. Glory.

*After the Kýrie eléison, the priest immediately says Orémus (Let us pray) and the following Collect:*

**COLLECT.** By thy healing mercies, we pray thee, Lord, enable our frail nature to hold its ground. Let thy pity renew that which of itself is ever wasting away: through our Lord.

**ORATIO.** Misericórdiæ tuæ remédiis, quæsumus, Dómine, fragilitas nostra subsístat: ut, quæ sua conditióne attéritur, tua cleméntia reparétur. Per Dóminum.

*The above is the collect which is used if the Ember day is only commemorated.*

Lesson from the Prophet Amos. (*Amos 9, 13-15*).

Thus says the Lord, Behold, the days are coming in which the ploughman will overtake the reaper still at his task, in which seed-time and vintage time will be one: the mountain sides will flow with must, and every hill be cultivated. I will bring my people, the Israelites, back from exile, to rebuild the deserted cities and dwell in them, plant vineyards and drink the wine of them, fence in gardens and eat their fruit. And I will settle them in their own land; never again shall they be torn away from it, this land which I have given them, says the Lord thy God.

**GRADUAL.** (*Ps. 33, 12, 6*) Come, my children, and listen to me: I will teach you what the fear of the Lord is. V. Enter his presence and find there enlightenment; here is no room for down-cast looks.

Léctio Amos Prophétæ. (*Amos 9, 13-15*).

Hæc dicit Dóminus: Ecce dies véniunt: et comprehéndet arátor messórem, et calcátor uvæ míténtem semen: et stillábunt montes dulcédinem, et omnes colles culti erunt. Et convértam captivitátem pópuli mei Israel: et ædificábunt civitatés desértas, et inhabitábunt: et plantábunt vineas, et bibent vinum eárum: et fácient hortos, et cómedent fructus eórum. Et plantábo eos super humum suam: et non evéllam eos ultra de terra sua, quam dedi eis: dicit Dóminus Deus tuus.

**GRADUALE.** (*Ps. 33, 12 et 6*) Veníte, filii, audíte me: timórem Dómini docébo vos. V. Accédite ad eum, et illuminámini: et fácies vestræ non confundéntur.

*The Gradual is not repeated.*  
*Here Dóminus vobíscum is said.*

ORATIO. Præsta, quæsumus, Dómine, supplicánti familiæ tuæ: ut, dum a cibis corporálibus se ábstinet, a vítiis quoque mente jejúnet. Per Dóminum.

COLLECT. We pray thee, Lord, grant the petition of thy household, that as we fast from bodily food we may also abstain from spiritual wickedness: through our Lord.

*Additional Collects, p. 494.*

Léctio libri Esdræ. (2 Esdr. 8, 1-10).

In diébus illis: Congregátus est omnis pópulus quasi vir unus ad platéam, quæ est ante portam aquárum: et dixerunt Esdræ scribæ ut afférret librum legis Móysi, quam præcéperat Dóminus Israéli. Attulit ergo Esdras sacérdos legem coram multitúdine virórum et mulierum, cunctisque qui póterant intelligere, in die prima mensis séptimi. Et legit in eo apérte in platéa, quæ erat ante portam aquárum, de mane usque ad médiam diem, in conspéctu virórum, et mulierum, et sapiéntium: et aures omnis pópuli erant erectæ ad librum. Stetit autem Esdras scriba super gradum lígneum, quem fécerat ad loquéndum. Et apéruit librum coram omni pópulo: super univérsum quippe pópulum eminebat: et cum aperuísset eum, stetit omnis pópulus. Et benedíxit Esdras Dómino Deo magno: et re-

Lesson from the Book of Esdras. (2 Esdras 8, 1-10).

At this time: The whole people gathered, like one man, in the street that approaches the watergate; and there they would have the scribe Esdras go and fetch the book in which the law of Moses, the Lord's prescription to Israel, was written down. So there and then, on the first day of the seventh month, the priest Esdras fetched out the book, in the presence of a great throng of men and women, with such children as were old enough to understand it. And there in the street that approaches the water-gate he proclaimed the law, before grown men and women and such younger folk as could take it in, from daybreak to noon: and all listened attentively while the reading went on. A wooden pulpit had been erected to carry the sound better, and at this the scribe Esdras stood, plainly seen, as he opened the book, by all the people underneath. When he had opened

it, all rose; and when he blessed the name of the Lord, the great God, all lifted their hands and answered, Amen, amen: and with that they bowed down and worshipped God with their faces bent towards the ground. Then the Levites enjoined silence on the people, as they stood there in their places, for the reading of the law. And they read out the book of the law, clear and plain to give the sense of it, so that all could understand the reading. And now Nehemias, with Esdras, priest and scribe, and these Levites who interpreted to the people what was read, must needs remind them that it was a feast-day set apart to the Lord; there must be no lamenting and weeping; already the whole multitude were in tears, as they listened to the words of the law. Go home, said Nehemias, and regale yourselves with rich meat and honeyed wine, sharing your good things with those who have none. There must be no sadness on this day, the Lord's feast-day. To rejoice in the Lord, there lies our strength.

GRADUAL. (*Ps. 112, 5-7*) Who is like the Lord our God, so high above us, that stoops to regard lowly things in heaven and earth? *ŷ*. Lifting up the poor man from the dust he lay in, bidding the beggar leave his dunghill. *Who is like the Lord.*

spóndit omnis pópulus: Amen, Amen: élevans manus suas: et incurváti sunt, et adoravérunt Deum proni in terram. Porro levítæ siléntium faciébant in pópulo ad audiéndam legem: pópulus autem stabat in gradu suo. Et legérunt in libro legis Dei distíncte et apérte ad intelligéndum: et intellexérunt cum legerétur. Dixit autem Nehemías, et Esdras sacerdos et scriba, et levítæ interpretántes univérso pópulo: Dies sanctificátus est Dómino Deo nostro, nolíte lugére et nolíte flere. Et dixit eis: Ite, comédite pínquia, et bíbite mulsum, et míttite parte his, qui non præparavérunt sibi: quia sanctus dies Dómini est, et nolíte contristári: gáudium étenim Dómini est fortitúdo nostra.

GRADUALE. (*Ps. 112, 5-7*) Quis sicut Dóminus Deus noster, qui in altis hábitat, et humília réspicit in cælo, et in terra? *ŷ*. Súscitans a terra ínopem, et de stércore érigens páuperem. *Quis sicut Dóminus.*

✠ Sequéntia sancti Evan-  
gélíi secúndum Marcum.  
(*Marc. 9, 16-28*).

In illo témpore: Respóndens unus de turba, dixit ad Jesum: Magíster, áttuli filium meum ad te, habéntem spíritum mutum: qui ubicúmque eum apprehénderit, allídit illum, et spumat, et stridet déntibus, et aréscit: et dixi discíplis tuis ut ejíce-  
rent illum, et non potué-  
runt. Qui respóndens eis, dixit: O generátio incrédula, quámdiu apud vos ero? quámdiu vos pátiar? Afférte illum ad me. Et attulérunt eum. Et cum vidísset eum, statim spí-  
ritus conturbávit illum: et elísus in terram, volutabá-  
tur spumans. Et interro-  
gávit patrem ejus: Quan-  
tum témporis est, ex quo ei hoc áccidit? At ille ait: Ab infántia: et frequén-  
ter eum in ignem, et in aquas misit, ut eum pér-  
deret. Sed si quid potes, ádjuva nos, misértus no-  
stri. Jesus autem ait illi: Si potes crédere, ómnia possibília sunt credénti. Et contínuo exclámans pa-  
ter púeri, cum lácrimis ajébat: Credo, Dómine: ádiuva incredulítatem me-  
am. Et cum vidéret Je-  
sus concurréntem turbam, comminátus est spíritui immúndo, dicens illi: Sur-  
de et mute spíritus, ego  
præcípio tibi, exi ab eo:

✠ Continuation of the Holy  
Gospel according to S.  
Mark. (*Mark 9, 16-28*).

At this time: In answer to his question one of the crowd said to Jesus: Master, I have brought my son to thee; he is possessed by a dumb spirit, and wherever it seizes on him, it tears him, and he foams at the mouth and gnashes his teeth, and his strength is drained from him. And I bade thy disci-  
ples cast it out, but they were powerless. And he answered them, Ah, faithless generation, how long must I be with you, how long must I bear with you? Bring him to me. So they brought the boy to him; and the evil spirit, as soon as it saw him, threw the boy into a con-  
vulsion, so that he fell on the ground, writhing and foaming at the mouth. And now Jesus asked the father, How long has this been hap-  
pening to him? From child-  
hood, he said; and often it has thrown him into the fire, and into water, to make an end of him. Come, have pity on us, and help us if thou canst. But Jesus said to him, If thou canst believe, to him who believes, everything is possible. Whereupon the fa-  
ther of the boy cried aloud, in tears, Lord, I do believe; succour my unbelief. And Jesus, seeing how the multi-  
tude was gathering round them, rebuked the unclean

spirit; Thou dumb and deaf spirit, he said, it is I that command thee; come out of him, and never enter into him again. With that, crying aloud and throwing him into a violent convulsion, it came out of him, and he lay there like a corpse, so that many declared, He is dead. But Jesus took hold of his hand, and raised him, and he stood up. When he had gone into a house, and they were alone, the disciples asked him, Why was it that we could not cast it out? And he told them, There is no way of casting out such spirits as this except by prayer and fasting.

**OFFERTORY.** (*Ps. 118, 47, 48*) Fain would I have all my study in the law I love. Flung wide my arms to greet thy law.

**SECRET.** Lord, may this offering wash away our sins; may it sanctify thy servants, body and soul, making them fit to offer sacrifice: through our Lord.

*Additional Secrets, p. 495; Common Preface, p. 533.*

**COMMUNION.** (*2 Esdras 8, 10*) Regale yourselves with rich meat and honeyed wine, sharing your good things with those who have none; there must be no sadness on this day, the Lord's feast-day; to rejoice in the Lord, there lies our strength.

et amplius ne intróeas in eum. Et exclámans, et multum discérpens eum, éxiit ab eo, et factus est sicut mórtuus, ita ut multi dicerent: Quia mórtuus est. Jesus autem tenens manum ejus, elevávit eum, et surréxit. Et cum introísset in domum, discípuli ejus secréto interrogábant eum: Quare nos non potúimus ejícere eum? Et dixit illis: Hoc genus in nullo potest exíre, nisi in oratióne et jejúnio.

**OFFERTORIUM.** (*Ps. 118, 47 et 48*) Meditábor in mandátis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi.

**SECRETA.** Hæc hóstia, Dómine, quæsumus, emúndet nostra delícta: et ad sacrificium celebrándum, subditórum tibi córpora, mentésque sanctíficet. Per Dóminum.

**COMMUNIO.** (*2 Esdr. 8, 10*) Comédite pínguia, et bíbite mulsum, et mítte partes his, qui non præparavérunt sibi: sanctus enim dies Dómini est, nolíte contristári: gáudium étenim Dómini est fortitúdo nostra.

POSTCOMMUNIO. -  
Suméntes, Dómine, dona  
cæléstia, suppliciter de-  
precámur: ut, quæ sédula  
servitúte donánte te géri-  
mus, dignis sénsibus tuo  
múnere capiámus. Per Dó-  
minum.

POSTCOMMUNION. -  
Lord, whose bounty enables  
us thy zealous servants to  
bring thee offerings, we  
humbly implore thee that in  
partaking of thy heaven-sent  
gifts we may receive them at  
thy hand with fitting dispo-  
sitions: through our Lord.

*Additional Postcommunions, p. 495.*

## EMBER FRIDAY IN SEPTEMBER

Station at the church of the Twelve Holy Apostles

### INTROITUS

(Ps. 104, 3-4)

**L**ætétur cor quæren-  
tium Dóminum: quæ-  
rite Dóminum, et confir-  
mámini: quærite fáciem  
ejus semper. (Ps. *ibid.*, 1)  
Confitémini Dómino, et  
invocaté nomen ejus: an-  
nuntiáte inter gentes ópe-  
ra ejus. V. Glória Patri.

### INTROIT

(Ps. 104, 3-4)

**L**ET every heart that longs  
for the Lord rejoice: to  
the Lord have recourse, and  
there find strength; beg con-  
tinually for his presence. (Ps.  
*ibid.*, 1) Praise the Lord and  
call upon his name: tell the  
story of his doings for all  
the nations to hear. V. Glory.

*The Glória in excélsis is not said.*

ORATIO. Præsta, quæ-  
sumus, omnipotens Deus:  
ut observatiónes sacras  
ánnua devotióne recolén-  
tes, et corpore tibi pla-  
ceámus, et mente. Per Dó-  
minum.

COLLECT. Grant, we  
pray thee, almighty God,  
that by devoutly keeping from  
year to year these holy fasts,  
we may please thee both in  
body and soul: through our  
Lord.

*Additional Collects, p. 494.*

Léctio Osée Prophætæ.  
(Osee 14, 2-10).

Hæc dicit Dóminus De-  
us: Convértere, Israel, ad  
Dóminum Deum tuum:  
quóniam corruísti in ini-  
quitáte tua. Tóllite vobís-

Lesson from the Prophet  
Osee. (Osee 14, 2-10).

Thus says the Lord God:  
Come back, Israel, to the  
Lord thy God; it is sin that  
has caused thy overthrow.  
Come back to the Lord,



with a plea ready on your lips: Pardon all our sins, and take the best we have in return; the praises we utter shall be our victims now. No longer will we find refuge in Assyrian help, mount our men on horses from Egypt; no longer will we give the name of gods to the things our own hands have made; thou art the friend of the friendless who trust in thee. I will bring healing to their crushed spirits; in free mercy I will give them back my love; my vengeance has passed them by. I will be morning dew, to make Israel grow as the lilies grow, strike roots deep as the forest of Lebanon. Those branches shall spread; it shall become proud as the olive, fragrant as Lebanon cedar. All those who dwell under the protection of that name shall come back to me; corn shall be theirs in plenty, and they will grow like one of their own vineyards, famed as the vintage of Lebanon itself. The false gods of Ephraim are forgotten; mine to answer his prayer and tend him, evergreen as a fir-tree; from me all thy increase comes. All this, the wise discern, the thoughtful understand; the Lord has shown us straight paths, in which his loyal servants will walk, while those who stray away from them stumble to their ruin.

cum verba, et convertimini ad Dóminum, et dícite ei: Omnem aufer iniquitátem, áccipe bonum: et reddémus vítulos labiórurn nostrórum. Assur non salvábit nos, super equum non ascendémus, nec dicémus ultra: Dii nostri ópera mánuum nostrárum:

quia ejus, qui in te est, miseréberis pupilli. Sanábo contritiónes eórum, diligam eos spontáneæ: quia avérsus est furor meus ab eis. Ero quasi ros, Israel germinábit sicut lílium, et erúmpet radix ejus ut Líbani. Ibunt rami ejus, et erit quasi olíva glória ejus: et odor ejus ut Líbani.

Converténtur sedéntes in umbra ejus: vivent trítico, et germinábunt quasi vínea: memoriále ejus sicut vinum Líbani. Ephraim quid mihi ultra idóla? ego exáudiam, et dírigam eum ego ut abíetem viréntem:

ex me fructus tuus invéntus est. Quis sápiens, et intélliget ista? intélligens, et sciet hęc? quia recta viæ Dómini, et justí ambulábunt in eis: prævaricatóres vero córruent in eis.

GRADUALE. (Ps. 89, 13 et 1) *Convértere, Dómine, aliquántulum, et deprecáre super servos tuos. V. Dómine, refúgium factus es nobis, a generatíone et progénie. Convértere.*

✠ Sequéntia sancti Evangelii secúndum Lucam. (Luc. 7, 36-50).

In illo témpore: Rogábat Jesum quidam de pharisæis, ut manducáret cum illo. Et ingressus domum pharisæi, discúbuit. Et ecce múlter, quæ erat in civitaté peccátrix, ut cognóvit quod accubuisset in domo pharisæi, áttulit alabástrum unguénti: et stans retro secus pedes ejus, lácrimis cœpit rigáre pedes ejus, et capíllis cápitis sui tergébat, et osculabátur pedes ejus, et unguénto ungébat. Videns autem pharisæus, qui vocáverat eum, ait intra se, dicens: Hic si esset prophéta, sciret útique quæ et qualis est múlter, quæ tangit eum: quia peccátrix est. Et respóndens Jesus, dixit ad illum: Simon, hábeo tibi áliquíd dícere. At ille ait: Magíster, dic. Duo debitóres erant cuidam fœneratóri: unus debébat denários quingéntos, et álius quinquaginta. Non habéntibus illis unde rédderent, donávit utrísque. Quis ergo eum

GRADUAL. (Ps. 89, 13, 1) *Relent, Lord, a little, and be gracious to thy servants. V. Lord, thou hast been our refuge from generation to generation. Relent, Lord.*

✠ Continuation of the Holy Gospel according to S. Luke. (Luke 7, 36-50).

At this time: One of the Pharisees invited Jesus to a meal; so he went into the Pharisee's house and took his place at table. And there was then a sinful woman in the city, who, hearing that he was at table in the Pharisee's house, brought a pot of ointment with her, and took her place behind him at his feet, weeping; then she began washing his feet with her tears, and drying them with her hair, kissing his feet, and anointing them with the ointment. His host, the Pharisee, saw it, and thought to himself, If this man were a prophet, he would know who this woman is that is touching him, and what kind of woman, a sinner. But Jesus answered him thus, Simon, I have a word for thy hearing. Tell it me, Master, he said. There was a creditor who had two debtors; one owed him five hundred pieces of silver, the other fifty; they had no means of paying him, and he gave them both their discharge. And now tell

me, which of them loves him the more? I suppose, Simon answered, that it is the one who had the greater debt discharged. And he said, Thou hast judged rightly. Then he turned towards the woman, and said to Simon, Dost thou see this woman? I came into thy house, and thou gavest me no water for my feet; she has washed my feet with her tears, and wiped them with her hair. Thou gavest me no kiss of greeting; she has never ceased to kiss my feet since I entered; thou didst not pour oil on my head; she has anointed my feet, and with ointment. And so, I tell thee, if great sins have been forgiven her, she has also greatly loved. He loves little, who has little forgiven him. Then he said to her, Thy sins are forgiven. And his fellow guests thereupon thought to themselves, Who is this, that he even forgives sins? But he told the woman, Thy faith has saved thee; go in peace.

OFFERTORY. (*Ps. 102, 2, 5*) Bless the Lord, my soul, remembering all he has done for thee: how he restores thy youth, as the eagle's plumage is restored.

SECRET. May our fasting be acceptable to thee, Lord; may it atone for our sins, make us worthy of thy grace, and bring us the fulfilment

plus diligit? Respondens Simon, dixit: Æstimo quia is, cui plus donavit. At ille dixit ei: Recte iudicasti. Et conversus ad mulierem, dixit Simóni: Vides hanc mulierem? Intrávi in domum tuam, aquam pedibus meis non dedísti: hæc autem lácri-mis rigávit pedes meos, et capillis suis tersit. Osculum mihi non dedísti: hæc autem, ex quo intrávit, non cessávit osculári pedes meos. Oleo caput meum non unxísti: hæc autem unguénto unxit pedes meos. Propter quod dico tibi: Remittúntur ei peccáta multa, quóniam diléxit multum. Cui autem minus dimíttitur, minus diligit. Dixit autem ad illam: Remittúntur tibi peccáta. Et cœpérunt, qui simul accumbébant, dícere intra se: Quis est hic, qui étiam peccáta dimíttit? Dixit autem ad mulierem: Fides tua te salvam fecit: vade in pace.

OFFERTORIUM. (*Ps. 102, 2 et 5*) Bénedic, ánima mea, Dómino, et noli oblivísci omnes retributiónes ejus: et renovábitur, ut áquilæ, juvéntus tua.

SECRETA. Accépta tibi sint, Dómine, quæsumus, nostri dona jejúnii: quæ et expiándo nos tua grátia dignos efficiant, et

ad sempiterna promissa | of thy eternal promises:  
perdúcant. Per Dóminum. | through our Lord.

*Additional Secrets, p. 495; Common Preface, p. 533.*

COMMUNIO. (Ps. 118,  
22 et 24) Aufer a me op-  
próbrum et contéptum,  
quia mandáta tua exqui-  
sivi, Dómine: nam et te-  
stimónia tua meditatio  
mea est.

POSTCOMMUNIO. -  
Quæsumus, omnípotens  
Deus: ut de percéptis  
munéribus grátias exhi-  
béntes, benefícia potióra  
sumámus. Per Dóminum.

COMMUNION. (Ps. 118,  
22, 24) Clear me of this re-  
proach I bear, as I was ever  
attentive to thy claims, Lord.  
I have thought only of thy  
decrees.

POSTCOMMUNION. -  
Almighty God, we pray that  
our gratitude for the gifts  
we have received may bring  
us even greater benefits:  
through our Lord.

*Additional Postcommunions, p. 495.*

## EMBER SATURDAY IN SEPTEMBER

Station at S. Peter's

### INTROITUS

(Ps. 94, 6-7)

**V**eníte, adorémus Dó-  
minum, et procidá-  
mus ante Deum: plorémus  
ante eum, qui fecit nos:  
quia ipse est Dóminus  
Deus noster. (Ps. *ibid.*, 1)  
Veníte, exsultémus Dómi-  
no: jubilémus Deo salu-  
tári nostro. †. Glória Patri.

### INTROIT

(Ps. 94, 6-7)

**C**ome in, fall down before  
God, bow the knee;  
plead we with the Lord who  
made us. Who but the Lord  
is our God? (Ps. *ibid.*, 1)  
Come, rejoice we in the  
Lord's honour: cry we out  
for gladness to God, our de-  
liverer. †. Glory.

*After the Kýrie eléison the priest immediately says  
Orémus (Let us pray) and the following Collect:*

ORATIO. Omnípotens  
sempitérne Deus, qui per  
continéntiam salutárem  
corpóribus medéris et  
méntibus: majestátem tu-

COLLECT. Almighty, ev-  
er-living God, who makest  
wholesome fasting into a  
bodily and spiritual remedy,  
we humbly entreat thy maj-

esty to be appeased by the prayers of those who fast, and to grant us succour both now and in time to come: through our Lord.

am suppliciter exoramus; ut pia jejunantium deprecatione placatus, et presentia nobis subsidia tribuas, et futura. Per Dominum.

*The above is the collect which is used if the Ember day is only commemorated.*

Lesson from the Book of Leviticus. (*Levit.* 23, 26-32).

At this time: The Lord spoke to Moses, and told him, The tenth day of the seventh month is the day you are to honour by making atonement; it will be proclaimed holy, and you will fast on it, as well as offering the Lord burnt-sacrifice. During this day you shall do no servile work; it is a day of atonement, to win the Lord's mercy for you. If any one does not fast that day, he is lost to his people; I will rid the people, too, of any one who does any work on it. It must be an unalterable rule with you at all times and everywhere to cease work on that day; it is to be all repose. The fast will begin on the evening of the ninth day, and from evening to evening you will rest.

GRADUAL. (*Ps.* 78, 9, 10) Pardon our sins, O Lord;

Lectio libri Levitici. (*Levit.* 23, 26-32).

In diebus illis: Locutus est Dominus ad Moysen, dicens: Décimo die mensis hujus séptimi, dies expiationum erit celebrerimus, et vocabitur sanctus: affligetisque animas vestras in eo, et offeretis holocaustum Domino. Omne opus servile non faciétis in témpore diéi hujus: quia dies propitiatiónis est, ut propitiétur vobis Dominus Deus vester. Omnis ánima, quæ afflícta non fúerit die hac, peribit de pópulis suis: et quæ óperis quídpian fécit, delébo eam de pópulo suo. Nihil ergo óperis faciétis in eo: legítimum sempitérnum erit vobis in cunctis generatióibus, et habitatióibus vestris. Sábbatum requiatiónis est, et affligétis ánimas vestras die nono mensis: a véspera usque ad vésperam celebrábitis sábbata vestra.

GRADUALE. (*Ps.* 78, 9 et 10) Propitius esto,

Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? ŷ. Adjuva nos, Deus salutarís noster: et propter honórem nóminis tui, Dómine, líbera nos.

shall the heathen ask, What has become of their God? ŷ. O God, our Saviour, help us: deliver us, Lord, for the glory of thy name.

*The Gradual is not repeated.*

ORATIO. Da nobis, quæsumus, omnipotens Deus: ut jejunádo, tua grátia satiémur; et abstinédo, cunctis efficiámur hóstibus fortióres. Per Dóminum.

COLLECT. Grant us, we pray thee, almighty God, that by fasting we may be filled with thy grace, and by abstaining become stronger than all our foes: through our Lord.

Léctio libri Levítici. (*Levit. 23, 39-43*).

Lesson from the Book of Leviticus. (*Levit. 23, 39-43*).

In diébus illis: Locútus est Dóminus ad Móysen, dicens: A quintodécimo die mensis séptimi, quando congregavéritis omnes fructus terræ vestræ, celebrábitis férias Dómini septem diébus: die primo et die octávo erit sábbatum, id est réquies. Sumetisque vobis die primo fructus árboris pulchérriamæ, spatulásque palmárum, et ramos ligni densárum fróndium, et sálices de torrén-te, et lætabímini coram Dómino Deo vestro. Celebrabitísque solemnitétem ejus septem diébus per annum: legítimum sempitérnum erit in generatióibus vestris. Mense séptimo festa celebrábitis, et habitábitis in umbráculis septem diébus. Omnis, qui

At this time: The Lord spoke to Moses, and told him, This is how you will celebrate your week of feasting in the Lord's honour, at the time when the last of your crops have been gathered in, from the fifteenth day of the seventh month onwards. The first and the eighth days will be all repose. And on the first day you will pluck fruit from some favourite tree, and branches of palms, leafy boughs, and osiers from the river banks, and so keep holiday in the presence of the Lord your God. For a whole week every year you will honour this observance, making it a law at all times and everywhere. It is to be kept in the seventh month, and for seven days you will live in arbours; the whole race

of Israel will become tent-dwellers, to remind those who come after you that I bade the sons of Israel dwell in tents when I rescued them from the land of Egypt; I, the Lord your God.

GRADUAL. (Ps. 83, 10, 9) God, ever our protector, do not disregard us now; look favourably on these servants of thine. V. Lord God of hosts, listen to the prayers of thy servants.

*The Gradual is not repeated.*

COLLECT. Keep watch over thy household, Lord, we beg thee. Let thy bounty grant us those eternally life-giving remedies which thy inspiration prompts us to seek: through our Lord.

Lesson from the Prophet Michaeas. (*Michaeas* 7, 14, 16, 18-20).

With that staff of thine, O Lord our God, tend thy people, thy own flock, in a sequestered glade, as thou didst long since; a sight to make the Gentiles envy such sturdiness as theirs. Was there ever such a God, so ready to forgive sins, to overlook faults, among the scattered remnant of his chosen race? He will exact vengeance no more; he loves to pardon. He will relent, and have mercy on us, quashing our guilt, burying our sins away

de genere est Israel, manebit in tabernaculis: ut discant posteri vestri quod in tabernaculis habitare fecerim filios Israel, cum educerem eos de terra Aegypti. Ego Dominus Deus vester.

GRADUALE. (Ps. 83, 10 et 9) Protector noster aspice, Deus, et respice super servos tuos. V. Domine Deus virtutum, exaudi preces servorum tuorum.

ORATIO. Tuere, quaesumus, Domine, familiam tuam: ut salutis aeternae remedia, quae te inspirante requirimus, te largiente consequamur. Per Dominum.

Lectio Michaeae Prophetae. (*Mich.* 7, 14, 16 et 18-20).

Domine Deus noster, pascere populum tuum in virga tua, gregem hereditatis tuae, habitantes solos in saltu, juxta dies antiquos. Videbunt gentes, et confundentur super omni fortitudine sua. Quis Deus similis tui, qui aufers iniquitatem, et transis peccatum reliquiarum hereditatis tuae? Non immittet ultra furorem suum, quoniam volens misericordiam est. Revertetur, et miserabitur nostri: deponet ini-

quitates nostras, et projiciet in profundum maris omnia peccata nostra. Dabis veritatem Jacob, misericordiam Abraham: quæ jurasti patribus nostris a diebus antiquis.

GRADUALE. (Ps. 119, 1-2) Ad Dominum, cum tribulärer, clamavi: et exaudivit me. V. Domine, libera animam meam a labiis iniquis, et a lingua dolosa.

sea-deep. Thou wilt keep thy promise to Jacob, show mercy to Abraham, the promised mercies of long ago.

GRADUAL. (Ps. 119, 1-2) Not unheeded I cry to the Lord in the hour of my distress. V. Lord, have pity and deliver me from the treacherous lips, the perjured tongue.

*The Gradual is not repeated.*

ORATIO. Præsta, quæsumus, Domine, sic nos ab epulis carnalibus abstinere: ut a vitiis irruentibus pariter jejunemus. Per Dominum.

COLLECT. Grant, we pray thee, almighty God, that we may so abstain from the pleasures of eating and drinking as to fast likewise from our besetting sins: through our Lord.

Lectio Zachariæ Prophetæ. (Zach. 8, 14-19).

Lesson from the Prophet Zachary. (Zach. 8, 14-19).

In diebus illis: Factum est verbum Domini ad me, dicens: Hæc dicit Dominus exercituum: Sicut cogitavi ut affligerem vos, cum ad iracundiam provocassent patres vestri me, dicit Dominus, et non sum misertus: sic conversus cogitavi in diebus istis, ut beneficiam domui Juda et Jerusalem: nolite timere. Hæc sunt ergo verba, quæ facietis: Loquimini veritatem, unusquisque cum proximo suo: veritatem, et judicium pacis judicate in portis ve-

At this time: The Lord's word came to me, Thus says the Lord of hosts: Once, when your fathers provoked me to anger, it was my sure resolve to bring calamity on you, and I did not spare; now I have relented, and it is my sure resolve to bless the people of Juda, to bless Jerusalem. But this remains to be done; you must deal truthfully with one another, give just and faithful awards at the city gate, refrain from plotting injury to one another in secret, love the false oath no longer; all these are things



I hate, the Lord says. And this word, too, the Lord of hosts sent to me: Thus says the Lord of hosts, Henceforth the fasts in the fourth and fifth and seventh and tenth months shall bring gladness and rejoicing to the people of Juda, shall be high festivals; only you must be lovers of truthfulness and peace.

**GRADUAL.** (*Ps. 140, 2*)  
Welcome as incense-smoke  
let my prayer rise up before  
thee, Lord, *℣*. When I lift up  
my hands, let it be acceptable  
as the evening sacrifice.

*The Gradual is not repeated.*

**COLLECT.** Lord, thou  
dost give us grace to offer  
thee a solemn fast. We  
pray thee grant us also the  
support of thy forgiveness:  
through our Lord.

*Lesson from the Prophet Daniel, as given on Ember  
Saturday after Pentecost, p. 662.*

*After this prophecy, the following hymn is said:*

**HYMN.** Lo, every creature  
blesses and honours God  
the Almighty Father for ever.  
*℞*. Lo, every creature bless-  
es and honours God the  
Almighty Father for ever.

*℣*. Stars and the singing  
poles in their orbits, sun and

stris. Et unusquisque ma-  
lum contra amicum suum  
ne cogitétis in córdibus  
vestris: et juraméntum  
mendax ne diligátis: óm-  
nia enim hæc sunt quæ  
odi, dicit Dóminus. Et fa-  
ctum est verbum Dómini  
exercítuum ad me, dicens:  
Hæc dicit Dóminus exer-  
cítuum: Jejúnium quarti,  
et jejúnium quinti, et je-  
júnium séptimi, et jejú-  
nium décimi erit dómui  
Juda in gáudium, et læ-  
títiam, et in solemnitétes  
præcláras: veritátem tan-  
tum, et pacem diligite.

**GRADUALE.** (*Ps. 140,*  
*2*) Dirigátur orátio mea  
sicut incénsum in conspé-  
ctu tuo, Dómine. *℣*. Ele-  
vátio mánuum meárum  
sacrificium vespertinum.

**ORATIO.** Ut nobis,  
Dómine, tribuis solémne  
tibi deférre jejúnium: sic  
nobis, quæsumus, indul-  
géntiæ præsta subsidium.  
Per Dóminum.

**HYMNUS.** Omnipó-  
téntem semper adórant, et  
benedícunt omne per æ-  
vum. *℞*. Omnipoténtem  
semper adórant, et bene-  
dícunt omne per ævum.

*℣*. Astra polórum cun-  
cta, choríque, solque, so-

rórque, lúmina cæli. ƿ. Et benedícunt omne per ævum.

ŷ. Sic quoque lymphæ quæque supérnæ, ros, pluviæque, spíritus omnis. ƿ. Omnipoténtem semper adórant, et benedícunt omne per ævum.

ŷ. Ignis, et æstus, cauma, gelúque, frigus, et ardor, atque pruína. ƿ. Et benedícunt omne per ævum.

ŷ. Nix, glaciésque, noxque, diésque, lux, tenebræque, fúlgora, nubes. ƿ. Omnipoténtem semper adórant, et benedícunt omne per ævum.

ŷ. Arida, montes, gérmina, colles, flúmina, fontes, pontus, et unda. ƿ. Et benedícunt omne per ævum.

ŷ. Omnia viva, quæ vehit æquor, quæ vehit aer, terræque nutrit. ƿ. Omnipoténtem semper adórant, et benedícunt omne per ævum.

ŷ. Cuncta hóminum gens, Israelítæ, Christicolæque, sérvuli quique. ƿ. Et benedícunt omne per ævum.

ŷ. Sancti, humilésque corde, corde bénigno, tresque pusilli exsuperántes. ƿ. Omnipoténtem semper adórant, et benedícunt omne per ævum.

ŷ. Rite camíni ígnei flammam, iussa tyránni témnere prompti. ƿ. Et

his sister Moon, all heavenly lights. ƿ. And they bless him for ever.

ŷ. Chambers of waters stored in the heavens, bright morning dew, rain, and the wild wind. ƿ. They bless and honour God the Almighty for ever.

ŷ. Fire and all warmth, hot wind or wintry blast, cold and the heat, hoarfrost of the morning. ƿ. And they bless him for ever.

ŷ. Snow and the ice, the night and the daytime, light and foul darkness, clouds and quick lightnings. ƿ. They bless and honour God the Almighty for ever.

ŷ. Deserts and mountains, fields and the hillsides, rivers and fountains, seas and their swellings. ƿ. And they bless him for ever.

ŷ. Creatures that dwell in the depths of the ocean, creatures that ply the wind, or walk the earth. ƿ. They bless and honour God the Almighty for ever.

ŷ. Races of mankind, Jews and all Christians, God's faithful servants wherever they be. ƿ. And they bless him for ever.

ŷ. Saints one and all, the meek and the humble; lastly the three youths, joyfully singing. ƿ. They bless and honour God the Almighty for ever.

ŷ. Mounting the scorching flames of the furnace, spurning the dire commands of the

tyrant. *℟*. And they bless him for ever.

*℣*. Praise be to God the Father and the Son; praise to the Holy Spirit, with them One. *℟*. They bless and honour God the Almighty for ever.

*℣*. They honour God the Almighty. *℟*. And bless him for ever.

benedícunt omne per ævum.

*℣*. Sit Genitóri laus, Genitóque: lausque beáto Flámini Sacro. *℟*. Omnipoténtem semper adórant, et benedícunt omne per ævum.

*℣*. Omnipoténtem semper adórant. *℟*. Et benedícunt omne per ævum.

*Here Dóminus vobíscum is said.*

COLLECT. O God, who didst allay the flames of the furnace for the three young men, in thy mercy grant that we, thy servants, may not be consumed by the flames of sin: through our Lord.

ORATIO. Deus, qui tribus púeris mitigásti flammás ignium: concéde propítius; ut nos fámulos tuos non exúrat flamma vitiorum. Per Dóminum.

*Additional Collects, p. 494.*

Lesson from the Epistle of S. Paul the Apostle to the Hebrews. (*Heb.* 9, 2-12).

Brethren: There was an outer tabernacle, which contained the lamp-stand and the table and the loaves set out before God; sanctuary was the name given to this; and then, beyond the second veil, the inner sanctuary, as it is called, with the golden censer, and the ark of the covenant, gilded all round. In the ark rested the golden urn with the manna in it, Aaron's staff that budded, and the tablets on which the covenant was inscribed; above were the Cherubim, heralds of the divine glory, spreading their wings over the

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos. (*Hebr.* 9, 2-12).

Fratres: Tabernáculum factum est primum, in quo erant candelábra, et mensa, et propositio panum, quæ dicitur Sancta. Post velaméntum autem secundum, tabernáculum, quod dicitur Sancta sanctorum: áureum habens thuríbulum, et arcam testaménti circumtéctam ex omni parte auro, in qua urna áurea habens manna, et virga Aaron, quæ frondúerat, et tábulæ testaménti, supérque eam erant Chérubim glóriæ obumbrán-

tia propitiatorium: de quibus non est modo dicendum per singula. His vero ita compositis; in priori quidem tabernaculo semper introibant sacerdotes,

sacrificiorum officia consummantes: in secundo autem semel in anno solus pontifex, non sine sanguine, quem offert pro sua et populi ignorantia:

hoc significante Spiritu Sancto, nondum propalam esse sanctorum viam,

adhuc priore tabernaculo habente statum. Quæ parabola est temporis instantis: juxta quam munera, et hostiæ offeruntur,

quæ non possunt juxta conscientiam perfectum facere servientem, solummodo in cibis, et in potibus, et variis baptismatibus, et justitiis carnis usque ad tempus correctionis impositis. Christus autem assistens pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non hujus creationis; neque per sanguinem hircorum aut vitulorum, sed per proprium

throne of mercy. We have no time to treat of these more particularly, but this was the general fashion of it. Into the outer tabernacle the priests made their way at all times, in the performance of their duties; into this other, only the high priest, once a year, and even then not without an offering of blood, for the faults which he and the people had committed unknowingly. The Holy Spirit meant us to see that no way of access to the true sanctuary lay open to us, as long as the former tabernacle maintained its standing. And that allegory still holds good at the present day; here are gifts and sacrifices being offered, which have no power, where conscience is concerned, to bring the worshipper to his full growth; they are but outward observances, connected with food and drink and ceremonial washings on this occasion or that, instituted to hold their own until better times should come. Meanwhile, Christ has taken his place as our high priest, to win us blessings that still lie in the future. He makes use of a greater, a more complete tabernacle, which human hands never fashioned; it does not belong to this order of creation at all. It is his own blood, not the blood of goats and calves, that has enabled him to

enter, once for all, into the sanctuary; the ransom he has won lasts for ever.

TRACT. (*Ps. 116, 1-2*) Praise the Lord, all you Gentiles, let all the nations of the world do him honour. *Ÿ*. Abundant has his mercy been towards us; the Lord remains true to his word for ever.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 13, 6-17*).

At this time: Jesus told the multitude this parable: There was a man that had a fig-tree planted in his vineyard, but when he came and looked for fruit on it, he could find none; whereupon he said to his vinedresser, See now, I have been coming to look for fruit on this fig-tree for three years, and cannot find any. Cut it down; why should it be a useless charge upon the land? But he answered thus, Sir, let it stand this year too, so that I may have time to dig and put dung round it; perhaps it will bear fruit; if not, it will be time to cut it down then. There was a sabbath day on which he was preaching in one of their synagogues. Here there was a woman who for eighteen years had suffered under some influence that disabled her; she was bent down, and could not lift her head straight.

sanguinem introívit semel in Sancta, ætérna redemptióne invénta.

TRACTUS. (*Ps. 116, 1-2*) Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. *Ÿ*. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 13, 6-17*).

In illo témpore: Dicébat Jesus turbis hanc similitúdinem: Arborem fíci habébat quidam plantátam in vínea sua, et venit quærens fructum in illa, et non invénit. Dixit autem ad cultórem víneæ: Ecce anni tres sunt ex quo vénio quærens fructum in ficúlnea hac, et non invénio: succíde ergo illam: ut quid étiam terram óccupát? At ille respóndens, dicit illi: Dómine, dimítte illam et hoc anno, usque dum fódiam circa illam, et mittam stércora: et si quidem fécerit fructum: sin autem, in futúrum succídes eam. Erat autem docens in synagóga eórum sábbatis. Et ecce múlter, quæ habébat spíritum infirmitátis annis decem et octo: et erat inclináta, nec omníno póterat sursum respícere. Quam cum vi-

déret Jesus, vocávit eam ad se, et ait illi: Múlier, dimíssa es ab infirmitate tua. Et impósuit illi manus, et conféstim erécta est, et glorificábat Deum. Respóndens autem archi-synagógus, indignans quia sábbato curásset Jesus, dicebat turbæ: Sex dies sunt, in quibus opórtet operári: in his ergo veníte, et curámini, et non in die sábbati. Respóndens autem ad illum Dóminus, dixit: Hypócritæ, unusquísque vestrum sábbato non solvit bovem suum, aut ásinum a præsépio, et ducit adaquáre? Hanc autem filiam Abrahæ, quam alligávit sátanas, ecce decem et octo annis, non opórtuit solvi a vínculo isto die sábbati? Et cum hæc díceret, erubescébant omnes adversárii ejus: et omnis pópulus gaudébat in univérssis, quæ glorióse fiébant ab eo.

**OFFERTORIUM.** (*Ps.* 87, 2-3) Dómine Deus salútis meæ, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo, Dómine.

**SECRETA.** Concéde, quæsumus, omnípotens Deus: ut óculis tuæ majestátis munus oblátum, et grátiam nobis devotiónis

Jesus saw her and called her to him; Woman, he said, thou art rid of thy infirmity. Then he laid his hands on her, and immediately she was raised upright, and gave praise to God. But the ruler of the synagogue, indignant that Jesus should heal them on the sabbath day, turned and said to the multitude, You have six days on which work is allowed; you should come and be healed on those days, not on the sabbath. And the Lord gave him this answer, What, you hypocrites, is there any one of you that will not untie his ox or his ass from the stall and take them down to water, when it is the sabbath? And here is this daughter of Abraham, whom Satan had kept bound these eighteen years past; was it wrong that she should be delivered on the sabbath day from bonds like these? All his adversaries were put to shame by this saying of his, and the whole multitude rejoiced over the marvellous works he did.

**OFFERTORY.** (*Ps.* 87, 2-3) Lord God, my deliverer, day and night I cry aloud to thee: Lord, let my prayer reach thy presence.

**SECRET.** Grant, we pray thee, almighty God, that the gift we set before thy majesty may obtain us the grace of godly devotion and

ensure us an eternity of bliss: through our Lord.

obtíneat, et efféctum beá-  
tæ perennitátis acquírat.  
Per Dóminum.

*Additional Secrets*, p. 495; *Common Preface*, p. 533.

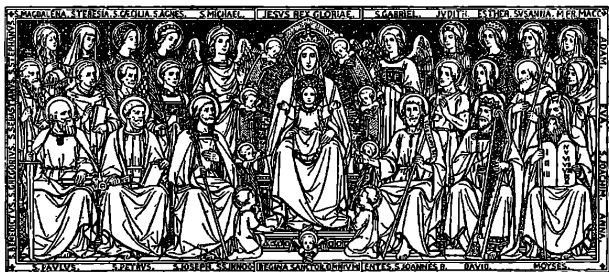
COMMUNION. (*Levit.* 23, 41, 43) You will celebrate a feast in the tenth month, to remind you of the days when I bade the Israelites dwell in tents, after I had rescued them from the land of Egypt, I, the Lord your God.

POSTCOMMUNION. - Lord, we pray thee let thy sacrament accomplish within us all that it implies; and let that which we now perform with hope become ours in reality and truth: through our Lord.

COMMUNIO. (*Levit.* 23, 41 et 43) Mense séptimo festa celebrábitis, cum in tabernáculis habitáre fécerim fílios Israel, cum edúcerem eos de terra Ægýpti, ego Dóminus Deus vester.

POSTCOMMUNIO. - Perfícient in nobis, Dómine, quæsumus, tua sacraménta quod cóntinent: ut, quæ nunc spe géri-mus, rerum veritáte capiámus. Per Dóminum.

*Additional Postcommunions*, p. 495.



## MASSES OF THE SAINTS

### FEASTS OF NOVEMBER

November 28

*If today should be a Saturday, the Vigil of S. Andrew is anticipated and observed on this day. The Mass is that given as a second Mass for November 29. The second Collect is of our blessed Lady, Concède, and the third, Against the Persecutors of the Church or for the Pope, pp. 492-494.*

November 29

**Bl. DIONYSIUS and REDEMPTUS, Carm., Mm.**

Lesser Double

*Mass Multæ tribulationes, from the Common of Martyrs, p. [24], except the following:*

**ORATIO.** Deus, qui mirabili dispositione, beatos Dionysium et Redemptum, per maris pericula, ad palmam martyrii perduxisti: eorum intercessione: concède; ut, inter mundanas varietates et sæcularia desideria, fideles usque ad mortem in con-

**COLLECT.** O God, who in thy wondrous providence, didst lead blessed Dionysius and Redemptus through the perils of the sea to the palm of martyrdom, grant through their intercession that in the midst of earthly vicissitudes and worldly desires we may remain steadfast even unto



death, in the praise of thy Name: through our Lord. fessiōne tui nōminis maneāmus. Per Dōminum.

*In Advent, a commemoration of the feria (the Collect of the previous Sunday), and of the Vigil of S. Andrew from the following Mass. Then a commemoration of S. Saturnine, Martyr:*

**COLLECT.** God, who givest us the joy of celebrating the heavenly birthday of thy martyr, blessed Saturnine, grant that we may be helped by his merits: through our Lord.

**SECRET.** Graciously attend to our supplications, O Lord, and by the intercession of the blessed Dionysius and Redemptus turn our hearts to thee, so that freed from earthly desires, we may with pure minds seek thee alone: through our Lord.

**ORATIO.** Deus, qui nos beāti Saturnīni Mārtiris tui concēdis natalitio pēfrui: ejus nos tribue mēritis adjuvāri. Per Dōminum.

**SECRETA.** Propitius esto, Dōmine, supplicatiōnibus nostris: et, intercessiōne beatōrum Mārtirum Dionysii et Redēpti, ōmnium nostrum ad te corda convēte; ut, a mundānis cupiditatibus expediti, te solum puramente sectēmur. Per Dōminum.

*In Advent, a commemoration of the feria (the Secret of the previous Sunday), and of the Vigil; then of S. Saturnine:*

**SECRET.** Hallow the gifts we have dedicated to thee, Lord, and at the intercession of thy blessed martyr Saturnine, let them move thee to hear us and have mercy: through our Lord.

**POSTCOMMUNION.** - Refreshed by thy heavenly joys and sacraments, we humbly beseech thee, O Lord, that as we rejoice in the triumph of the Blessed Dionysius and Redemptus, we

**SECRETA.** Mūnera tibi, Dōmine, dicāta sanctifica: et, intercedēte beāto Saturnīno Mārtire tuo, per hāc ēadem nos placātus intēnde. Per Dōminum.

**POSTCOMMUNIO.** - Caelēstibus refēcti sacramētis et gaudiis, sūplices te, Dōmine, deprecāmur: ut, qui de beatōrum Dionysii et Redēpti triūmpho lētāmur, eōrum

patrocíniis, æternæ vitæ  
gáudia consequámur. Per  
Dóminum.

may attain, through their pat-  
ronage, the joys of eternal  
life: through our Lord.

*In Advent, a commemoration of the feria (the Post-  
communion of the previous Sunday), and of the Vigil;  
then of S. Saturnine:*

POSTCOMMUNIO. -  
Sanctificet nos, quæsumus,  
Dómine, tui percé-  
ptio sacraménti: et, in-  
tercessióne beáti Saturní-  
ni Mártiris tui, tibi red-  
dat accéptos. Per Dómi-  
num.

POSTCOMMUNION. -  
May the receiving of thy  
sacrament sanctify us, we  
pray thee, Lord, and, at the  
intercession of thy saints,  
make us acceptable to thee!  
through our Lord.

*The last Gospel is taken from the Mass of the Vigil.*

On the same day, November 29

## The Vigil of S. ANDREW, Apostle

Simple

### INTROITUS

(Matth. 4, 18 et 19)

**D**ominus secus mare  
Galilææ vidit duos  
fratres, Petrum et André-  
am, et vocávit eos: Ve-  
nite post me: fáciam vos  
fieri piscatóres hóminum.  
(Ps. 118, 2) Cæli enarrant  
glóriam Dei: et ópera má-  
num ejus annúnciat fir-  
mamentum. V. Glória Patri.

### INTROIT

(Matt. 4, 18, 19)

**B**Y the sea of Galilee, Je-  
sus saw two brothers,  
Peter and Andrew, and he  
called them: Come and fol-  
low me, I will make you  
into fishers of men. (Ps. 118,  
2) See how the skies proclaim  
God's glory, how the vault  
of heaven betrays his crafts-  
manship. V. Glory.

*The Glória in excelsis is not said.*

ORATIO. Quæsumus,  
omnípotens Deus: ut beá-  
tus Andréas Apóstolus,  
cujus prævenimus festivi-  
tatem, tuum pro nobis  
implóret auxiliúm; ut, a

COLLECT. We pray thee,  
almighty God, that thy apos-  
tle, blessed Andrew, whose  
feast we are about to keep,  
may implore thy aid in our  
behalf, so that we may be

pardoned for our guilty deeds and rescued from all dangers: through our Lord. nostris reátibus absolúti, a cunctis étiam perículis eruámur. Per Dóminum.

*A commemoration is made of Blessed Dionysius and Redemptus, Martyrs, from the preceding Mass; then of the feria (during Advent) and of S. Saturnine, Martyr, as given above.*

Lesson from the Book of Wisdom. (Ecclus. 44, 25-26; 45, 2-4, 6-9).

The Lord gave him the blessing which should extend to all nations, and confirmed his covenant upon his head. He acknowledged him in his blessings and gave to him a land of his own to dwell in, shared between twelve tribes, so that he stood well with all the world. To such a man he gave renown by striking terror into his enemies, and then, at his word, abating the plagues that had befallen them. He made him great in the sight of kings, entrusted commandments to him before the eyes of the chosen people, made him a revelation of his own glory. The Lord set him apart, chose him out from the rest of mankind, so faithful he was and so gentle. Face to face he imparted commandments to him, the law that gives life and wisdom. To such a man the Lord gave high privileges, making an eternal covenant with him, girding him about with his favour, crowning him with glory.

Léctio libri Sapiéntiæ. (Eccli. 44, 25-26 et 45, 2-4, 6-9).

Benedictiónem ómnium géntium dedit illi Dóminus, et testaméntum suum confirmávit super caput ejus. Agnóvit eum in benedictiónibus suis, et dedit illi hereditátem, et dívísit illi partem in tribubus duódecim. Magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et jussit illi coram pópulo suo, et osténdit illi glóriam suam. In fide et lenitáte ipsíus sanctum fecit illum, et elégit eum ex omni carne. Et dedit illi coram præcépta, et legem vitæ, et disciplínæ: et excélsus fecit illum.

Státuit ei testaméntum ætérnum: et circumcínxit eum zona justítiæ, et índuit eum stolam glóriæ.

GRADUALE. (Ps. 138, 17-18) Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. V. Dinumerabo eos: et super arenam multiplicabuntur. *Nimis.*

✠ Sequentia sancti Evangelii secundum Joannem. (Joann. 1, 35-51).

In illo tempore: Stabat Joannes, et ex discipulis ejus duo. Et respiciens Jesum ambulantem, dicit: Ecce Agnus Dei. Et audierunt eum duo discipuli loquentem, et secuti sunt Jesum. Conversus autem Jesus, et videns eos sequentes se, dicit eis: Quid queritis? Qui dixerunt ei: Rabbi, (quod dicitur interpretatum Magister) ubi habitas? Dicit eis: Venite, et videte. Venierunt, et viderunt ubi maneret, et apud eum manserunt die illo: hora autem erat quasi decima. Erat autem Andreas frater Simonis Petri unus ex duobus, qui audierant a Joanne, et secuti fuerant eum. Invenit hic primum fratrem suum Simonem, et dicit ei: Invenimus Messiam (quod est interpretatum Christus). Et adduxit eum ad Jesum. Intuitus autem eum Jesus, dixit: Tu es Simon filius Jona: tu vocaberis Cephas, quod interpretatur

GRADUAL. (Ps. 138, 17-18) Great reverence have I for thy friends, O God; sovereign power is theirs in abundance. V. They are numberless as the sand, past all counting. *Great reverence.*

✠ Continuation of the Holy Gospel according to S. John. (John 1, 35-51).

At this time: John was standing there again, with two of his disciples; and, watching Jesus as he walked by, he said, Look, this is the Lamb of God. The two disciples heard him say it, and they followed Jesus. Turning, and seeing them follow him, Jesus asked, What would you have of me? Rabbi, they said (a word which means Master), where dost thou live? He said to them, Come and see; so they went and saw where he lived, and they stayed with him all the rest of the day, from about the tenth hour onwards. One of the two who had heard what John said, and followed him, was Andrew, the brother of Simon Peter. He, first of all, found his own brother Simon, and told him, We have discovered the Messiah (which means, the Christ), and brought him to Jesus. Jesus looked at him closely, and said, Thou art Simon the son of Jona; thou shalt be called Cephas (which means the same as Peter).

He was to remove into Galilee next day; and now he found Philip; to him Jesus said, Follow me. This Philip came from Bethsaida, a fellow townsman of Andrew and Peter. And Philip found Nathanael, and told him, We have discovered who it was Moses wrote of in his law, and the prophets too; it is Jesus the son of Joseph, from Nazareth. When Nathanael asked him, Can anything that is good come from Nazareth? Philip said, Come and see. Jesus saw Nathanael coming towards him, and said of him, Here comes one who belongs to the true Israel; there is no falsehood in him. How dost thou know me? Nathanael asked; and Jesus answered him, I saw thee when thou wast under the fig-tree, before Philip called thee. Then Nathanael answered him, Thou, Master, art the Son of God, thou art the King of Israel. Jesus answered, What, believe because I told thee that I saw thee under the fig-tree? Thou shalt see greater things than that. And he said to him, Believe me when I tell you this; you will see heaven opening, and the angels of God going up and coming down upon the Son of Man.

OFFERTORY. (Ps. 8, 6-7) Thou hast crowned him with glory and honour, bidding him rule, Lord, over the works of thy hands.

Petrus. In crástinum vóluit exíre in Galilæam, et invénit Philíppum. Et dicit ei Jesus: Séquere me.

Erat autem Philíppus a Bethsáida, civitaté Andréæ et Petri. Invénit Philíppus Nathánael, et dicit ei: Quem scripsit Móyses in lege, et prophétæ, invénimus Jesum filium Joseph a Náza-reth. Et dixit ei Nathánael: A Náza-reth potest áliquid boni esse?

Dicit ei Philíppus: Veni, et vide. Vidit Jesus Nathánael veniéntem ad se, et dicit de eo: Ecce vere Israelíta, in quo dolus non est. Dicit ei Nathánael: Unde me nosti? Respóndit Jesus, et dixit ei: Priúsqvam te Philíppus vocáret, cum esses sub ficu, vidi te. Respóndit ei Nathánael, et ait: Rabbi, tu es Fílius Dei, tu es Rex Israel. Respóndit Jesus, et dixit ei: Quia dixi tibi: Vidi te sub ficu, credis: majus his vidébis.

Et dicit ei: Amen, amen dico vobis, vidébitis cælum apértum, et Angelos Dei ascendéntes, et descendéntes supra Fílium hóminis.

OFFERTORIUM. (Ps. 8, 6-7) Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

SECRETA. Sacrándum tibi, Dómine, munus offérimus: quo beáti Andréæ Apóstoli tui solémnia recoléntes, purificatióem quoque nostris méntibus implorámus. Per Dóminum.

SECRET. We offer thee, Lord, a gift for consecration, and in thus keeping again the feast of the apostle blessed Andrew we entreat thee that our souls too may be cleansed: through our Lord.

*Commemoration of Blessed Dionysius and Redemptus, of the feria (during Advent), and S. Saturnine.*

*Common Preface, p. 533.*

COMMUNIO. (Joann. 1, 41 et 42) Dicit Andréas Simóni fratri suo: Invenimus Messíam, qui dicitur Christus: et adduxit eum ad Jesum.

COMMUNION. (John 1, 41, 42) Andrew told his brother, Simon, We have discovered the Messiah which means the Christ, and he brought him to Jesus.

POSTCOMMUNIO. - Percéptis, Dómine, sacraméntis suppliciter exorámus: ut, intercedénte beáto Andréa Apóstolo tuo, quæ pro illius veneránda gérimus passióne, nobis proficiant ad medélam. Per Dóminum.

POSTCOMMUNION. - We who have received thy sacraments most humbly beseech thee, Lord, that by the intercession of thy apostle, blessed Andrew, the rite we perform in honour of his sufferings may serve to heal our own wounds: through our Lord.

*Commemoration of Blessed Dionysius and Redemptus, of the feria (during Advent), and S. Saturnine.*

November 30

S. ANDREW, Apostle

Greater Double of the Second Class

INTROITUS

(Ps. 138, 17)

**M**ihi autem nimis honoráti sunt amici tui, Deus: nimis confortátus est principátus eórum. (Ps. *ibid.*, 1-2) Dó-

INTROIT

(Ps. 138, 17)

**G**reat reverence have I for thy friends, O God; sovereign power is theirs in abundance. (Ps. *ibid.*, 1-2) Lord, I lie open to thy scru-

tiny; thou knowest me, knowest when I sit down and when I rise up again. *Great reverence.* V. *Glory.* *Great reverence.*

COLLET. We humbly entreat thy majesty, Lord, that the blessed apostle Andrew may be as constant an advocate for us in thy court as he was eminent in preaching and ruling over thy Church: through our Lord.

*In Advent, commemoration of the feria.*

Lesson from the Epistle of S. Paul the Apostle to the Romans. (*Rom. 10, 10-18*).

Brethren: The heart has only to believe, if we are to be justified; the lips have only to make confession, if we are to be saved. That is what the scripture says, Any one who believes in him will not be disappointed. There is no distinction made here between Jew and Gentile; all alike have one Lord, and he has enough and to spare for all those who call upon him. Every one who calls upon the name of the Lord will be saved. Only, how are they to call upon him until they have learned to believe in him? And how are they to believe in him, until they listen to him? And how can they listen, without a preacher to listen to? And how can there be preachers, unless preachers are sent on their errand? So we read in

mine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *Mihi.* V. *Glória Patri. Mihi.*

ORATIO. Majestatem tuam, Dómine, suppliciter exorámus: ut, sicut Ecclesiæ tuæ beátus Andréas Apóstolus éxstitit prædicátor et rector; ita apud te sit pro nobis perpétuus intercëssor. Per Dóminum.

Lectio Epístolæ beáti Pauli Apóstoli ad Romános. (*Rom. 10, 10-18*).

Fratres: Corde enim créditur ad justítiam: ore autem conféssio fit ad salútem. Dicit enim Scriptúra: Omnis, qui credit in illum, non confundétur. Non enim est distíctio Judæi, et Græci: nam idem Dóminus ómnium, dives in omnes, qui ínvocant illum. Omnis enim, quicúmque invocáverit nomen Dómini, salvus erit. Quómodo ergo invocábunt, in quem non credidérunt? Aut quómodo credent ei, quem non audierunt? Quómodo autem áudent sine prædicánte? Quómodo vero prædicábunt, nisi mittántur? sicut scriptum est: Quam speciósi pedes evangelizántium pacem, evangelizántium bona! Sed non omnes obédiunt Evangélio.

Isaiás enim dicit: Dómine, quis crédidit audítui nostro? Ergo fides ex audítu, audítus autem per verbum Christi. Sed dico: Numquid non audiérunt?

Et quidem in omnem terram exívit sonus eórum, et in fines orbis terræ verba eórum.

**GRADUALE.** (*Ps. 44, 17-18*) Constitues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. *ŷ.* Pro pátribus tuis nati sunt tibi filii: proptérea pópuli confitebúntur tibi.

Allelúja, allelúja. *ŷ.* Dixit Andréam Dóminus in odórem suavitátis. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 4, 18-22*).

In illo témpore: Ambulans Jesus juxta mare Galilææ, vidit duos fratres, Simónem, qui vocátur Petrus, et Andréam fratrem ejus, mitténtes rete in mare (erant enim piscatóres), et ait illis: Veníte post me, et fáciam vos fieri piscatóres hóminum. At illi contínuo, relíctis rétibús, secúti sunt eum. Et procédens inde, vidit álios

scripture, How welcome is the coming of those who tell of peace, who tell of good news. True, there are some who have not obeyed the call of the gospel; so Isaias says, Lord, who has given us a faithful hearing? (See how faith comes from hearing; and hearing through Christ's word.) But, tell me, did the news never come to them? Why, yes; the utterance fills every land, the message reaches the ends of the world.

**GRADUAL.** (*Ps. 44, 17-18*) Thou shalt divide a world between them for their domains; thy name, Lord, will never be forgotten. *ŷ.* Children are born to thee to continue the line of thy fathers: therefore shall nations do thee honour.

Alleluia, alleluia. *ŷ.* The Lord loved Andrew as a fragrant perfume. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 4, 18-22*).

At this time: As he walked by the sea of Galilee, Jesus saw two brethren, Simon, who is called Peter, and his brother Andrew, casting a net into the sea (for they were fishermen); and he said to them, Come and follow me; I will make you into fishers of men. And they dropped their nets immediately, and followed him. Then he went further on, and saw



two others that were brethren, James the son of Zebedee and his brother John; they were in the boat with their father Zebedee, repairing their nets, and he called them to him; whereupon they dropped the nets and left their father immediately, and followed him. Creed.

**OFFERTORY.** (*Ps. 44, 17*) Thou wilt divide a world between them for their domains: while time lasts, thy name, Lord, will never be forgotten.

**SECRET.** We pray thee, Lord, that the holy intercession of thy apostle, blessed Andrew, may commend our sacrifice to thee, so that our ritual offering may become acceptable through the merits of him in whose honour it is made: through our Lord.

*In Advent, commemoration of the feria.*

*Preface of the Apostles, p. 531.*

**COMMUNION.** (*Matt. 4, 19-20*) Come and follow me; I will make you into fishers of men. And they dropped their nets immediately and followed the Lord.

**POSTCOMMUNION.** - We pray thee, Lord, that the God-given sacrament we have received in joyful commemoration of blessed Andrew may conduce as much to our forgiveness as it redounds to the glory of thy saints: through our Lord.

*In Advent, commemoration of the feria.*

duos fratres, Jacóbum Zebedæi, et Joánnem fratrem ejus in navi cum Zebedæo patre eórum, reficiéntes rétia sua: et vocávit eos. Illi autem statim, relíctis rétibus et patre, secúti sunt eum.

Credo.

**OFFERTORIUM.** (*Ps. 44, 17*) Constitues eos principes super omnem terram: mémoires erunt nóminis tui, Dómine, in omni progénie et generatióne.

**SECRETA.** Sacrificium nostrum tibi, Dómine, quæsumus, beáti Andréæ Apóstoli precátio sancta concíliet: ut, in cujus honóre solémniter exhibétur, ejus méritis efficiátur accéptum. Per Dóminum.

**COMMUNIO.** (*Matth. 4, 19-20*) Veníte post me: fáciam vos fieri piscatóres hóminum: at illi contínuo, relíctis rétibus, secúti sunt Dóminum.

**POSTCOMMUNIO.** - Sumpsimus, Dómine, divína mystéria, beáti Andréæ festivitáte lætántes: quæ, sicut tuis Sanctis contulísti ad glóriam, ita nobis, quæsumus, ad véniam prodésse perficias. Per Dóminum.

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## FEASTS OF DECEMBER

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December 2

### S. BIBIANA, Virgin and Martyr

Semidouble

*Mass Vultum tuum, from the Common of a Virgin-Martyr, p. [74], except the following:*

ORATIO. Deus, ómnium largítor bonórum, qui in fámula tua Bibiána cum virginitátis flore martýrii palmam conjunxisti: mentes nostras ejus intercessióne tibi caritáte conjúge; ut, amótiis perículis, præmia consequámur æténa. Per Dóminum.

COLLECT. O God, from whose bounty all good gifts proceed, and who didst bring together in thy servant Bibiana the flower of virginity and the palm of martyrdom, at her intercession unite our souls to thyself by love, so that we may avoid all perils and gain the rewards of eternity: through our Lord.

*In Advent, commemoration of the feria.*

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December 3

### S. FRANCIS XAVIER, Confessor

Lesser Double, First Class

#### INTROITUS

(Ps. 118, 46-47)

**L**Oquébar de testimóniis tuis in conspectu regum, et non confundébar: et meditábar in mandátis tuis, quæ diléxi nimis. (Ps. 116, 1-2) Laudáte Dóminum, omnes gentes, laudáte eum, omnes pópuli: quóniam confirmáta est super nos misericórdia ejus, et véritas Dómini manet in ætérnum. †. Glória Patri.

#### INTROIT

(Ps. 118, 46-47)

**F**earlessly did I talk of thy decrees in the presence of kings, and was never abashed. Full of love for thy commandments, I made them my study. (Ps. 116, 1-2) Praise the Lord, all you Gentiles, let all the nations of the world do him honour. Abundant has his mercy been towards us; the Lord remains true to his word for ever. †. Glory.

COLLECT. O God, who by the preaching and miracles of blessed Francis wast pleased to bring into thy Church's fold the peoples of the Indies, grant us this favour, that we who revere his shining merits may also imitate the pattern of his virtue: through our Lord.

ORATIO. Deus, qui Indiárum gentes beáti Francísci prædicatióne et miráculis Ecclésiæ tuæ aggregáre voluísti: concéde propítius; ut, cujus gloriósa mérita venerámur, virtútum quoque imitémur exéempla. Per Dóminum.

*Commemoration of the Advent feria.*

*Epistle* Fratres: Corde enim, as in the Mass of S. Andrew, p. 816.

GRADUAL. (Ps. 91, 13, 14) The innocent man will flourish as the palm-tree flourishes: he will grow to greatness in the Lord's house as the cedars grow on Lebanon. V. (*Ibid.*, 3) To proclaim thy mercy and faithfulness at daybreak and at the fall of night.

Alleluia, alleluia. V. (*James* 1, 12) Blessed is he who endures under trials: when he has proved his worth he will win the crown of life. Alleluia.

✠ Continuation of the Holy Gospel according to S. Mark. (*Mark* 16, 15-18).

At this time: Jesus said to his disciples: Go out all over the world and preach the gospel to the whole of creation; he who believes and is baptized will be saved; he who refuses belief will be condemned. Where believers go, these signs will go with them: they will cast

GRADUALE. (Ps. 91, 13 et 14) Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. V. (*Ibid.*, 3) Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúja, allelúja. V. (*Jac.* 1, 12) Beátus vir, qui suffert tentatióne: quóniam cum probátus fúerit, accípiet coronam vitæ. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Marcum. (*Marc.* 16, 15-18).

In illo témpore: Dixit Jesus discípulis suis: Euntes in mundum univérsum, prædicáte Evangélium omni creatúræ. Qui credíderit, et baptizátus fúerit, salvus erit: qui vero non credíderit, condemnábitur. Signa autem eos, qui credíderint, hæc

sequéntur: In nómine meo dæmónia ejicient: linguis loquéntur novis: serpéntes tollent: et si mortíferum quid bíberint, non eis nocébit: super ægros manus impónent, et bene habébunt.

OFFERTORIUM. (Ps. 88, 25) Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

SECRETA. Præsta nobis, quæsumus, omnipotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctorum, et nos corpore páriter et mente puríficet. Per Dóminum.

out devils in my name, they will speak in tongues that are strange to them; they will take up serpents in their hands, and drink poisonous draughts without harm; they will lay their hands upon the sick and make them recover.

OFFERTORY. (Ps. 88, 25) My faithfulness and mercy shall go with him; in the power of my name he shall carry his head high.

SECRET. Grant, we pray thee, almighty God, that our lowly offering may be welcome to thee as honouring thy saints, and may cleanse us body and soul: through our Lord.

*Commemoration of the Advent feria.*

COMMUNIO. (Matth. 24, 46-47) Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constituet eum.

POSTCOMMUNIO. - Quæsumus, omnipotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Francisco Confessóre tuo, per hæc contra ómnia advérsamuniámur. Per Dóminum.

COMMUNION. (Matt. 24, 46-47) Blessed is that servant who is found alert when the Lord comes; I promise you he will give him charge of all his goods.

POSTCOMMUNION. - Almighty God, we pray that we who have received the bread of heaven may, at the intercession of thy confessor, blessed Francis, be strengthened by it against all adversity: through our Lord.

*Commemoration of the Advent feria.*

December 4

## S. PETER CHRYSOLOGUS, Bp., Cf., Doct.

Lesser Double

*Mass In médio, from the Common of Doctors, p. [46], except the following:*

COLLECT. God, who didst miraculously point out the admirable doctor, blessed Peter Chrysologus, and ordain that he should be chosen to rule and instruct thy Church, grant, we pray thee, that we may be worthy to have as advocate in heaven him who on earth taught us the way of life: through our Lord.

ORATIO. Deus, qui beátum Petrum Chrysológum Doctórem egrégium, divínitus præmonstrátum, ad regéndam et instruéndam Ecclésiám tuám éligi voluísti: præsta, quæsumus; ut, quem Doctórem vitæ habuimus in terris, intercessórem habére mereámur in cælis. Per Dóminum.

*Commemoration of S. Barbara, Virgin and Martyr:*

COLLECT. O God, who, amongst other marvels of thy power, hast given even to weak women the triumph of martyrdom, grant us this grace, that we who are celebrating the birthday of thy blessed virgin Barbara may be led nearer to thee by her example: (through our Lord).

ORATIO. Deus, qui inter cétera poténtiæ tuæ mirácula, étiam in sexu frágili victóriam martýrii contulísti: concéde propítius; ut, qui beátæ Bárbaræ Vírginis et Mártyris tuæ natalítia cólimus, per ejus ad te exéempla gradiámur. (Per Dóminum).

*Commemoration of the Advent feria.*

SECRET. Let not the godly prayer of thy holy bishop and doctor, Peter Chrysologus, fail us, Lord: may it make these gifts of ours acceptable and win us thy continuing forgiveness: through our Lord.

SECRETA. Sancti Petri Chrysólogi Pontíficis tui atque Doctóris nobis, Dómine, pia non desit orátio: quæ et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

*Of S. Barbara:*

SECRETA. Súscipe, Dómine, múnera, quæ in beátæ Bárbaræ Vírginis et Mártýris tuæ solemnitáte deférimus: cujus nos confídimus patrocínio liberári. (Per Dóminum).

SECRET. Accept the gifts we bring thee, Lord, on this feast-day of thy blessed virgin-martyr Barbara, by whose advocacy we hope to be set free: (through our Lord).

*Commemoration of the Advent feria.*

POSTCOMMUNIO. - Ut nobis, Dómine, tua sacrificia dent salútem: beátus Petrus Chrysólogus Póntifex tuus et Doctor egrégus, quæsumus, precátor accédât. Per Dóminum.

POSTCOMMUNION. - Let the prayers of thy bishop and illustrious doctor, blessed Peter Chrysologus, be added, Lord, to ours, so that the sacrifice we have offered thee may further our salvation: through our Lord.

*Of S. Barbara:*

POSTCOMMUNIO. - Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta Bárbara Vírgine et Mártýre tua, sempitérna protectióne confirment. (Per Dóminum).

POSTCOMMUNION. - May the sacrament we have taken help us, Lord, and, at the intercession of thy blessed virgin-martyr Barbara, gain us thy continual protection: (through our Lord).

*Commemoration of the Advent feria.*

On the same day, December 4

S. BARBARA, Virgin and Martyr

Lesser Double

*Mass Loquébar, from the Common of a Virgin-Martyr, p. [70].*

December 5

BL. BARTHOLOMEW FANTI, Carm., Conf.

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

ORATIO. Deus, qui | COLLECT. O God, who  
beátum Bartholomæum in | didst make blessed Bartholo-

mew renowned for devotion to thy Holy Eucharist, and fidelity to Religious observance, graciously grant that by his intercession and example, we may be detached from things of earth, cling to thee alone, and love thee perfectly: who art God.

sanctíssimæ Eucharístiæ tuæ cultu et in reguláris disciplínæ observántia miráblem effecísti: concéde propítius; ut, ejus intercessióne et exémplo, terrena despiciéntes, tibi soli adhærére, et te perféccte dilígere valeámus: Qui vivis.

*Commemoration of the Advent feria.*

*Commemoration of S. Sabbas, Abbot:*

COLLECT. May the intercession of the blessed abbot Sabbas gain us thy favour, we pray thee, Lord, and may his advocacy win for us that which we do not ourselves deserve: through our Lord.

SECRET. May blessed Bartholomew, we beseech thee, Lord, who daily made himself thy living and acceptable victim, render our sacrifice pleasing unto thee: through our Lord.

ORATIO. Intercéssio nos, quæsumus, Dómine, beáti Sabbæ Abbátis comméndet: ut, quod nostris méritis non valémus, ejus patrocínio assequámur. Per Dóminum.

SECRETA. Oblatióem nostram, quæsumus, Dómine, beátus Bartholomæus tibi reddat accéptam: qui se tibi hóstiam vivéntem atque placéntem júgiter immolávit. Per Dóminum.

*Commemoration of the Advent feria.*

*Of S. Sabbas:*

SECRET. May the offerings we lay upon thy sacred altars, Lord, through the pleading of thy holy abbot Sabbas be of help to our salvation: through our Lord.

POSTCOMMUNION. - May this divine banquet strengthen our weakness, O Lord, with the bread of the strong, from which blessed Bartholomew constantly drew the courage to fight victoriously: through our Lord.

SECRETA. Sacris altáribus, Dómine, hóstias superpósitas sanctus Sabbas, quæsumus, in salutem nobis proveníre depóscat. Per Dóminum.

POSTCOMMUNIO. - Fragilitátem nostram, Dómine, cæléstis hæc mensa, fórtium pane, confírmes: qui beátum Bartholomæum Confessórem tuum constánter áluit ad victóriam. Per Dóminum.

*Commemoration of the Advent feria.**Of S. Sabbas:*

POSTCOMMUNIO. -  
 Prótegat nos, Dómine, cum  
 tui perceptióne sacraménti  
 beátus Sabbas pro nobis  
 intercedéndo: ut et con-  
 versatiónis ejus experiámur  
 insígnia, et interces-  
 siónis ipsíus percipiámus  
 suffrágia. Per Dóminum.

POSTCOMMUNION. -  
 May the sacrament we have  
 taken, and the intercession of  
 the blessed abbot Sabbas,  
 protect us, Lord, so that we  
 may feel the power of his  
 advocacy and put into prac-  
 tice what his way of life has  
 taught us: through our Lord.

December 6

## S. NICHOLAS, Bishop and Confessor

Lesser Double

## INTROITUS

(Eccli. 45, 30)

**S**Tátuit ei Dóminus te-  
 staméntum pacis, et  
 príncipem fecit eum: ut  
 sit illi sacerdotií dígnitas  
 in ætérnum. (Ps. 88, 2)  
 Misericórdias Dómini in  
 ætérnum cantábo. V. Gló-  
 ria Patri.

ORATIO. Deus, qui  
 beátum Nicoláum Pontí-  
 ficem tuum innúmeris de-  
 corásti miráculis: tríbue,  
 quæsumus; ut ejus méri-  
 tis et précibus a gehénnæ  
 incéndiis liberémur. Per  
 Dóminum.

## INTROIT

(Ecclus. 45, 30)

**T**He Lord promised him  
 favour, and made a  
 prince of him; the honour of  
 the priesthood was to be his  
 for ever. (Ps. 88, 2) I will  
 sing of the mercies of the  
 Lord for ever. V. Glory.

COLLECT. O God, who  
 didst glorify the blessed  
 bishop Nicholas by countless  
 miracles, grant, we pray thee,  
 that by his merits and pray-  
 ers we may be delivered from  
 the fires of hell: through our  
 Lord.

*Commemoration of the Advent feria.*

Léctio Epístolæ beáti Pau-  
 li Apóstoli ad Hebræos.  
 (Hebr. 13, 7-17).

Fratres: Mementóte  
 præpositórum vestrórum,  
 qui vobis locúti sunt ver-

Lesson from the Epistle of  
 S. Paul the Apostle to the  
 Hebrews. (Hebr. 13, 7-17).

Do not forget those who  
 have had charge of you, and  
 preached God's word to you;



contemplate the happy issue of the life they lived, and imitate their faith. What Jesus Christ was yesterday, and is to-day, he remains for ever. Do not be carried aside from your course by a maze of new doctrines; what gives true strength to a man's heart is gratitude, not observances in the matter of food, which never yet proved useful to those who followed them. We have an altar of our own, and it is not those who carry out the worship of the tabernacle that are qualified to eat its sacrifices. When the high priest takes the blood of beasts with him into the sanctuary, as an offering for sin, the bodies of those beasts have to be burned away from the camp; and thus it was that Jesus, when he would sanctify the people through his own blood, suffered beyond the city gate. Let us, too, go out to him away from the camp, bearing the ignominy he bore; we have an everlasting city, but not here; our goal is the city that is one day to be. It is through him, then, that we must offer to God a continual sacrifice of praise, the tribute of lips that give thanks to his name. Meanwhile, you must remember to do good to others and give alms; God takes pleasure in such sacrifice as this. Obey those who have charge of you, and yield to their will; they are keeping unwearied

bum Dei: quorum intuéntes éxitum conversatiónis, imitámini fidem. Jesus Christus heri, et hódie: ipse et in sǎcula. Doctrínis váriis et peregrínis nolíte abdúci. Optimum est enim grátia stabilíre cor, non escis, quæ non profuérunt ambulántibus in eis. Habémus altáre, de quo édere non habent potestátem, qui tabernáculo desérviunt. Quorum enim animálium inférur sanguis pro peccáto in Sancta per pontíficem, horum córpora cremántur extra castra. Propter quod et Jesus, ut sanctificáret per suum sánguinem pópulum, extra portám passus est. Exeámus igitur ad eum extra castra, impropérium ejus portántes.

Non enim habémus hic manéntem civitátem, sed futúram inquírimus. Per ipsum ergo offerámus hóstiam laudis semper Deo, id est, fructum labiórum confiténtium nómini ejus.

Beneficéntiæ autem, et communiónis nolíte oblivísci: tálibus enim hóstiis promerétur Deus. Obedíte præpósitis vestris, et subjacéte eis. Ipsi enim pervigilant, quasi ratiónem pro animábus vestris reditúri.

GRADUALE. (*Ps.* 20, 4-5) Dómine, prævenísti eum in benedictiónibus dulcédinis: posuísti in cápite ejus coronam de lápide pretióso. V. Vitam pétiit a te: et tribuísti ei longitúdinem diérum in sæculum sæculi.

Allelúja, allelúja. V. Tumba sancti Nicolái sacrum resúdat óleum, quod ægros sanat. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc.* 12, 35-40).

In illo témpore: Dixit Jesus discípulis suis: Sint lumbi vestri præcíncti, et lucérnæ ardéntes in má-nibus vestris, et vos símiles homínibus exspectántibus dómínium suum, quando revertátur a núptiis: ut, cum vénerit, et pulsáverit, conféstim apé-riant ei. Beáti servi illi, quos, cum vénerit dóni-nus, invénerit vigilántes: amen dico vobis quod præcínget se, et fáciat illos discumbere, et tránsiens ministrábit illis. Et si vénerit in secúnda vigília, et si in tértia vigília vénerit, et ita invénerit, beáti sunt servi illi. Hoc autem scitóte, quóniam si sciret paterfamí-lias, qua hora fur veníret,

watch over your souls, because they know they will have an account to give.

GRADUAL. (*Ps.* 20, 4-5) Lord, with abundant blessings thou hast met him on his way, hast set a jewelled crown upon his head. V. He prayed for life, and thou hast granted him life unfailing till the end of time.

Alleluia, alleluia. V. From the tomb of Saint Nicholas flows a holy oil, by which the sick are healed. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke* 12, 35-40).

At this time: Jesus told his disciples: Your loins must be girt and you yourselves like men awaiting their master's return from a wedding feast, so that they may open to him at once when he comes and knocks at the door. Blessed are those servants, whom their master will find watching when he comes; I promise you, he will gird himself, and make them sit down to meat, and minister to them. Whether he comes in the second quarter of the night or in the third, blessed are those servants if he finds them alert. Be sure of this; if the master of the house had known at what time the thief was coming, he would have kept watch, and not allowed his house

to be broken open. You, too, then, must stand ready; the Son of Man will come at an hour when you are not expecting him.

OFFERTORY. (*Ps. 88, 25*) My faithfulness and mercy shall go with him: in the power of my name he shall carry his head high.

SECRET. Lord God, we pray thee hallow these gifts we offer on the feast of thy holy bishop Nicholas, and let our lives, through them, be guided alike in adversity and in prosperity: through our Lord.

vigiláret útique, et non síneret pérfodi domum suam. Et vos estóte paráti: quia qua hora non putátis, Fílius hóminis véniet.

OFFERTORIUM. (*Ps. 88, 25*) Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

SECRETA. Sanctífica, quæsumus, Dómine, obláta múnera, quæ in veneratióne sancti Antístitis tui Nicolái offérimus: ut per ea, vita nostra inter advérsa et próspera ubique dirigátur. Per Dóminum.

*Commemoration of the Advent feria.*

COMMUNION. (*Matth. 24, 46-47*) Blessed is the servant who is found on the watch when his lord comes: I promise you, he will give him charge of all his goods.

POSTCOMMUNION. - Lord, may the sacrifice of which we have partaken in honour of the feast of thy holy bishop Nicholas keep and protect us for evermore: through our Lord.

COMMUNIO. (*Matth. 24, 46-47*) Beátus servus, quem, cum vénerit dóminus, invénerit vigilátem: amen dico vobis, super ómnia bona sua constitúet eum.

POSTCOMMUNIO. - Sacrificia, quæ sumpsimus, Dómine, pro solemnitate sancti Pontíficis tui Nicolái, sempitérna nos protectiône confirment. Per Dóminum.

*Commemoration of the Advent feria.*

*If today should be a Saturday, the Vigil of the Immaculate Conception is anticipated and the Mass is said on this day.*

December 7

## S. AMBROSE, Bp., Cf., Doct.

Lesser Double

*Mass In médio, from the Common of Doctors, p. [46], except the following Prayers. A commemoration is made of the Advent feria, and also of the Vigil of the Immaculate Conception, as in the following Mass. The Creed is said.*

ORATIO. Exáudi, Dómine, pópulum tuum tota tibi mente subjéctum: et beáti Ambrósii Confessoris tui atque Pontíficis supplicatióne custódi; ut, corpore et corde protéctus, quod pie credit, appetat, et quod juste sperat, obtíneat. Per Dóminum.

SECRETA. Sacrificium nostrum, Dómine, beáti Ambrósii Pontíficis intercessióne, placátus súscipe: et per hoc nos tibi sacrificium esse concéde. Per Dóminum.

POSTCOMMUNIO. - Sumptis, Dómine, divínis mystériis: beáti Ambrósii Pontíficis intercessióne, nobis hoc prodésse postulámus ad véniam, quod illi próficit ad glóriam. Per Dóminum.

COLLECT. Graciously hear thy people, Lord, devoted to thee with all their hearts, and at the pleading of thy blessed confessor and bishop Ambrose watch over them, so that, protected in body and soul, what they believe in, they may desire, and what they hope for, they may obtain: through our Lord.

SECRET. Be appeased and accept our sacrifice, Lord, through the intercession of the blessed bishop Ambrose. Grant that because of it we too may be a sacrifice unto thee: through our Lord.

POSTCOMMUNION. - Having partaken of thy divine mysteries, Lord, we beg thee through the intercession of the blessed bishop Ambrose that what obtained glory for him may obtain pardon for us: through our Lord.

*The last Gospel is taken from the Mass of the Vigil.*

On the same day, December 7

## THE VIGIL OF THE IMMACULATE CONCEPTION

### INTROIT

(Ps. 65, 16)

**C**ome and listen, all you who worship God, while I tell you of the great mercies the Lord has shown me. (Ps. *ibid.*, 1-2) Let the whole world keep holiday in God's presence: sing praise to his name, pay homage to his glory. V. Glory.

### INTROITUS

(Ps. 65, 16)

**V**eníte, audíte, et narrábo, omnes qui timétis Deum, quanta fecit Dóminus animæ meæ. (Ps. *ibid.*, 1-2) Jubiláte Deo, omnis terra: psalmum dicite nómini ejus, date glóriam laudi ejus. V. Glória Patri.

*The Glória in excélsis is not said.*

**COLLECT.** O God, who in the moment of conception didst wonderfully preserve the mother of thy only-begotten Son from original sin, grant, we pray thee, that we may be strengthened by her intercession, and take part in her festival with hearts made clean: through the same.

**ORATIO.** Deus, qui Unigéniti tui Matrem ab origináli culpa in sua Conceptione mirábiliter præservásti: da, quæsumus; ut sua nos intercessióne munítos, corde mundos fácias suæ interésse festivitáti. Per eúmdem Dóminum.

*A commemoration is made of S. Ambrose and of the Advent feria.*

**Lesson from the Book of Wisdom.** (Ecclus. 24, 23-31).

No vine ever yielded fruit so fragrant; the enjoyment of honour and riches is the fruit I bear. It is I that give brith to all noble loving, all reverence, all true knowledge, and the holy gift of hope. From me comes every grace of faithful observance, from me all promise of life and vigour. Hither turn your

**Lectio libri Sapiéntiæ.** (Eccli. 24, 23-31).

Ego quasi vitis fructificávi suavitátem odóris: et flores mei, fructus honóris et honestátis. Ego mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei. In me grátia omnis viæ et veritátis: in me omnis spes vitæ et virtútis. Transíte ad me omnes qui concupísci-

tis me, et a generatió-  
bus meis implémini. Spí-  
ritus enim meus super mel  
dulcis, et heréditas mea  
super mel et favum. Me-  
mória mea in generatió-  
nes sæculórum. Qui edunt  
me, adhuc esúrient: et qui  
bibunt me, adhuc sitient.

Qui audit me, non con-  
fundétur: et qui operán-  
tur in me, non peccábunt.  
Qui elúcidant me, vitam  
ætérnam habébunt.

GRADUALE. (*Prov. 9, 1*)  
Sapiéntia ædificávit sibi  
domum, excídit colúmnas  
septem. *ŷ. (Ps. 86, 1-2)*  
Fundaménta ejus in món-  
tibus sanctis: diligit Dó-  
minus portas Sion super  
ómnia tabernácula Jacob.  
*Sapiéntia.*

✠ Inítium sancti Evan-  
gélíi secúndum Matthæ-  
um. (*Matth. 1, 1-16*).

Liber generatiónis Jesu  
Christi filii David, filii  
Abraham. Abraham gé-  
nuit Isaac. Isaac autem gé-  
nuit Jacob. Jacob autem  
genuit Judam, et fratres  
ejus. Judas autem genuit  
Phares, et Zaram de Tha-  
mar. Phares autem genuit  
Esron. Esron autem gé-  
nuit Aram. Aram autem  
genuit Amínadab. Amína-  
dab autem genuit Naás-  
son. Naásson autem gé-

steps, all you that have learn-  
ed to long for me; take your  
fill of the increase I yield.  
Never was honey so sweet  
as the influence I inspire,  
never honey-comb as the gift  
I bring; mine is a renown  
that endures age after age.  
Eat of this fruit, and you  
will yet hunger for more,  
drink of this wine, and your  
thirst for it is still unquench-  
ed. He who listens to me will  
never be disappointed, he  
who lives by me will do no  
wrong; he who reads my les-  
son aright will find in it  
life eternal.

GRADUAL. (*Prov. 9, 1*)  
Wisdom has built herself a  
house, with seven pillars of  
hewn stone. *ŷ. (Ps. 86, 1-2)*  
His own building amidst the  
inviolable hills, the Lord loves  
Sion walls better than any  
other home in Israel. *Wisdom.*

✠ Continuation of the Holy  
Gospel according to S.  
Matthew. (*Matt. 1, 1-16*).

A record of the ancestry  
from which Jesus Christ, the  
son of David, son of Abra-  
ham, was born. Abraham was  
the father of Isaac, Isaac of  
Jacob, Jacob of Judas and  
his brethren; Judas of Phares  
and Zara, by Thamar; Phares  
of Esron, Esron of Aram,  
Aram of Aminadab, Amina-  
dab of Naasson, Naasson of  
Salmon; Salmon of Booz, by  
Rahab; Booz of Obed, by  
Ruth; Obed of Jesse; and

Jesse was the father of king David. And king David was the father of Solomon, by her that had been the wife of Urias. Solomon was the father of Roboam, Roboam of Abia, Abia of Asa, Asa of Josaphat, Josaphat of Joram, Joram of Ozias, Ozias of Joatham, Joatham of Achaz, Achaz of Ezechias, Ezechias of Manasses, Manasses of Amon, Amon of Josias; and Josias was the father of Jechonias and his brethren, at the time of the removal to Babylon. And after the removal to Babylon, Jechonias was the father of Salathiel, Salathiel of Zorobabel, Zorobabel of Abiud, Abiud of Eliacim, Eliacim of Azor, Azor of Sadoc, Sadoc of Achim, Achim of Eliud, Eliud of Eleazar, Eleazar of Mathan, Mathan of Jacob, and Jacob was the father of Joseph, the husband of Mary; it was of her that Jesus was born, who is called Christ.

nuit Salmon. Salmon autem genuit Booz de Rahab. Booz autem genuit Obed ex Ruth. Obed autem genuit Jesse. Jesse autem genuit David regem. David autem rex genuit Salomónem ex ea, quæ fuit Uriæ. Sálomon autem genuit Róboam. Róboam autem genuit Abíam. Abías autem genuit Asa. Asa autem genuit Jósaphat. Jósaphat autem genuit Joram. Joram autem genuit Ozíam. Ozías autem genuit Jóatham. Jóatham autem genuit Achaz. Achaz autem genuit Ezechíam. Ezechías autem genuit Manássen. Manáesses autem genuit Amon. Amon autem genuit Josíam. Josías autem genuit Jechoníam, et fratres ejus in transmigratione Babylónis. Et post transmigrationem Babylónis: Jechonías genuit Saláthiel. Saláthiel autem genuit Zoróbabel. Zoróbabel autem genuit Abiud. Abiud autem genuit Elíacim. Elíacim autem genuit Azor. Azor autem genuit Sadoc. Sadoc autem genuit Achim. Achim autem genuit Eliud. Eliud autem genuit Eleázar. Eleázar autem genuit Mathan. Mathan autem genuit Jacob. Jacob autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus.

**OFFERTORIUM.** -  
(*Cant.* 6, 2) Ego dilécto  
meo, et diléctus meus mi-  
hi, qui páscitur inter lília.

**SECRETA.** Múnera  
nostra, Dómine, apud  
tuam cleméntiam imma-  
culátæ Dei Genitrícis com-  
méndet orátio: quam ab  
omni origináli labe præ-  
servásti; ut dignum Filii  
tui habitáculum éffici me-  
rerétur: Qui tecum.

**OFFERTORY.** (*Canticle*  
6, 2) My beloved is all mine;  
see, where he goes out to  
pasture among the lilies.

**SECRET.** May our offer-  
ings be recommended to thy  
mercy, Lord, by the prayer  
of God's immaculate mother  
whom thou didst keep free  
from all taint of original sin,  
to the end that she might  
be made worthy to become  
a fit dwelling-place for thy  
Son: who is God.

*Commemoration of S. Ambrose and of the Advent  
feria; the Common Preface, p. 533.*

**COMMUNIO.** (*Cant.*  
6, 9) Quæ est ista, quæ  
progréditur quasi auróra  
consúrgens, pulchra ut  
luna, elécta ut sol, terrí-  
bilis ut castrórum ácies  
ordináta?

**POSTCOMMUNIO.** -  
Concéde, miséricors Deus,  
fragilitáti nostræ præsi-  
dium: ut, qui immaculá-  
tæ Conceptionis Genitrí-  
cis unigéniti Filii tui fe-  
stivitátem prævenimus;  
intercessiónis ejus auxílio  
a nostris iniquitatibus re-  
surgámus. Per eúmdem  
Dóminum.

**COMMUNION.** (*Canticle*  
6, 9) Who is this, whose com-  
ing shows like the dawn of  
day? No moon so fair, no  
sun so majestic, no embattled  
army so awes men's hearts.

**POSTCOMMUNION.** -  
Comfort our frailty with thy  
protection, merciful God, so  
that we who are preparing  
for the feast of the Immacu-  
late Conception of the mother  
of thy only-begotten Son,  
may be aided by her inter-  
cession to rise again from our  
iniquities: through the same.

*Commemoration of S. Ambrose and of the Advent feria.*





December 8

## THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY

Greater Double of the First Class with Major Octave

### INTROIT

(*Isaias 61, 10*)

**W**ell may I rejoice in the Lord, well may this heart triumph in my God. The deliverance he sends is like a garment that wraps me about, his mercy like a cloak enfolding me; no bride so proud of the necklace she wears. (*Ps. 29, 2*) Praise to thee, Lord, thou hast taken me under thy protection, and baulked my enemies of their will. *Well may I rejoice. V. Glory. Well may I rejoice.*

**COLLECT.** O God, who by means of the Immaculate Conception of the Virgin didst prepare a worthy dwelling for thy Son, and foreseeing his death, didst there-

### INTROITUS

(*Isai. 61, 10*)

**G**audens gaudébo in Dómino, et exsultábit ánima mea in Deo meo: quia induit me vestiméntis salútis: et indu ménto justítiae circúmde- dit me, quasi sponsam ornátam monílibus suis. (*Ps. 29, 2*) Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. *Gaudens gaudébo. V. Glória Patri. Gaudens gaudébo.*

**ORATIO.** Deus, qui per immaculátam Virgínis Conceptionem dignum Fílio tuo habitáculum præparásti: quæsumus; ut, qui ex morte ejúsdem Fí-

lii tui prævīsa, eam ab omni labe præservāsti, nos quoque mundos ejus intercessiōne ad te pervenīre concēdas. Per eūdem Dóminum.

by preserve her from all stain, grant that we too by her intercession may come to thee unstained by sin: through the same.

*Commemoration of the Advent feria.*

Léctio libri Sapiéntiæ.  
(Prov. 8, 22-35).

Lesson from the Book of Wisdom. (Proverbs 8, 22-35).

Dóminus possédit me in iníitio viárum suárum, ántequam quidquam fáceret a princípío. Ab ætérno ordináta sum, et ex antiquis, ántequam terra fieret. Nondum erant abyssi, et ego jam concépta eram: necdum fontes aquárum erúperant: necdum montes gravi mole constítuerant: ante colles ego parturiébar: adhuc terram non fécerat, et flúmina, et cárdines orbis terræ. Quando præparábat cælos, áderam: quando certa lege et gyro vallábat abyssos: quando æthéra firmábat sursum, et librábat fontes aquárum: quando circúmdabat mari términum suum, et legem ponébat aquis, ne transirent fines suos: quando appendébat fundaménta terræ. Cum eo eram cuncta compónens: et delectábar per singulos dies, ludens coram eo omni témpore: ludens in orbe terrárum: et delíciæ meæ esse cum fíliis hóminum.

The Lord made me his when first he went about his work, at the birth of time, before his creation began. Long, long ago, before earth was fashioned, I held my course. Already I lay in the womb, when the depths were not yet in being, when no springs of water had yet broken; when I was born, the mountains had not yet sunk on their firm foundations, and there were no hills; not yet had he made earth, or the rivers, or the solid framework of the world. I was there when he built the heavens, when he fenced in the waters with a vault inviolable, when he fixed the sky overhead, and levelled the fountain-springs of the deep. I was there when he enclosed the sea within its confines, forbidding the waters to transgress their assigned limits, when he poised the foundations of the world. I was at his side, a master-workman, my delight increasing with each day, as I made play before him all the while;

made play in this world of dust, with the sons of Adam for my play-fellows. Listen to me, then, you that are my sons, that follow, to your happiness, in the paths I show you; listen to the teaching that will make you wise, instead of turning away from it. Blessed are they who listen to me, keep vigil, day by day, at my threshold, watching till I open my doors. The man who wins me wins life, drinks deep of the Lord's favour.

GRADUAL. (*Judith* 13, 23) The Lord God most high has blessed thee, virgin Mary, above all women on earth. *V.* (*Ibid.*, 15, 10) Thou art the boast of Jerusalem, the joy of Israel, the pride of our people.

Alleluia, alleluia. *V.* (*Cant.* 4, 7) Mary, thou art all loveliness; the primal taint of our race was never found in thee. Alleluia.

*In Votive Masses, after Septuagesima, instead of Allelúja and its verse is said:*

TRACT. (*Ps.* 86, 1-2) His own building amidst the inviolate hills, the Lord loves Sion walls better than any other home in Israel. *V.* (*Ibid.*, 3) City of God, how high the claim that was made for thee. *V.* (*Ibid.*, 5) A man was born in her; she was founded by no other than the Most High.

Nunc ergo, filii, audite me: Beáti, qui custódiunt vias meas. Audíte disciplinam, et estóte sapiéntes, et nolíte abjícere eam. Beátus homo, qui audit me, et qui vígilat ad fores meas quotidie, et observat ad postes óstii mei. Qui me invénierit, invéniet vitam et háuriet salutem a Dómino.

GRADUALE. (*Judith* 13, 23) Benedícta es tu, Virgo María, a Dómino Deo excélsso, præ ómnibus muliéribus super terram. *V.* (*Ibid.*, 15, 10) Tu glória Jerúsalem, tu lætítia Israel, tu honorificéntia pópuli nostri.

Allelúja, allelúja. *V.* (*Cant.* 4, 7) Tota pulchra es, María: et mácula originális non est in te. Allelúja.

TRACTUS. (*Ps.* 86, 1-2) Fundaménta ejus in móntibus sanctis: díligit Dóminus portas Sion super ómnia tabernácula Jacob. *V.* (*Ibid.*, 3) Gloriósa dicta sunt de te, cívitas Dei. *V.* (*Ibid.*, 5) Homo natus est in ea, et ipse fundávit eam Altíssimus.

*In Eastertide instead of the Gradual and Tract is said:*

Allelúja. V. (*Judith 15, 10*) Tu glória Jerúsalem, tu lætítia Israel, tu honorificéntia pópuli nostri. Allelúja, allelúja. V. (*Cant. 4, 7*) Tota pulchra es, María: et mácula originális non est in te. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 1, 26-28*).

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Náza-reth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Vírginis Maríæ. Et ingressus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Credo.

OFFERTORIUM. (*Luce 1, 28*) Ave, Maríæ, grátia plena: Dóminus tecum benedícta tu in muliéribus, allelúja.

SECRETA. Salutárem hóstiam, quam in solemnitate immaculatæ Conceptionis beátæ Vírginis Maríæ tibi, Dómine, offerimus, súscipe et præsta: ut, sicut illam tua grátia præveniéntem ab omni labe immúnem profitémur; ita ejus intercessióne a culpis ómnibus liberémur. Per Dóminum.

Alleluia. V. (*Judith 15, 10*) Thou art the boast of Jerusalem, the joy of Israel, the pride of thy people. Alleluia, alleluia. V. (*Cant. 4, 7*) Mary, thou art all loveliness; the primal taint of our race was never found in thee. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 1, 26-28*).

At this time: God sent the angel Gabriel to a city of Galilee called Nazareth, where a virgin dwelt, betrothed to a man of David's lineage; his name was Joseph, and the virgin's name was Mary. Into her presence the angel came, and said, Hail, thou who art full of grace; the Lord is with thee; blessed art thou among women.

Creed.

OFFERTORY. (*Luke 1, 28*) Hail, Mary, full of grace, the Lord is with thee, blessed art thou among women, alleluia.

SECRET. Accept, Lord, the gift which in hopes of our salvation we offer thee on this festival of the blessed virgin Mary's Immaculate Conception; and grant that we who proclaim her to have been shielded by thy provident grace from every taint of evil, by her pleading may be freed from all sin: through our Lord.

*Commemoration of the Advent feria.*

*Preface of our Lady; Et te in Conceptione immaculata, p. 527.*

COMMUNION. How glorious, Mary, was the prophecy made of thee; he who is mighty has wrought for thee his wonders.

POSTCOMMUNION. - O Lord our God, let the sacrament of which we have partaken heal in us the wounds of that sin from which the Conception of blessed Mary, and of her alone, was by thee kept immaculate: through our Lord.

COMMUNIO. Gloriosa dicta sunt de te, María: quia fecit tibi magna qui potens est.

POSTCOMMUNIO. - Sacramenta quæ sumpsimus, Dómine Deus noster: illius in nobis culpæ vúlnera réparent; a qua immaculatam beatæ Mariæ Conceptionem singulariter præservásti. Per Dóminum.

*Commemoration of the Advent feria.*

*During the octave the Mass as on the Feast, but the Introit is repeated after the Glória Patri only. The third Prayer, if no feast is commemorated, is that of the Holy Ghost, p. 497.*

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December 9

## SECOND DAY WITHIN THE OCTAVE OF THE IMMACULATE CONCEPTION

Semidouble

*Commemoration of the Advent feria; third Prayer, of the Holy Ghost, p. 497.*

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December 10

## THE HOLY HOUSE OF LORETO

Lesser Double, First Class

INTROIT

(Gen. 28, 17)

**T**His is a fearsome place: it is the house of God, the gate of heaven; it shall be named the palace of God. (Ps. 83, 2-3) Lord of hosts,

INTROITUS

(Gen. 28, 17)

**T**erribilis est locus iste: hic domus Dei est, et porta cæli: et vocábitur aula Dei. (Ps. 83, 2-3) Quam dilécta taber-

nácula tua, Dómine virtutum! concupiscit, et deficit ánima mea in átria Dómini. V. Glória Patri.

ORATIO. Deus, qui beatæ Mariæ Virginis domum per incarnati Verbi mysterium misericórditer consecrásti, eámque in sinu Ecclesiæ tuæ mirabiliter collocásti: concéde; ut, segregáti a tabernaculis peccatorum, digni efficiámur habitatores domus sanctæ tuæ. Per eúmdem Dóminum.

*Commemoration of the Advent feria.*

Lectio libri Sapiéntiæ. (Eccli. 24, 11-13 et 15-20).

In ómnibus réquiem quæsiui, et in hereditáte Dómini morábor. Tunc præcepit, et dixit mihi Créator ómnium: et qui creávit me, requiévít in tabernáculo meo, et dixit mihi: In Jacob inhábita, et in Israel hereditáre, et in eléctis meis mitte raíces. Et sic in Sion firmáta sum, et in civitate sanctificáta simíliter requiévi, et in Jerúsalem potéstas mea. Et radicávi in pópulo honorificáto, et in parte Dei mei heréditas illíus, et in plenitúdine sanctorum deténtio mea. Quasi cedrus exaltáta sum in Líbano, et quasi cypréssus in monte Sion: quasi palma exaltáta sum

how I love thy dwelling-place! For the courts of the Lord's house, my soul faints with longing. V. Glory.

COLLECT. God, who in thy mercy didst sanctify the blessed virgin Mary's house by the mystery of the Word made flesh, and didst miraculously, place it in the heart of Christendom, grant that we may shun the abodes of sinners and become worthy to dwell in thy own holy house: through the same.

Lesson from the Book of Wisdom. (Ecclus. 24, 11-13, 15-20).

I have sought rest elsewhere in vain; it is among the Lord's people that I mean to dwell. He who fashioned me, he my own Creator, has taken up his abode with me; and his command to me was that I should find my home in Jacob, throw in my lot with Israel, take root among his chosen race. So, according to his word, I made Sion my stronghold, the holy city my resting-place, Jerusalem my throne. My roots spread out among the people that enjoys his favour, my God has granted me a share in his own domain; where his faithful servants are gathered I love to linger. I grew to my full stature on mount Sion as a cedar grows on

Lebanon, or a palm-tree in Cades, or a rose-bush in Jericho; grew like some fair olive in the valley, some plane-tree in a well-watered street. Cinnamon and odorous balm have no scent like mine, the choicest myrrh has no such fragrance.

**GRADUAL.** (*Ps. 26, 4*) One request I have ever made of the Lord, let me claim it still, to dwell in the Lord's house my whole life long. *ŷ.* Gazing at the beauty of the Lord, haunting his sanctuary.

Alleluia, alleluia. *ŷ.* (*Ps. 83, 5*) How blessed, Lord, are those who dwell in thy house! They will be ever praising thee. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 1, 26-38*).

At this time: God sent the angel Gabriel to a city of Galilee called Nazareth, where a virgin dwelt, betrothed to a man of David's lineage; his name was Joseph, and the virgin's name was Mary. Into her presence the angel came, and said: Hail, thou who art full of grace; the Lord is with thee; blessed art thou among women. She was much perplexed at hearing him speak so, and cast about in her mind, what she was to make of such a greeting. Then the angel said to her,

in Cades, et quasi plantatio rosæ in Jéricho. Quasi olíva speciosa in campis, et quasi plátanus exaltata sum juxta aquam in platéis. Sicut cinnamó-mum et bálsamum aromatizans odórem dedi: quasi myrrha electa dedi suavitatem odóris.

**GRADUALE.** (*Ps. 26, 4*) Unam pétii a Dómino, hanc requíram, ut inhábitem in domo Dómini ómnibus diébus vitæ meæ. *ŷ.* Ut vídeam voluptátem Dómini, et visitem templum ejus.

Allelúja, allelúja. *ŷ.* (*Ps. 83, 5*) Beáti qui hábitant in domo tua, Dómine: in sæcula sæculórum laudábunt te. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 1, 26-38*).

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Náza-reth, ad Virgí-nem desponsá-tam viro, cui nomen erat Joseph, de domo David, et nomen Virgínis María. Et ingressus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéri-bus. Quæ cum audísset, turbáta est in sermóne ejus: et cogitábat qualis esset ista salutátio. Et ait Angelus ei: Ne tíneas,

María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries filium, et vocábis nomen ejus Jesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus: et regnábit in domo Jacob in ætérnum, et regni ejus non erit finis. Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognósko? Et respóndens Angelus, dixit ei: Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elisabéth cognáta tua, et ipsa concépit filium in senectúte sua: et hic mensis sextus est illi, quæ vocátur stérilis: quia non erit impossíbile apud Deum omne verbum. Dixit autem María: Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

Credo.

OFFERTORIUM. (*Ps.* 5, 8) Introibo in domum tuam, adorábo ad templum sanctum tuum, et confitébor nómini tuo.

SECRETA. Accipe, quæsumus, Dómine, múnera in hac sacra domo dignánter obláta: et, beá-

Mary, do not be afraid; thou hast found favour in the sight of God. And behold, thou shalt conceive in thy womb, and shalt bear a son, and shalt call him Jesus. He shall be great, and men will know him for the Son of the Most High; the Lord God will give him the throne of his father David, and he shall reign over the house of Jacob eternally; his kingdom shall never have an end. But Mary said to the angel, How can that be, since I have no knowledge of man? And the angel answered her, The Holy Spirit will come upon thee, and the power of the Most High will overshadow thee. Thus this holy offspring of thine shall be known for the Son of God. See, moreover, how it fares with thy cousin Elizabeth; she is old, yet she too has conceived a son; she who was reproached with barrenness is now in her sixth month, to prove that nothing can be impossible with God. And Mary said, Behold the handmaid of the Lord; let it be unto me according to thy word.

Creed.

OFFERTORY. (*Ps.* 5, 8) I will betake myself to thy house, and bow down before thy sanctuary, and praise thy name.

SECRET. Lord, we pray thee graciously accept the gifts we offer in this holy house; and grant that, with



the merits of the blessed virgin Mary pleading for us, these same gifts may prove a help to our salvation: through our Lord.

tæ Mariæ Virginis suffragantibus méritis, ad nostræ salutis auxílium proveníre concéde. Per Dóminum.

*Commemoration of the Advent feria. Preface of our Lady; Et te in Festivitate, p. 527.*

COMMUNION. (*Prov. 8, 34-35*) Blessed is he who hears my voice, who watches daily before my gates, and waits at the threshold of my doors. He who shall find me, shall find life, and draw from the Lord salvation.

COMMUNIO. (*Prov. 8, 34-35*) Beátus qui audit me, et qui vígilat ad fores meas quotidie, et observat ad postes óstii mei. Qui me invénerit, invéniet vitam, et háuriet salutem a Dómino.

POSTCOMMUNION. - We pray thee, Lord our God, that the sacred rites thou hast bestowed upon us to safeguard this new life of ours may, through the intercession of blessed Mary, the ever-virgin, bring us healing now and in time to come: through our Lord.

POSTCOMMUNIO. - Quæsumus, Dómine Deus noster: ut sacrosáncta mystéria, quæ pro reparationis nostræ munimine contulísti, intercedente beáta Mariá semper Virgine, et præsens nobis remédium esse fácias, et futurum. Per Dóminum.

*Commemoration of the Advent feria.*

*If this Mass is said on Ember Wednesday in Advent, the last Gospel is not that of the feria, but of S. John, In principio, p. 559.*

December II

BL. FRANCUS, Carm., Conf.

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

COLLECT. O God, who dost manifest thine omnipotence chiefly in showing pardon and pity graciously grant, that as thou hast called the Carmelite, blessed Francus,

ORATIO. Deus, qui omnipotentiam tuam parcendo máxime et miserando manifestas: concéde propítius; ut, sicut beátum Francum Carme-

lítam, méritis gloriósum, ad regna sidérea vocásti, ita nos fácias, ejus méritis et précibus, a peccatórum nostrórum sórdibus librári. Per Dóminum.

made glorious by his merits, to the heavenly kingdom, so mayest thou, by his merits and prayers, cleanse us from the stains of our sins: through our Lord.

*Commemoration of S. Damasus, Pope and Confessor:*

ORATIO. Exáudi, Dómine, preces nostras: et, interveniénte beáto Dámaso Confessóre tuo atque Pontífice, indulgéntiam nobis tribue placátus et pacem. (Per Dóminum).

COLLECT. Hear our prayers, Lord; and through the intercession of thy blessed confessor and pontiff Damasus graciously grant us pardon and peace: (through our Lord).

*Commemoration of the octave of the Immaculate Conception from the feast, p. 834, and of the Advent feria.*

SECRETA. Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

SECRET. We offer sacrificial gifts in praise of thee, Lord, and in memory of thy saints; trusting that by them we may be delivered from ills both present and to come: through our Lord.

*Of S. Damasus:*

SECRETA. Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis percepisse de tribulatióne cognóscit auxílium. (Per Dóminum).

SECRET. Accept, Lord, the offering made by thy holy people in honour of thy saints, through whose merits they have experienced help in tribulation: (through our Lord).

*Commemoration of the octave and of the Advent feria.*

POSTCOMMUNIO. - Refécti cibo potúque cælésti, Deus noster, te supplices exorámus: ut, in cujus hæc commemoratióne percépimus, ejus muniamur et précibus. Per Dóminum.

POSTCOMMUNION. - Refreshed with food and drink from on high, we humbly beg thee, our God, that we may be guarded by the prayers of him in memory of whom we have received this sacrament: through our Lord.

Of S. *Damasus*:

POSTCOMMUNION. - Grant, Lord, we beseech thee, that thy faithful people may ever rejoice in honouring thy saints, and ever be supported by their intercession: (through our Lord).

POSTCOMMUNIO. - Da, quæsumus, Dómine, fidélibus pópulis Sanctórum tuórum semper veneratióne lætári: et eórum perpétua supplicatióne muníri. (Per Dóminum).

*Commemoration of the octave and of the Advent feria.*

December 12

## FIFTH DAY WITHIN THE OCTAVE OF THE IMMACULATE CONCEPTION

Semidouble

*Commemoration of the Advent feria; third Prayer, of the Holy Ghost, p. 497.*

December 13

S. LUCY, Virgin and Martyr

Lesser Double

INTROIT

(Ps. 44, 8)

**T**HOU hast been a friend to right, an enemy to wrong, and God, thy own God, hast given thee an unction to bring thee pride, beyond any of thy fellows. (Ps. *ibid.*, 2) Joyful are the thoughts that well up from my heart, a King's honour for my theme. V. Glory.

COLLECT. Listen to us, God our Saviour, so that we who find joy in the festival of thy blessed virgin-martyr Lucy, may learn from her the spirit of godly service: through our Lord.

INTROITUS

(Ps. 44, 8)

**D**ilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, óleo lætitiæ præ consórtibus tuis. (Ps. *ibid.*, 2) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. V. Glória Patri.

ORATIO. Exáudi nos, Deus salutáris noster: ut, sicut de beátæ Lúciæ Vírginis et Mártiris tuæ festivitáte gaudémus; ita piæ devotiónis erudiámur af-féctu. Per Dóminum.

*Commemoration of the octave of the Immaculate Conception, p. 834, and of the Advent feria.*

Lectio libri Sapientiae.  
(*Eccli. 51, 13-17*).

Dómine Deus meus, exaltásti super terram habitationem meam, et pro morte defluente deprecáta sum. Invocávi Dóminum patrem Dómini mei, ut non derelinquat me in die tribulationis meæ, et in témpore superbórum sine adjutório. Laudábo nomen tuum assidue, et collaudábo illud in confessione, et exaudíta est oratio mea. Et liberásti me de perditione, et eripuísti me de témpore iniquo. Propterea confitébor, et laudem dicam tibi, et benedicam nómini Dómini.

GRADUALE. (*Ps. 44, 8*) Dilexísti justítiam, et odísti iniquitatem. *ŷ.* Propterea unxit te Deus, Deus tuus, óleo lætitiæ.

Allelúja, allelúja. *ŷ.* (*Ibid., 15 et 16*) Adducéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 13, 44-52*).

In illo témpore: Dixit Jesus discipulis suis: Si-

Lesson from the Book of Wisdom. (*Ecclus. 51, 13-17*).

It was thou, O Lord, my God, that hadst prospered my life on earth; and now, when I prayed to be delivered from the death that was ready to overwhelm me, I made my plea to the Lord, my own Master's Father; would he leave me unaided when I was in distress, when my enemies were triumphing over me? I will extol thy name unceasingly, with grateful praise; my prayer did not go unregarded. Thou didst rescue me from deadly peril, didst save me in the hour of defeat; shall I not give thanks, shall I not praise and bless the name of the Lord?

GRADUAL. (*44, 8*) Thou hast been a friend to right, an enemy to wrong. *ŷ.* And God, thy own God, has given thee an unction to bring thee pride.

Alleluia, alleluia. *ŷ.* (*Ibid., 15, 16*) Maidens will follow in her retinue into the King's presence; all rejoicing before thee, those companions of hers. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 13, 44-52*).

The kingdom of heaven is like a treasure hidden in a

field; a man has found it and hidden it again, and now, for the joy it gives him, is going home to sell all that he has and buy that field. Again, the kingdom of heaven is as if a trader were looking for rare pearls: and now he has found one pearl of great cost, and has sold all that he had and bought it. Again, the kingdom of heaven is like a net that was cast into the sea, and enclosed fish of every kind at once; when it was full, the fishermen drew it up, and sat down on the beach, where they stored all that was worth keeping in their buckets, and threw the useless kind away. So it will be when the world is brought to an end; the angels will go out and separate the wicked from the just, and will cast them into the furnace of fire, where there will be weeping, and gnashing of teeth. Have you grasped all this? Yes, Lord, they said to him. And he said to them, Every scholar, then, whose learning is of the kingdom of heaven must be like a rich man, who knows how to bring both new and old things out of his treasure-house.

OFFERTORY. (*Ps. 44, 15, 16*) Maidens shall follow in her retinue into the King's presence; all rejoicing, all triumph, those companions of hers, as they enter the palace of their Lord and King.

mile est regnum cælorum thesauro abscondito in agro: quem qui invenit homo, abscondit, et præ gaudio illius vadit, et vendit universa, quæ habet, et emit agrum illum. Iterum simile est regnum cælorum homini negotiatori, quaerenti bonas margaritas. Inventa autem una pretiosa margarita, abiit, et vendidit omnia, quæ habuit, et emit eam. Iterum simile est regnum cælorum saginæ missæ in mare, et ex omni genere piscium congreganti.

Quam, cum impléta esset, educéntes, et secus litus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sæculi: exibunt Angeli, et separábunt malos de médio iustórum, et mittent eos in camínium ignis: ibi erit fletus et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno cælorum similis est homini patri-famílias, qui profert de thesauro suo nova et vétera.

OFFERTORIUM. (*Ps. 44, 15-16*) Afferéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia, et exsultatione: adducéntur in templum Regi Dómino.

SECRETA. Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepisse cognóscit auxiliúm. Per Dóminum.

SECRET. Let this offering of thy consecrated people be accepted by thee, Lord, in honour of thy saints, to whose merits we ascribe the help we have received in time of trouble: through our Lord.

*Commemoration of the octave and of the Advent feria.*

*Common Preface, p. 533.*

COMMUNIO. (Ps. 44, 3) Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum.

COMMUNION. (Ps. 44, 3) Thy lips overflow with gracious utterance: the blessings God has granted thee can never fail.

POSTCOMMUNIO. - Satiásti, Dómine, famíliam tuam munéribus sacris: beátæ Lúciæ, quæsumus, interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

POSTCOMMUNION. - Lord, thou hast feasted this household of thine with sacred gifts. We pray thee let the intercession of blessed Lucy whose feast we are keeping ever bring us thy comfort: through our Lord.

*Commemoration of the octave and of the Advent feria.*

December 14

S. SPIRIDION, Carm., Bishop and Conf.

Lesser Double

*Mass Sacerdotes tui, from the Common of a Confessor-Bishop, p. [42], except the following:*

ORATIO. Sancti Spiridiónis Confessóris tui atque Pontíficis nos, Dómine, festa tueántur: et, sicut ille Religiónis, a Prophéta Elía institútæ, oratióne et opéribus fuit fidélis imitátor; ita nos, ejus sequéntes vestigia, cum eo te pérfrui valeámus. Per Dóminum.

COLLECT. May the feast of Saint Spiridion, thy confessor and bishop, protect us, O Lord: and as he was, in prayer and works, the faithful follower of the Order instituted by the prophet Elias, so may we, by following in his footsteps, enjoy thee with him for ever: through our Lord.

*Commemoration of the octave of the Immaculate Conception, p. 834, and of the Advent feria.*

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. II, 25-30*).

At this time. Jesus answered and said: Father, who art Lord of heaven and earth, I give thee praise that thou hast hidden all this from the wise and prudent, and revealed it to little children. Be it so, Father, since this finds favour in thy sight. My Father has entrusted everything into my hands: none knows the Son truly except the Father, and none knows the Father truly except the Son, and those to whom it is the Son's good pleasure to reveal him. Come to me, all you that labour and are burdened; I will give you rest. Take my yoke upon yourselves, and learn from me; I am gentle and humble of heart; and you shall find rest for your souls. For my yoke is easy, and my burden is light.

SECRET. May thy saints be for us everywhere a source of joy, we pray thee, Lord, so that as we recall their merits, we may feel the power of their intercession: through our Lord.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. II, 25-30*).

In illo témpore: Respóndens Jesus, dixit: Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti hæc a sapiéntibus et prudéntibus, et revelásti ea párvulis. Ita Pater: quóniam sic fuit plácitum ante te. Omnia mihi trádicta sunt a Patre meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me omnes, qui laborátis, et onerátí estis, et ego reficiam vos. Tóllite jugum meum super vos, et discite a me quia mitis sum, et húmilis corde: et inveniétis réquiem animábus vestris. Jugum enim meum suáve est, et onus meum leve.

SECRETA. Sancti tui, quæsumus, Dómine, nos ubique lætifícent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

*Commemoration of the octave and of the Advent feria.*

POSTCOMMUNION. - Grant, we pray thee, almighty God, that in giving thanks

POSTCOMMUNIO. - Præsta, quæsumus, omnipotens Deus: ut, de per-

céptis munéribus grátias exhibéntes, intercedénte beáto Spiridióne Confessore tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

for the gifts we have received, we may obtain still greater blessings through the intercession of thy blessed confessor and bishop Spiridion: through our Lord.

*Commemoration of the octave and of the Advent feria.*

December 15

## OCTAVE-DAY OF THE IMMACULATE CONCEPTION

Lesser Double, First Class

*Mass as on the Feast, p. 834, but the Introit is repeated after the Glória Patri only. A commemoration is made of the Advent feria; but should this day be Ember Wednesday, the last Gospel is that of S. John, In princípio, p. 559.*

December 16

## BL. MARY OF THE ANGELS, Carm., Virgin

Lesser Double

*Mass Dilexísti, from the Common of a Virgin, p. [79], except the following:*

ORATIO. Deus, qui beátæ Mariæ Virgini tuæ angélicis dedísti móribus vívere: præsta nobis fámulis tuis; ut, ejus imitatione carnis superátis illecebris, Angelórum consortium cónsequi mereámur. Per Dóminum.

COLLECT. O God, who hast made the blessed Mary, thy Virgin, to live like an angel: grant to us thy servants that, following in her footsteps, we may overcome the desires of the flesh and be worthy to enjoy the companionship of the angels: through our Lord.

*Commemoration of S. Eusebius, Bishop and Martyr:*

ORATIO. Deus, qui nos beáti Eusébbii Mátyris tui atque Pontíficis án-

COLLECT. O God, who dost gladden our hearts at each recurring festival of thy



blessed martyr-bishop Eusebius, grant, in thy mercy, that we who keep his birthday may also enjoy his protection: (through our Lord).

nua solemnitate lætificas: concède propítius; ut, cujus natalítia cólimus, de ejúsdem étiam protectió-ne gaudeámus. (Per Dó-minum).

*Commemoration of the Advent feria.*

SECRET. May the gifts which we offer thee, O Lord, be borne to thy altar on high by thy holy Angel through whose ministry the fervent prayers of blessed Mary were daily offered in the sight of thy divine majesty: through our Lord.

SECRETA. Múnera, quæ tibi offérimus, Dó-mine, sanctus Angelus tuus in sublíme altáre tu-um pérferrat: cujus mini-stério, férvidæ beátæ Ma-riæ preces in conspéctu divínæ majestátis tuæ quo-tídie offerebántur. Per Dó-minum.

*Of S. Eusebius:*

SECRET. Hallow the gifts we have offered to thee, Lord, and, at the intercession of thy blessed martyr-bishop Eusebius, let them move thee to cleanse us from the stains of our sins: (through our Lord).

SECRETA. Múnera, Dómine, obláta sanctífica: et, intercedénte beáto Eusebio Mártire tuo atque Pontífice, nos per hæc a peccatórum nostrórum máculis emúnda. (Per Dó-minum).

*Commemoration of the Advent feria.*

POSTCOMMUNION. - Refreshed by the bread of angels, we humbly beseech thee, O Lord, through the intercession of blessed Mary thy Virgin that they who always serve thee in heaven may guard us upon earth: through our Lord.

POSTCOMMUNIO. - Angelórum pane refécti, súpplices te, Dómine, deprecámur: ut, intercedén-te beáta María Vírgine tua; illi nos in terris custódiant, qui tibi in cælo ministrántes semper assístunt. Per Dóminum.

*Of S. Eusebius:*

POSTCOMMUNION. - Humbly we beseech thy gracious goodness, almighty God, to grant that we whom thou

POSTCOMMUNIO. - Súpplices te rogámus, om-nípotens Deus: ut, quos tuis réficis sacraméntis,

intercedente beato Eusebio Mártire tuo atque Pontífice, tibi étiam plácitis móribus dignánter deservire concédas. (Per Dóminum).

thou renewest with thy sacrament may, at the intercession of thy blessed martyr-bishop Eusebius, lead acceptable lives in thy service: (through our Lord).

*Commemoration of the Advent feria.*

December 18

## OUR LADY'S EXPECTATION

Lesser Double, First Class

*Mass Rorate, from the Votive Masses of our Lady, p. [112]. There is a commemoration of the Advent feria; the Creed is said, and the Preface is that of our Lady; Et te in Expectatione, p. 527. Should this day be Ember Wednesday, the last Gospel is that of S. John, In principio, p. 559.*

December 19

*Should this day be Saturday, the Mass may be of the feria, with a commemoration of the anticipated Vigil of S. Thomas, from the Mass indicated for tomorrow, and with the last Gospel taken from this same Mass. The third Prayer is of our Lady, Deus, qui de beátæ, p. 483.*

*The Mass of the Vigil may also be said, with a commemoration of and the last Gospel from the Advent feria. The third Prayer is of our Lady, as given above.*

December 20

## THE VIGIL OF S. THOMAS, Apostle

*Mass Ego autem, from the Vigil of an Apostle, p. [1], with a commemoration of the Advent feria and the third Prayer of our Lady, Deus, qui de beátæ, p. 483. Should this Vigil fall on an Ember Day, the Mass may be of the latter, with a commemoration and last Gospel of the Vigil.*

December 21

S. THOMAS, Apostle

Greater Double of the Second Class

## INTROIT

(Ps. 138, 17)

**G**reat reverence have I for thy friends, O God; sovereign power is theirs in abundance. (Ps. *ibid.*, 1-2) Lord, I lie open to thy scrutiny; thou knowest me, knowest when I sit down and when I rise up again. *Great reverence.* V. *Glory. Great reverence.*

**COLLECT.** Grant, we pray thee, Lord, that we may keep in triumph the feast of thy blessed apostle Thomas. May we be ever heartened by his protection and maintain his faith with fitting devotion: through our Lord.

## INTROITUS

(Ps. 138, 17)

**M**ihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. (Ps. *ibid.*, 1-2) Dómine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *Mihi autem.* V. *Glória Patri. Mihi autem.*

**ORATIO.** Da nobis, quæsumus, Dómine, beati Apóstoli tui Thomæ solemnitatibus gloriári: ut ejus semper et patrocíniis sublevémur; et fidem congrua devotíone sectémur. Per Dóminum.

*Commemoration of the Advent feria.*

**Lesson from the Epistle of S. Paul the Apostle to the Ephesians.** (Ephes. 2, 19-22).

Brethren: You are no longer exiles, then, or aliens; the saints are your fellow-citizens, you belong to God's household. Apostles and prophets are the foundation on which you were built, and the chief corner-stone of it is Jesus Christ himself. In him the whole fabric is

**Lectio Epistolæ beati Pauli Apóstoli ad Ephésios.** (Ephes. 2, 19-22).

Fratres: Jam non estis hóspites, et ádvenæ: sed estis cives sanctórum, et doméstici Dei: superædificati super fundaméntum Apostolórum, et Prophe-tárum, ipso summo angulári lápide Christo Jesu: in quo omnis ædificatio constrúcta crescit in tem-

plum sanctum in Dómino, in quo et vos coedificámini in habitáculum Dei in Spíritu.

**GRADUALE.** (*Ps. 44, 17-18*) Constitues eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine. *ŷ.* Pro pátribus tuis nati sunt tibi filii: proptérea pópuli confitebúntur tibi.

Allelúja, allelúja. *ŷ.* (*Jo. 15, 16*) Non vos me elegístis: sed ego elégi vos, et pósui vos ut eátis, et fructum afferátis: et fructus vester máneat. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann. 20, 24-29*).

In illo témpore: Thomas, unus ex duódecim, qui dicitur Dídyms, non erat cum eis, quando venit Jesus. Dixérunt ergo ei álíi discípuli: Vídimus Dóminum. Ille autem dixit eis: Nisi vídero in mánibus ejus fixúram clavórum, et mittam dígitum meum in locum clavórum, et mittam manum meam in latus ejus, non credam. Et post dies octo, íterum erant discípuli ejus intus, et Thomas cum eis. Venit Jesus jánuis clausis, et stetit in médio, et dixit:

bound together, as it grows into a temple, dedicated to the Lord; in him you too are being built in with the rest, so that God may find in you a dwelling-place for his Spirit.

**GRADUAL.** (*Ps 44, 17-18*) Thou wilt divide a world between them for their domains; thy name, Lord, will never be forgotten. *ŷ.* Children are born to thee to continue the line of thy fathers: thereupon shall nations do thee honour.

Alleluia, alleluia. *ŷ.* (*John 15, 16*) It was not you that chose me, it was I that chose you. The task I have appointed you is to go out and bear fruit, fruit which will endure. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John 20, 24-29*).

At this time: There was one of the twelve, Thomas, who is also called Didymus, who was not with them when Jesus came. And when the other disciples told him, We have seen the Lord, he said to them, Until I have seen the mark of the nails on his hands, until I have put my finger into the mark of the nails, and put my hand into his side, you will never make me believe. So, eight days afterwards, once more the disciples were within, and Thomas was with them; and the doors were locked. Jesus

came and stood there in their midst; Peace be upon you, he said. Then he said to Thomas, Let me have thy finger; see, here are my hands. Let me have thy hand; put it into my side. Cease thy doubting, and believe. Thomas answered, Thou art my Lord and my God. And Jesus said to him, Thou hast learned to believe, Thomas, because thou hast seen me. Blessed are those who have not seen, and yet have learned to believe.

Creed.

OFFERTORY. (*Ps.* 138, 17) Great reverence have I for thy friends, O God; sovereign power is theirs in abundance.

SECRET. We pay thee, Lord, the homage that is thy due, and humbly entreat that thou wilt guard within us thy own gifts, in answer to the prayers of thy blessed apostle Thomas, in honour of whose martyrdom we praise thee with these dedicated offerings: through our Lord.

*Commemoration of the Advent feria; Preface of the Apostles, p. 531.*

COMMUNION. (*John* 20, 27) Put in thy hand, and feel the place of the nails. Cease thy doubting and believe, alleluia, alleluia.

Pax vobis. Deinde dicit Thomæ: Infer dígítum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum: et noli esse incrédulus, sed fidélis. Respóndit Thomas, et dixit ei: Dóminus meus, et Deus meus. Dixit ei Jesus: Quia vidísti me, Thoma, credidísti: beáti qui non vidérunt, et credidérunt.

Credo.

OFFERTORIUM. (*Ps.* 138, 17) Mihi autem nimis honorátí sunt amíci tui, Deus: nimis confortátus est principátus córum.

SECRETA. Débitum tibi, Dómine, nostræ réddimus servitútis, supplíciter exorántes: ut, suffrágiis beáti Apóstoli tui Thomæ, in nobis tua múnera tueáris, cujus honoránda confessióne laudis tibi hóstias immolámus. Per Dóminum.

COMMUNIO. (*Joann.* 20, 27) Mitte manum tuam, et cognósce loca clavórum, allelúja: et noli esse incrédulus, sed fidélis, allelúja, allelúja.

**POSTCOMMUNIO.** -  
 Consérva, Dómine, pópulum tuum: et, quem Sanctórum tuórum præsídiis non désinis adjuvári; perpétuis tríbue gaudére remédiis. Per Dóminum.

**POSTCOMMUNION.** -  
 Guard thy people, Lord, and since they may be helped, at thy pleasure, by the prayers of thy saints, grant that they may enjoy their continual assistance: through our Lord.

*Commemoration of the Advent feria. Should this feast fall on an Ember Day, the last Gospel is taken from the feria.*

## FEASTS OF JANUARY

January 14

S. HILARY, Bishop, Conf. and Doctor

Lesser Double

*Mass In médio, from the Common of Doctors, p. [46], with a commemoration of S. Felix, Priest and Martyr:*

**ORATIO.** Concéde, quæsumus, omnipotens Deus: ut ad meliorem vitam Sanctórum tuórum exémpa nos próvocent; quátenus, quorum solémnia ágimus, étiam actus imitémur. Per Dóminum.

**SECRETA.** Hóstias tibi, Dómine, beáti Felícis Mártiris tui dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

**POSTCOMMUNIO.** -  
 Quæsumus, Dómine, salutáribus repléti mystériis: ut, beáti Felícis Már-

**COLLECT.** Grant, we pray thee, almighty God, that the example of thy saints may rouse us to a better life, so that while we keep their festivals, we may also emulate their deeds: through our Lord.

**SECRET.** Lord, graciously accept the sacrificial gifts that have been dedicated to thee, for the sake of thy blessed martyr Felix, and grant that we may find in them a never-failing source of help: through our Lord.

**POSTCOMMUNION.** -  
 We whom this holy rite has filled with the bread of life pray, Lord, that we may be

succoured by the prayer of thy martyr, blessed Felix, whose festival we are keeping: through our Lord.

tyris tui, cujus solémnia celebrámus, oratióibus adjuvémur. Per Dóminum.

January 15

S. PAUL, the first Hermit, Conf.

Lesser Double

INTROIT

(Ps. 91, 13-14)

THE innocent man will flourish as the palm-tree flourishes: he will grow to greatness as the cedars grow on Lebanon, planted in the temple of the Lord, growing up in the very courts of our God's house. (Ps. *ibid.*, 2) Sweet it is to praise the Lord; to sing, most high God, in honour of thy name! *V.* Glory.

COLLECT. O God, who dost gladden our hearts on each recurring festival of thy blessed confessor Paul, grant in thy goodness that we who are celebrating his birthday may also follow his example: through our Lord.

*Commemoration of S. Maurus, Abbot, from the Mass Os justi, p. [59].*

Lesson from the Epistle of S. Paul the Apostle to the Philippians. (*Philipp.* 3, 7-12).

Brethren: What once stood to my credit, I now write down as loss, for the love of Christ. For that matter,

INTROITUS

(Ps. 91, 13-14)

Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini: in átriis domus Dei nostri. (Ps. *ibid.*, 2) Bonum est confitéri Dómino: et psállere nómini tuo, Altissime. *V.* Glória Patri

ORATIO. Deus, qui nos beáti Pauli Confessóris tui ánnua solemnitate lætíficas: concéde propítius; ut, cujus natalítia cólimus, étiam actiões imitémur. Per Dóminum.

Lectio Epístolæ beáti Pauli Apóstoli ad Philip-pénses. (*Philipp.* 3, 7-12).

Fratres: Quæ mihi fuérunt lucra, hæc arbitrátus sum propter Christum detriménta. Verúmtamen

existimo ómnia detriméntum esse propter eminéntem sciéntiam Jesu Christi Dómini mei: propter quem ómnia detriméntum feci, et árbitor ut stérco-ra, ut Christum lucrifá-ciam et invéniam in illo, non habens meam justítiam, quæ ex lege est, sed illam, quæ ex fide est Christi Jesu: quæ ex Deo est justítia in fide, ad cognoscéndum illum, et virtútem resurrectiónis ejus, et societátem passiónum illíus: configurátus morti ejus: si quo modo occúr-ram ad resurrectiónem, quæ est ex mórtuis: non quod jam accéperim, aut jam perféctus sim: sequor autem, si quo modo comprehéndam, in quo et comprehénsus sum a Christo Jesu.

GRADUALE. (*Ps. 91, 13 et 14*) Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *Ÿ. (Ibid., 3)* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúja, allelúja. *Ÿ. (Osee 14, 6)* Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

there is nothing I do not write down as loss compared with the high privilege of knowing Christ Jesus, my Lord; for love of him I have lost everything, treat everything else as refuse, if I may have Christ to my credit. In him I would render my account, not claiming any justification that is my own work, given me by the law, but by the justification that comes from believing in Jesus Christ, God's gift on condition of our faith. Him I would learn to know, and the virtue of his resurrection, and what it means to share his sufferings, moulded into the pattern of his death, in the hope of achieving resurrection from the dead. Not that I have already won the prize, already reached fulfilment. I only press on, in hope of winning the mastery, as Christ Jesus has won the mastery over me.

GRADUAL. (*Ps. 91, 13, 14*) The innocent man will flourish as the palm-tree flourishes; he will grow to greatness in the Lord's house as the cedars grow on Lebanon. *Ÿ. (Ibid., 3)* To proclaim thy mercy and faithfulness at daybreak and at fall of night.

Alleluia, alleluia. *Ÿ. (Osee 14, 6)* The faithful man will burgeon like the lily, will blossom in the Lord's sight for ever. Alleluia.



✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 11, 25-30*).

At this time: Jesus said openly: Father, who art Lord of heaven and earth, I give thee praise that thou hast hidden all this from the wise and the prudent, and revealed it to little children. Be it so, Father, since this finds favour in thy sight. My Father has entrusted everything into my hands; none knows the Son truly except the Father, and none knows the Father truly except the Son, and those to whom it is the Son's good pleasure to reveal him. Come to me, all you that labour and are burdened; I will give you rest. Take my yoke upon yourselves, and learn from me; I am gentle and humble of heart; and you shall find rest for your souls. For my yoke is easy, and my burden is light.

OFFERTORY. (*Ps. 20, 2-3*) Well may the just man rejoice, Lord, in thy protection, well may he triumph in thy saving power: never a wish in his heart hast thou disappointed.

SECRET. We offer sacrificial gifts in praise of thee, Lord, and in memory of thy saints; trusting that by them we may be delivered from ills both present and to come: through our Lord.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 11, 25-30*).

In illo témpore: Respóndens Jesus, dixit: Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti hæc a sapiéntibus et prudéntibus, et revelásti ea párvulis. Ita Pater: quóniam sic fuit plácitum ante te. Omnia mihi trádicta sunt a Patre meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me omnes, qui laborátis, et oneráti estis, et ego reficiam vos. Tóllite jugum meum super vos, et discite a me, quia mitis sum, et húmilis corde: et inveniétis réquiem animábus vestris. Jugum enim meum suáve est, et onus meum leve.

OFFERTORIUM. (*Ps. 20, 2-3*) In virtúte tua, Dómine, lætábitur justus, et super salutáre tuum exsultábit veheménter: desidérium ánimæ ejus tribuísti ei.

SECRETA. Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confidimus, et futúris. Per Dóminum.

*Second Secret, of S. Maurus, p. [62].*

COMMUNIO. (Ps. 63, 11) Lætábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde.

POSTCOMMUNIO. - Refécti cibo potúque cælésti, Deus noster, te supplices exorámus: ut in cuius hæc commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

COMMUNION. (Ps. 63, 11) The honest man will rejoice and put his trust in the Lord: the upright heart will find its recompense.

POSTCOMMUNION. - Refreshed with food and drink from on high, we humbly beg thee, our God, that we may be guarded by the prayers of him in memory of whom we have received this sacrament: through our Lord.

*Second Postcommunion, of S. Maurus, p. [62].*

January 16

S. PETER THOMAS, Carm., Bishop and Martyr

Lesser Double, First Class

*Mass Státuit, from the Common of a Martyr-Bishop, p. [4], except the following Collect:*

ORATIO. Sancti Petri Thomæ Mártiris tui atque Pontíficis, quæsumus, Dómine, méritis et intercessióne placátus: véniam delictórum nobis tríbue; et ab omni pestiléntiæ morbo nos líberos esse concéde. Per Dóminum.

COLLECT. Be thou appeased, we beseech thee, Lord, by the merits and intercession of thy blessed martyr-bishop Saint Peter Thomas; grant us the pardon of our sins, and preserve us from the evils of pestilence: through our Lord.

*A commemoration is made of S. Marcellus I, Pope and Martyr, from the following Mass.*

On the same day, January 16

S. MARCELLUS I, Pope and Martyr

INTROITUS

(Eccli. 45, 30)

**S**Tátuit ei Dóminus testaméntum pacis, et princípem fecit eum: ut

INTROIT

(Eccli. 45, 30)

**T**HE Lord promised him favour, and made a prince of him; the honour of

the priesthood was to be his for ever. (*Ps. 88, 2*) I will sing of the mercies of the Lord for ever. *ŷ. Glory.*

**COLLECT.** Graciously hear and heed the prayers of thy people, Lord, so that we may be aided by the merits of thy martyr and pontiff blessed Marcellus, whose sufferings are the occasion of our joy: through our Lord.

*Epistle* Benedíctus Deus, *as in the Common of a Martyr*, p. [8].

**GRADUAL.** (*Ps. 88, 21-23*) The man I have found is my servant David, on him my consecrating oil has been poured; my hand shall strengthen him, my arm shall give him courage. *ŷ. No enemy shall have his way with him, no emissary of wickedness shall have power to injure him.*

Alleluia, alleluia. *ŷ. (Ibid., 20)* To a warrior I have committed your safety, chosen out among the common folk a man to honour. Alleluia.

*Gospel* Si quis vult, *from the Common of a Martyr*, p. [16].

**OFFERTORY.** (*Ps. 88, 25*) My faithfulness and mercy shall go with him: as my champion he shall rise to greatness.

**SECRET.** Graciously receive, we beseech thee, Lord, the gifts we offer thee: and by the merits and intercession of thy blessed martyr

sit illi sacerdótii dígnitas in ætérnum. (*Ps. 88, 2*) Misericórdias Dómini in ætérnum cantábo. *ŷ. Glória Patri.*

**ORATIO.** Preces pópuli tui, quæsumus, Dómine, cleménter exáudi: ut beáti Marcélli Mártýris tui atque Pontíficis méritis adjuvémur, cujus passióne lætámur. Per Dóminum.

**GRADUALE.** (*Ps. 88, 21-23*) Inveni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. *ŷ. Nihil proficiet inimícus in eo: et fílius iniquitátis non nocébit ei.*

Allelúja, allelúja. *ŷ. (Ibid., 20)* Pósui adjutórium super poténtem: et exaltávi eléctum de plebe mea. Allelúja.

**OFFERTORIUM.** (*Ps. 88, 25*) Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

**SECRETA.** Súscipe, quæsumus, Dómine, múnера dignánter obláta: et beáti Marcélli suffragántibus méritis, ad nostræ

salútis auxiliū proveni-  
re concéde. Per Dóminum.

COMMUNIO. (*Matth.*  
25, 20-21) Dómine, quin-  
que talénta tradidísti mi-  
hi: ecce ália quinque su-  
perlucrátus sum. Euge  
serve bone et fidélis, quia  
in pauca fuísti fidélis, su-  
pra multa te constituam,  
intra in gáudium Dómi-  
ni tui.

POSTCOMMUNIO. -  
Satiásti, Dómine, famí-  
liam tuam munéribus sac-  
cris: ejus, quæsumus, sem-  
per interventióne nos ré-  
fove, cujus solémnia ce-  
lebrámus. Per Dóminum.

and pontiff Marcellus, grant  
that they may profit us unto  
salvation: through our Lord.

COMMUNION. (*Matt.*  
25, 20-21) Lord, it was five  
talents thou gavest me, see  
how I have made a profit of  
five talents besides. Well  
done, my good and faithful  
servant; since thou hast been  
faithful over little things, I  
have great things to commit  
to thy charge; come and  
share the joy of thy Lord.

POSTCOMMUNION. -  
Lord, thou hast feasted this  
household of thine with sac-  
cred gifts. We pray thee let  
the intercession of him whose  
feast we are keeping ever  
bring us thy comfort: through  
our Lord.

January 17

## S. ANTHONY, Abbot

Lesser Double

*Mass Os justi, from the Common of Abbots, p. [59].*

January 18

## S. PETER'S CHAIR AT ROME

Lesser Double, First Class

### INTROITUS

(*Eccli. 45, 30*)

**S**Tátuit ei Dóminus te-  
staméntum pacis, et  
príncipem fecit eum: ut  
sit illi sacerdótii dignitas  
in ætérnum. (*Ps. 88, 2*)  
Misericórdias Dómini in  
ætérnum cantábo. V. Gló-  
ria Patri.

### INTROIT

(*Ecclus. 45, 30*)

**T**HE Lord promised him  
favour, and made a  
prince of him; the honour of  
the priesthood was to be his  
for ever. (*Ps. 88, 2*) I will  
sing of the mercies of the  
Lord for ever. V. Glory.

**COLLECT.** God, who didst bestow the keys of the heavenly kingdom upon thy apostle, blessed Peter, conferring on him pontifical authority to bind and loose, grant that by the help of his intercession we may be released from the fetters of our sins: thou who art God.

*Commemoration of S. Prisca, Virgin-Martyr:*

**COLLECT.** Almighty God, grant, we pray thee, that we who are celebrating the birthday of thy virgin-martyr, blessed Prisca, may find joy in her yearly festival and profit by the example of her great fidelity: through our Lord.

Lesson from the Epistle of S. Peter the Apostle. (*1 Peter 1, 1-7*).

Peter, an apostle of Jesus Christ, to the elect who dwell as foreigners up and down Pontus, Galatia, Cappadocia, Asia, and Bithynia, chosen in the foreknowledge of God the Father, to be sanctified by the Spirit, to give their allegiance to Jesus Christ and be sprinkled with his blood; grace and peace be yours abundantly. Blessed be that God, that Father of our Lord Jesus Christ, who in his great mercy has begotten us anew, making hope live in us through the resurrection of Jesus Christ from the dead. We are to share an inheritance that is incorruptible,

**ORATIO.** Deus, qui beáto Petro Apóstolo tuo, collátis clávis regni cæléstis, ligándi atque solvéndi pontificium tradidísti: concéde; ut, intercessiónis ejus auxílio, a peccatórum nostrórum néxibus liberémur: Qui vivis.

**ORATIO.** Da, quæsumus, omnipotens Deus: ut, qui beátæ Priscæ Virginis et Mártýris tuæ natalítia cólimus; et ánnua solemnitáte lætémur, et tantæ fidei proficiámus exémplo. Per Dóminum.

Léctio Epístolæ beáti Petri Apóstoli. (*1 Petr. 1, 1-7*).

Petrus Apóstolus Jesu Christi, eléctis ádvenis dispersiónis Ponti, Galátiæ, Cappadóciæ, Asiæ et Bithýniæ secúndum præsciéntiam Dei Patris, in sanctificatióne Spíritus, in obediéntiam, et aspersiónem ságuinis Jesu Christi: grátia vobis, et pax multiplicétur. Benedíctus Deus, et Pater Dómini nostri Jesu Christi, qui secúndum misericórdiam suam magnam regenerávit nos in spem vivam, per resurrectiónem Jesu Christi ex mórtuis, in hereditátem incorruptibilem, et incontaminá-

tam, et immarcescibilem, conservatam in cælis in vobis, qui in virtute Dei custodimini per fidem in salutem, paratam revelari in tempore novissimo. In quo exultabitis, modicum nunc si oportet contristari in variis tentationibus: ut probatio vestrae fidei multo pretiosior auro (quod per ignem probatur) inveniatur in laudem, et gloriam, et honorem, in revelatione Jesu Christi.

GRADUALE. (*Ps. 106, 32 et 31*) Exaltent eum in ecclesia plebis: et in cathedra seniorum laudent eum. V. Confiteantur Domino misericordiae ejus, et mirabilia ejus filiis hominum.

Allelúja, allelúja. V. (*Matth. 16, 18*) Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACTUS. (*Matth. 16, 18-19*) Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam. V. Et portae inferi non praevalébunt adversus eam: et tibi dabo claves regni cælorum. V. Quodcúmque ligáveris super terram, erit

inviolable, unfading. It is stored up for you in heaven, and meanwhile, through your faith, the power of God affords you safe conduct till you reach it, this salvation which is waiting to be disclosed at the end of time. Then you will be triumphant. What if you have trials of many sorts to sadden your hearts in this brief interval? That must needs happen, so that you may give proof of your faith, a much more precious thing than the gold we test by fire; proof which will bring you praise, and glory, and honour when Jesus Christ is revealed.

GRADUAL. (*Ps. 106, 32, 31*) Let them extol his name, where the people gather together: glorify him where the elders sit in council. V. Praised be the Lord in his mercies, in his wondrous dealings with mortal men.

Alleluia, alleluia. V. (*Matt. 16, 18*) Thou art Peter, and it is upon this rock that I will build my Church. Alleluia.

TRACT. (*Matt. 16, 18-19*) Thou art Peter, and it is upon this rock that I will build my church. V. And the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven. V. Whatever thou shalt bind on earth shall be

bound in heaven. *¶* And whatever thou shalt loose on earth shall be loosed in heaven.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 16, 13-19*).

At this time: Jesus came into the neighbourhood of Caesarea Philippi; and there he asked his disciples, What do men say of the Son of Man? Who do they think he is? Some say John the Baptist, they told him, others Elias, others again, Jeremy or one of the prophets. Jesus said to them, And what of you? Who do you say that I am? Then Simon Peter answered, Thou art the Christ, the Son of the living God. And Jesus answered him, Blessed art thou, Simon son of Jona; it is not flesh and blood, it is my Father in heaven that has revealed this to thee. And I tell thee this in my turn, that thou art Peter, and it is upon this rock that I will build my church; and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven.

Credo.

OFFERTORY. (*Matt. 16, 18, 19*) Thou art Peter, and it is upon this rock that I

ligatum et in cælis. *¶* Et quodcúmque sólveris super terram, erit solútum et in cælis.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 16, 13-19*).

In illo témpore: Venit Jesus in partes Cæsaráe Philippi, et interrogábat discipulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixerunt: Alii Joánnem Baptístam, álii autem Eliám, álii vero Jeremíam, aut unum ex prophétis. Dicit illis Jesus: Vos autem quem me esse dicitis? Respóndens Simon Petrus, dixit: Tu es Christus Fílius Dei vivi. Respóndens autem Jesus, dixit ei: Beátus es, Simon Bar Jona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiám meam, et portæ ínferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælórum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúmque sólveris super terram, erit solútum et in cælis.

Credo.

OFFERTORIUM. - (*Matth. 16, 18-19*) Tu es Petrus, et super hanc pe-

tram ædificábo Ecclésiám meam: et portæ inferi non prævalébunt advérsus eam: et tibi dabo claves regni cælórum.

SECRETA. Ecclésiæ tuæ, quæsumus, Dómine, preces et hóstias beáti Petri Apóstoli comméndet orátio: ut, quod pro illius glória celebrámus, nobis prosit ad véniam. Per Dóminum.

*Of S. Prisca:*

SECRETA. Hæc hóstia, quæsumus, Dómine, quam Sanctórum tuórum natalítia recenséntes offérimus, et víncula nostræ pravitatís absólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.

*Preface of the*

COMMUNIO. (*Matt. 16, 18*) Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam.

POSTCOMMUNIO. - Lætíficet nos, Dómine, munus oblátum: ut, sicut in Apóstolo tuo Petro te mirábilem prædicámus; sic per illum tuæ sumámus indulgéntiæ largitatem. Per Dóminum.

*Of S. Prisca:*

POSTCOMMUNIO. - Quæsumus, Dómine, salutáribus repléti mystériis: ut, cujus solénnia celebrámus, ejus oratiónibus adjuvémur. Per Dóminum.

will build my Church; and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven.

SECRET. Let the intercession of the blessed apostle Peter second the prayers and offerings of thy Church, we beg thee, Lord; and may the rite we are celebrating in his honour procure our pardon: through our Lord.

SECRET. Holding in remembrance the birthdays of thy saints, Lord, we offer this consecrated gift: may it loosen the bonds of our wickedness and win for us the boon of thy pardon: through our Lord.

*Apostles, p. 531.*

COMMUNIO. (*Matt. 16, 18*) Thou art Peter, and it is upon this rock that I will build my Church.

POSTCOMMUNIO. - May the gift we have offered bring us joy, O Lord. We proclaim the wonders wrought by thee in thy apostle Peter: may we receive through him thy bountiful forgiveness: through our Lord.

POSTCOMMUNIO. - We whom this holy rite has filled with the bread of life pray, Lord, that we may be succoured by the prayers of her whose festival we are keeping: through our Lord.



January 19

## S. TELESOPHURUS, Carm., Pope and Martyr

Lesser Double

*Mass Státuit, from the Common of a Martyr-Bishop, p. [4], except the following Collect.*

COLLECT. O God, who didst call Saint Telesphorus from the desert to the supreme government of thy Church and to the triumph of martyrdom; grant, we beseech thee, that, bearing all trials with a humble heart for the glory of thy name, we may obtain the palm of heavenly glory: through our Lord.

ORATIO. Deus, qui sanctum Telésphorum e desérto ad supréum Ecclésiæ tuæ régimen et martýrii triúmphum evocásti: largíre nobis, quæsumus; ut, ómnia advérsa pro tui nóminis glória húmili corde sustinéntes, cæléstis glóriæ palmam obtinére valeámus. Per Dóminum.

January 20

S. FABIAN, Pope and Martyr, and  
S. SEBASTIAN, Martyr

Lesser Double

*Mass Intret, from the Common of Martyrs, p. [20], except the following:*

COLLECT. Have regard to our weakness, almighty God, and since the burden of our deeds lies heavy upon us, let the intercession of thy blessed martyrs Fabian and Sebastian, now in heaven, protect us: through our Lord.

SECRET. Lord, graciously accept the sacrificial gifts that have been dedicated to thee, for the sake of thy blessed martyrs Fabian and Se-

ORATIO. Infirmítatem nostram respice, omnípotens Deus: et, quia pondus própriæ actiónis gravat, beatórum Mártyrum tuórum Fabiáni et Sebastiáni intercèssio gloriósa nos protégat. Per Dóminum.

SECRETA. Hóstias tibi, Dómine, beatórum Mártyrum tuórum Fabiáni et Sebastiáni dicátas méritis, benígnus assúme:

et ad perpétuum nobis  
tríbe proveníre subsí-  
dium. Per Dóminum.

POSTCOMMUNIO. -  
Refécti participatióne mú-  
neris sacri, quæsumus,  
Dómine Deus noster: ut,  
cujus exséquimur cultum,  
intercedéntibus sanctis  
Martýribus tuis Fabiáno  
et Sebastiáno sentiámus  
efféctum. Per Dóminum.

bastian, and grant that we  
may find in them a never-  
failing source of help: through  
our Lord.

POSTCOMMUNION. -  
Our strength renewed by  
partaking of thy sacred gift,  
we pray thee, Lord our God,  
that, through the prayer of  
thy blessed martyrs Fabian  
and Sebastian, we who per-  
form this rite may feel its  
power: through our Lord.

January 21

## S. AGNES, Virgin and Martyr

Lesser Double

### INTROITUS

(Ps. 118, 95-96)

**M**E expectavérunt  
peccatóres, ut pér-  
derent me: testimónia  
tua, Dómine, intelléxi:  
omnis consummationis vi-  
di finem: latum mandá-  
tum tuum nimis. (Ps.  
*ibid.*, 1) Beáti immaculáti  
in via: qui ámbulant in  
lege Dómini. V. Glória.

ORATIO. Omnípotens  
sempitérne Deus, qui in-  
fírma mundi éligis, ut fór-  
tia quæque confúndas:  
concéde propítius; ut, qui  
beátæ Agnéti Virginis et  
Mártyris tuæ solémnia  
cólimus, ejus apud te pa-  
trocinia sentiámus. Per  
Dóminum.

### INTROIT

(Ps. 118, 95-96)

**S**inners went about to de-  
stroy me, Lord; I wait-  
ed on thy will. Look where  
I may, all good things must  
end; only thy law is wide  
beyond measure. (Ps. *ibid.*,  
1) Blessed are they who pass  
through life's journey un-  
stained, following the law of  
the Lord. V. Glory.

COLLECT. Almighty, ev-  
erlasting God, who dost  
choose what the world holds  
weak in order to abash the  
strong, graciously permit us  
who are keeping the festival  
of thy virgin-martyr, blessed  
Agnes, to feel the power  
of her advocacy before thee:  
through our Lord.

Lesson from the Book of Wisdom. (*Ecclus. 51, 1-12*).

O Lord, my King, I give thee thanks, O God, my Deliverer, I praise thee; I extol thy name, for all the succour and protection thou hast given me, saving my life from deadly peril, when calumny lay in wait, and lying tongues assailed me. In full sight of all that stood by thou didst come to my rescue; roaring lions stood ready to devour me, and thou in that great mercy, that renowned mercy of thine, didst deliver me. I was in the hands of my mortal enemies, shut in on every side by misfortune; there were stifling flames all round me, and I stood in the heart of the fire uninjured. I looked down into the deep womb of the grave, when foul lips brought accusations, and a cruel king gave unjust sentence. And still I would praise the Lord, long as I had breath to praise him, though death's abyss yawned at my very feet, though I was cut off on every side, with none to aid me. Man's help I looked for, and could not find; yet I bethought me, Lord, of thy mercy, thy deeds of long ago; if men will but wait patiently, thou, Lord, dost deliver them, dost rescue them from the power of the heathen.

Lectio libri Sapiéntiæ. (*Eccli. 51, 1-12*).

Confitébor tibi, Dómine rex, et collaudábo te Deum salvatórem meum. Confitébor nómini tuo: quóniam adjútor, et protéctor factus es mihi, et liberásti corpus meum a perditíone, a láqueo linguæ iníquæ, et a lábiis operántium mendácium, et in conspéctu astántium factus es mihi adjútor. Et liberásti me secúndum multitudínem misericórdiæ nóminis tui a rugiéntibus, præparáts ad escam, de mánibus quæréntium ánimam meam, et de portis tribulatiónum quæ circumdedérunt me: a pressúra flammæ quæ circumdedit me, et in médio ignis non sum æstuáta: de altitúdine ventris ínferi, et a lingua coinquináta, et a verbo mendácii, a rege iníquo, et a lingua injústa: laudábit usque ad mortem ánima mea Dóminum, et vita mea appropínquans erat in inférno deórsum. Circumdedérunt me úndique, et non erat qui adjuváret. Respíciens eram ad adjutórium hóminum, et non erat. Memoráta sum misericórdiæ tuæ, Dómine, et operatiónis tuæ quæ a sáculo sunt. Quóniam éruis sustinéntes te, Dómine, et líberas eos de mánibus géntium.

GRADUALE. (*Ps.* 44, 3) Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. *ŷ.* (*Ibid.*, 5) Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirábíliter dextera tua.

Allelúja, allelúja. *ŷ.* (2 *Cor.* 11, 2) Æmulor enim vos Dei æmulatióne: despóndi enim vos uni viro vírginem castam exhibére Christo. Allelúja.

GRADUAL. (*Ps.* 44, 3) Thy lips overflow with gracious utterance: the blessings God has granted thee can never fail. *ŷ.* (*Ibid.*, 5) In the name of faithfulness, and mercy and justice, thy own wonderful deeds shall be thy passport.

Alleluia, alleluia. *ŷ.* (2 *Cor.* 11, 2) My jealousy on your behalf is the jealousy of God himself: I have betrothed you to Christ, so that no other but he should claim you, his bride without spot. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACTUS. (*Ps.* 125, 5-6) Qui sémant in lácrimis, in gáudio metent. *ŷ.* Eúntes ibant et flebant, mitténtes sémina sua. *ŷ.* Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

TRACT. (*Ps.* 125, 5-6) They who are sowing with tears will reap, one day, with joy. *ŷ.* They go out, weeping as they go; but with seed to scatter. *ŷ.* And when they come back, they will come rejoicing, as they carry their sheaves with them.

⌘ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth.* 25, 1-13).

In illo témpore: Dixit Jesus discípulis suis: Símile erit regnum cælórum decem vírginibus: quæ accipiéntes lámpades suas, exiérunt óbviám sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lampádibus, non sumpsérunt óleum secum: pru-

⌘ Continuation of the Holy Gospel according to S. Matthew. (*Matt.* 25, 1-13).

At that time: Jesus told his disciples this parable: The kingdom of heaven will be like ten virgins, who went to bring the bridegroom and his bride home, taking their lamps with them. Five of these were foolish, and five were wise; the five foolish, when they took their lamps, did not provide themselves with oil, but those who were

wise took oil in the vessels they carried, as well as the lamps. The bridegroom was long in coming, so that they all grew drowsy, and fell asleep. And at midnight the cry was raised, Behold, the bridegroom is on his way; go out to meet him. Thereupon all these virgins awoke, and fell to trimming their lamps; and now the foolish ones said to the wise, Share your oil with us, our lamps are burning low. But the wise ones answered, How if there is not enough for us and for you? Better that you should find your way to the merchants, and buy for yourselves. And so while they were away buying it, the bridegroom came; those who stood ready escorted him to the wedding, and the door was shut. Afterwards those other virgins came, with the cry: Lord, Lord, open to us. And he answered, Believe me, I do not recognize you. Be on the watch, then; the day of it and the hour of it are unknown to you.

**OFFERTORY.** (*Ps. 44, 15, 16*) Maidens shall follow in her retinue into the King's presence; all rejoicing before thee, all triumph, those companions of hers, as they enter the palace of their Lord and King.

**SECRET.** Lord, graciously accept the sacrificial offerings we bring thee, and, at the

déntes vero accepérunt óleum in vasis suis cum lampádibus. Moram autem faciénte sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviám ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixérunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non sufficiat nobis, et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núptias, et clausa est jánuá. Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, nésccio vos. Vigiláte itaque, quia nescitis diem, neque horam.

**OFFERTORIUM.** (*Ps. 44, 15-16*) Afferéntur regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia, et exsultatíone: adducéntur in templum regi Dómino.

**SECRETA.** Hóstias, Dómine, quas tibi offéri-mus, propítius súscipe: et

intercedente beata Agnète  
Vírigne et Mártýre tua,  
víncula peccatórum no-  
strórum absólve. Per Dó-  
minum.

COMMUNIO. (*Matth.*  
25, 4 et 6) Quinque pru-  
dentes vírgines accepérunt  
óleum in vasis suis cum  
lampádibus: média autem  
nocte clamor factus est:  
Ecce sponsus venit: exíte  
óbviám Christo Dómino.

POSTCOMMUNIO. -  
Refécti cibo potúque cæ-  
lésti, Deus noster, te súp-  
plices exorámus: ut, in  
cujus hæc commemoratió-  
ne percépimus, ejus mu-  
niámur et précibus. Per  
Dóminum.

intercession of thy blessed  
virgin-martyr Agnes, release  
us from the bondage of our  
sins: through our Lord.

COMMUNION. (*Matt.*  
25, 4, 6) The five wise vir-  
gins took oil in the vessels  
they carried, as well as the  
lamps; at midnight the cry  
was raised: Behold the bride-  
groom is on his way, go out  
to meet Christ the Lord.

POSTCOMMUNION. -  
Refreshed with food and  
drink from on high, we hum-  
bly beg thee, our God, that  
we may be guarded by the  
prayers of her in memory of  
whom we have received this  
sacrament: through our Lord.

January 22

## S. ANASTASIUS, Carmelite, Martyr

Lesser Double

*Mass Lætábitur, from the Common of a Martyr,*  
p. [II], *except the following:*

ORATIO. Deus, in te  
sperántium virtus, qui de  
Carméli solitúdine, ad ob-  
tinéndam martýrii pal-  
mam, beátum Anastásium  
evocásti: quæsumus; ut  
ad salutárium tolerántiam  
passiónum, ejúsdem ac-  
cendámur exémpis. Per  
Dóminum.

COLLECT. O God,  
strength of those who hope  
in thee, who didst call bless-  
ed Anastasius from the soli-  
tude of Carmel to the palm  
of martyrdom: we beseech  
thee that, animated by his  
example, we may endure our  
salutary trials in patience:  
through our Lord.

*Commemoration of S. Vincent, Martyr:*

ORATIO. Adésto, quæ-  
sumus, Dómine, supplica-

COLLECT. Give ear,  
Lord, to our humble prayers,

that we who are conscious of our guilt may be set free by the intercession of thy blessed martyr Vincent: through our Lord.

tionibus nostris: ut, qui ex iniquitate nostra reos nos esse cognoscimus, beati Vincéntii Mártiris tui intercessióne liberémur. Per Dóminum.

*Gospel* Si quis venit, *from the Mass* Státuit, p. [6].

SECRET. Lord, we entreat thee to accept our offerings and prayers. Cleanse us by this heavenly rite, and mercifully heed us: through our Lord.

SECRETA. Munéribus nostris, quæsumus, Dómine, precibusque susceptis: et cælestibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

*Of S. Vincent:*

SECRET. Lord, graciously accept the sacrificial gifts that have been dedicated to thee, for the sake of thy blessed martyr Vincent, and grant that we may find in them a never-failing source of help: through our Lord.

SECRETA. Hóstias tibi, Dómine, beati Vincéntii Mártiris tui dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidiúm. Per Dóminum.

POSTCOMMUNION. - Grant, we pray thee, Lord our God, that we who in this life gladly commemorate thy saints, may find unending joy hereafter in their presence: through our Lord.

POSTCOMMUNIO. - Da nobis, quæsumus, Dómine Deus noster: ut, sicut tuórum commemoratióne Sanctórum temporáli gratulámur officio; ita perpétuo lætémur aspéctu. Per Dóminum.

*Of S. Vincent:*

POSTCOMMUNION. - Almighty God, we pray that we who have received the bread of heaven may, at the intercession of thy blessed martyr Vincent, be strengthened by it against all adversity: through our Lord.

POSTCOMMUNIO. - Quæsumus, omnípotens Deus: ut, qui cælestia aliménta percépimus, intercedénte beato Vincéntio Mártire tuo, per hæc contra ómnia advérsa muníamur. Per Dóminum.

On the same day, January 22

S. VINCENT, Martyr

Semidouble

*Mass In virtúte tua, from the Common of a Martyr, p. [14], except the Prayers, which are taken from the preceding Mass.*

January 23

## THE BETROTHAL OF OUR LADY TO S. JOSEPH

Lesser Double, First Class

### INTROITUS

**G**Audeámus omnes in Dómino, diem festum celebrántes sub honóre beátæ Mariæ Vírginis: de cujus Desponsatióne gaudent Angeli, et colláudant Fílium Dei. (Ps. 44, 2) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V.* Glória Patri.

**ORATIO.** Supplicatió-  
nem servórum tuórum,  
Deus, miserátor exáudi:  
ut, qui in Desponsatióne  
Dei Genitrícis et Vírginis  
Mariæ congregámur; ejus  
intercessiόνibus, a te de  
instántibus perículis eru-  
ámur. Per eúmdem Dó-  
minum.

### INTROIT

**R**Ejoice we all in the Lord, as we keep holi-  
day in Mary's honour; that  
blessed Maiden whose Be-  
trothal makes angels joyful  
and sets them praising the  
Son of God. (Ps. 44, 2) Joy-  
ful the thoughts that well  
up from my heart, a King's  
honour for my theme. *V.*  
Glory.

**COLLECT.** Graciously  
and mercifully hear the plea  
of thy servants, O God, so  
that we who have gathered to  
celebrate the Betrothal of the  
virgin Mary, Mother of God,  
may at her intercession be  
saved by thee from pressing  
evils: through the same.

*Commemoration of S. Joseph:*

**ORATIO.** Sanctíssimæ  
Genitrícis tuæ Sponsi,  
quæsumus, Dómine, mé-

**COLLECT.** Let the merits  
of thy all-holy Mother's hus-  
band assist us, Lord, we



pray; through his intercession may we be granted that which no effort of our own could win for us: (thou who art God).

ritis adjuvémur: ut, quod possibilitas nostra non óbtinet, ejus nobis intercessióne donétur: (Qui vivis).

*Commemoration of S. Raymund of Pennafort, Confessor:*

COLLECT. O God, who didst choose blessed Raymund to be an eminent minister of the sacrament of penance, and didst miraculously bring him over the waves of the sea, grant that by his intercession we may be enabled to bring forth worthy fruits of penitence and to reach the harbour of eternal salvation: through our Lord.

ORATIO. Deus, qui beátum Raymúndum pœniténtiæ sacraménti insígnem minístrum elegísti, et per maris undas mirabíliter traduxísti: concéde; ut ejus intercessióne dignos pœniténtiæ fructus fácere, et ad æternæ salútis portum perveníre valeámus. Per Dóminum.

Lesson from the Book of Wisdom. (*Proverbs* 8, 22-35).

Léctio libri Sapiéntiæ. (*Prov.* 8, 22-35).

The Lord made me his when first he went about his work, at the birth of time, before his creation began. Long, long ago, before earth was fashioned, I held my course. Already I lay in the womb, when the depths were not yet in being, when no springs of water had yet broken; when I was born, the mountains had not yet sunk on their firm foundations, and there were no hills; not yet had he made earth, or the rivers, or the solid framework of the world. I was there when he built the heavens, when he fenced in the waters with a vault inviolable, when he fixed the

Dóminus possédit me in ínítio víarum suárum, ántequam quidquam fáceret a princípío. Ab ætérno ordináta sum, et ex antíquis, ántequam terra fieret. Nondum erant abyssi, et ego jam concépta eram: necdum fontes aquárum erúperant: necdum montes gravi mole constítérant: ante colles ego parturiébar: adhuc terram non fécerat, et flúmina, et cárdines orbis terræ. Quando præparábat cælos, áderam: quando certa lege et gyro vallábat abyssos: quando æthera firmábat sursum, et librábat fontes aquárum:

quando circúmdabat mari términum suum, et legem ponébat aquis, ne transírent fines suos: quando appendébat fundaménta terræ. Cum eo eram cuncta compónens: et delectábar per singulos dies, ludens coram eo omni témpore: ludens in orbe terrárum: et deliciæ meæ esse cum filiis hóminum. Nunc ergo, filii, audíte me: Beáti, qui custódiunt vias meas. Audíte disciplínám, et estóte sapiéntes, et nolíte abjícere eam. Beátus homo, qui audit me, et qui vígilat ad fores meas quotidie, et obsérvat ad postes óstii mei. Qui me invénerit, invéniet vitam, et háuriet salutem a Dómino.

**GRADUALE.** Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris invénta es mater Salvatóris. *ŷ.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit víscera factus homo.

Allelúja, allelúja. *ŷ.* Desponsátio gloriósæ Vírginis Mariæ ex sémine Abrahamæ, ortæ de tribu Juda, clara ex stirpe David. Allelúja.

sky overhead, and levelled the fountain-springs of the deep. I was there when he enclosed the sea within its confines, forbidding the waters to transgress their assigned limits, when he poised the foundation of the world. I was at his side, a master-workman, my delight increasing with each day, as I made play before him all the while; made play in this world of dust, with the sons of Adam for my play-fellows. Listen to me, then, you that are my sons, that follow, to your happiness, in the paths I show you; listen to the teaching that will make you wise, instead of turning away from it. Blessed are they who listen to me, keep vigil, day by day, at my threshold, watching till I open my doors. The man who wins me, wins life, drinks deep of the Lord's favour.

**GRADUAL.** Blessed art thou, and worshipful, Mary, virgin; who without loss of maidenhood wast found to be the mother of our Saviour. *ŷ.* Virgin mother of God, he whom the entire world cannot hold, enclosed himself within thy womb and was made man.

Alleluia, alleluia. *ŷ.* This is the betrothal of the glorious virgin Mary, sprung from Abraham's line, from Juda's tribe, from the noble stock of David. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. Be joyful, Mary, virgin; all heresies were brought to nothing by thee alone. V. Who didst believe the words of the archangel Gabriel. V. A virgin still, thou didst bring forth God and man, remaining, after childbirth, a maiden undefiled. V. Mother of God, plead for us.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. I, 18-21*).

When Mary the mother of Jesus had been espoused to Joseph, she was found before they came together to be with child, by the power of the Holy Ghost. Whereupon her husband Joseph (for he was a right-minded man, and would not have her put to open shame), was for sending her away in secret. But hardly had this thought come to his mind, when an angel of the Lord appeared to him in a dream, and said, Joseph, son of David, do not be afraid to take thy wife Mary to thyself, for it is by the power of the Holy Ghost that she has conceived this child; and she will bear a son, whom thou shalt call Jesus, for he is to save his people from their sins.

Credo.

OFFERTORY. Happy, indeed, art thou, sacred vir-

TRACTUS. Gaude, María Virgo, cunctas hæreses sola interemísti. V. Quæ Gabriélis Archángeli dictis credidísti. V. Dum Virgo Deum et hóminem genuísti: et post partum Virgo invioláta permansísti. V. Dei Génitrix, intercéde pro nobis.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. I, 18-21*).

Cum esset desponsáta mater Jesu María Joseph, ántequam convenírent, inventa est in útero habens de Spíritu Sancto. Joseph autem vir ejus, cum esset justus, et nollet eam tradúcere, vóluit occúlte dimíttre eam. Hæc autem eo cogítante, ecce Angelus Dómini appáruit in somnis ei, dicens: Joseph, fili David, noli timére accípere Mariám cónjugem tuam: quod enim in ea natum est, de Spíritu Sancto est. Páriet autem fílium: et vocábis nomen ejus Jesum: ipse enim salvum fáciét pópulum suum a peccátis eórum.

Credo.

OFFERTORIUM. Felix namque es, sacra Vir-

go María, et omni laude digníssima: quia ex te ortus est sol justítiæ, Christus Deus noster.

**SECRETA.** Unigéniti tui, Dómine, nobis succúrrat humánitas: ut, qui natus de Vírgine, matris integritátem non mínuit, sed sacrávit; in Desponsatiónis ejus solémniis, nostris nos piáculis éxuens, oblatiōnem nostram tibi fáciat accéptam Jesus Christus Dóminus noster: Qui tecum.

gin Mary, and very worthy of all praise; for out of thee arose the sun of righteousness, the Christ, our God.

**SECRET.** Let thy incarnate, only-begotten Son come to our rescue, Lord. May he, the virgin's son, whose birth did not impair her maiden purity, but hallowed it: may Jesus Christ, our Lord, rid us of our guilt, and cause the gifts we offer on this festival of her Betrothal to be accepted by thee: he who is God.

*Of S. Joseph:*

**SECRETA.** Débitum tibi, Dómine, nostræ réddimus servitútis, suppliciter exorántes: ut, suffrágiis beáti Joseph, Sponsi Genitrícis Filii tui Jesu Christi Dómini nostri, in nobis tua múnera tuéáris, ob cujus venerándam festivitátem laudis tibi hóstias immolámus. (Per eúmdem Dóminum).

**SECRET.** We pay thee, Lord, the homage that is thy due, and humbly entreat that thou wilt guard within us thy own gifts, in answer to the prayers of blessed Joseph, who espoused the Mother of thy Son Jesus Christ our Lord, and in whose worshipful memory we praise thee with these dedicated offerings: (through the same).

*Of S. Raymond:*

**SECRETA.** Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

**SECRET.** We offer sacrificial gifts in praise of thee, Lord, and in memory of thy saints; trusting that by them we may be delivered from ills both present and to come: through our Lord.

*Preface of our Lady; Et te in Desponsatióne, p. 527.*

**COMMUNIO.** Regína mundi digníssima, María, Virgo perpétua: intercède

**COMMUNION.** Mary, ever-virgin, sovereign Queen of the world, who didst bear

Christ, the Lord and Saviour of us all, may thy pleading bring us peace and safety.

**POSTCOMMUNION.** - Now that we have received the sacrament with which we celebrate this yearly feast, grant, Lord, that its healing virtue may assist us both in this life and in the life to come: through our Lord.

pro nostra pace et salute, quæ genuisti Christum Dóminum Salvatorem ómnium.

**POSTCOMMUNIO.** - Sumpsimus, Dómine, celebritátis ánnuæ votíva sacraménta: præsta, quæsumus; ut et temporális vitæ nobis remédia præbeant, et æternæ. Per Dóminum.

*Of S. Joseph:*

**POSTCOMMUNION.** - Through these sacred gifts of which we have partaken, we pray thee, Lord, that we may obtain help unto salvation on the solemnity of the most blessed Joseph, who was worthy to adore the Son of his dear spouse, the virgin Mother, as he lay in the manger: (who is God).

**POSTCOMMUNIO.** - Sit nobis, quæsumus, Dómine, per hæc sancta quæ sumpsimus, beatíssimi Joseph solemnitétis præsidium salutáre: qui pretiósæ Sponsæ Virgínis matris Fílium in præsepío méruiť adoráre: (Qui tecum).

*Of S. Raymund:*

**POSTCOMMUNION.** - Refreshed with food and drink from on high, we humbly beg thee, our God, that we may be guarded by the prayers of him in memory of whom we have received this sacrament: through our Lord.

**POSTCOMMUNIO.** - Refécti cibo potúque cælesti, Deus noster, te supplices exorámus: ut, in cuius hæc commemoratióne percépimus, ejus muniamur et précibus. Per Dóminum.

On the same day, January 23

**S. RAYMUND OF PENNAFORT, Confessor**

Semidouble

*Mass Os justi, from the Common of a Confessor, p. [51], except the Prayers, which are taken from the preceding Mass.*

January 24

## S. TIMOTHY, Bishop and Martyr

Lesser Double

*Mass Státuit, from the Common of a Martyr, p. [4], except the following:*

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum. (1 Tim. 6, 11-16).

Caríssime: Sectáre justítiam, pietátem, fidem, caritátem, patiéntiam, mansuetúdinem. Certa bonum certámen fidei, apprehén-de vitam ætérnam, in qua vocátus es, et conféssus bonam confessiónem coram multis téstibus. Præcípío tibi coram Deo, qui vivificat ómnia, et Christo Jesu, qui testimónium réddidit sub Póntio Piláto, bonam confessiónem: ut serves mandátum sine mácula, irreprehensibile usque in advéntum Dómini nostri Jesu Christi, quem suis tempóribus osténdet beátus, et solus potens, Rex regum, et Dóminus dominántium: qui solus habet immortalitátem et lucem inhábitat inaccessibilem: quem nullus hóminum vidit, sed nec vidére potest: cui honor, et impérium sempitérnum. Amen.

¶ Sequéntia sancti Evangelíi secúndum Lucam. (Luc. 21, 14-19).

In illo témpore: Dixit Iesus discípulis suis: Pó-

Lesson from the Epistle of S. Paul the Apostle to Timothy. (1 Tim. 6, 11-16).

Beloved: Aim at right living, holiness, and faith, and love, and endurance and kind forbearance. Fight the good fight of faith, lay thy grasp on eternal life, that life thou wert called to, when thou didst assert the great claim before so many witnesses. I adjure thee before the God who gives life to all things, before Jesus Christ who bore witness to that great claim when he stood before Pontius Pilate, to fulfil thy charge without stain of reproach until the day when our Lord Jesus Christ appears. God will reveal him in due time, the blessed God who alone enjoys dominion; he is King of kings, and Lord of lords; to him alone immortality belongs, his dwelling is in unapproachable light; no human eye has seen or can ever see him; to him be glory and everlasting empire. Amen.

✠ Continuation of the Holy Gospel according to S. Luke. (Luke 21, 14-19).

At this time: Jesus said to his disciples: Resolve,

then, not to prepare your manner of answering beforehand; I will give you such eloquence and such wisdom as all your adversaries shall not be able to withstand, or to confute. You will be given up by parents and brethren and kinsmen and friends, and some of you will be put to death; all the world will be hating you because you bear my name; and yet no hair of your head shall perish. It is by endurance that you will secure possession of your souls.

nite in córdibus vestris non præmeditári quemádmódum respondeátis. Ego enim dabo vobis os, et sapiéntiam, cui non póterunt resistere, et contradícere omnes adversárii vestri. Tradémini autem a paréntibus, et frátribus, et cognátis, et amícis, et morte afficient ex vobis: et éritis ódio ómnibus propter nomen meum: et capíllus de cápíte vestro non períbit. In patiéntia vestra possidébitis ánimas vestras.

January 25

## THE CONVERSION OF S. PAUL, Apostle

Lesser Double, First Class

### INTROIT

**L**ET us all rejoice in the Lord as we solemnly celebrate this day on which blessed Paul adorned this world by his conversion. (Ps. 138, 1-2) Lord, I lie open to thy scrutiny; thou knowest me, knowest when I sit down and when I rise up again. *Ÿ.* Glory.

**COLLECT.** O God, who by the preaching of the blessed apostle Paul hast taught the whole world, grant that we who to-day celebrate his conversion may make our way to thee by following in his footsteps: through our Lord.

### INTROITUS

**L**Ætémur omnes in Dómino, hodiérnum diem solémniter celebrántes: quo beátus Paulus Conversióne sua præsentem mundum decorávit. (Ps. 138, 1-2) Dómine, probásti me, et cognovísti me: tu cognovísti sessionem meam, et resurrectionem meam. *Ÿ.* Glória Patri.

**ORATIO.** Deus, qui univérsum mundum beáti Pauli Apóstoli prædicatione docuísti: da nobis, quæsumus; ut, qui ejus hódie conversiónem cólimus, per ejus ad te exémppla gradiámur. Per Dóminum.

Lectio Actuum Apostolorum. (*Act 9, 1-22*).

In diebus illis: Saulus adhuc spirans minarum, et cædis in discipulos Domini, accessit ad principem sacerdotum, et petiit ab eo epistolas in Damascum ad synagogas: ut si quos invenisset hujus viæ viros, ac mulieres, victos perduceret in Jerusalem. Et cum iter faceret, contigit ut appropinquaret Damasco: et subito circumfulsit eum lux de cælo. Et cadens in terram, audivit vocem dicentem sibi: Saule, Saule, quid me perséqueris? Qui dixit: Quis es, Domine? Et ille: Ego sum Jesus, quem tu perséqueris: durum est tibi contra stímulum calcitrare. Et tremens, ac stupens, dixit: Domine, quid me vis facere? Et Dominus ad eum: Surge, et ingredere civitatem, et ibi dicetur tibi quid te oporteat facere. Viri autem illi, qui comitabantur cum eo, stabant stupéfácti, audiéntes quidem vocem, néminem autem vidéntes. Surréxit autem Saulus de terra, apertisque oculis nihil vidébat. Ad manus autem illum trahéntes, introduxérunt Damascum. Et erat ibi tribus diébus non videns, et non manducávit, neque bibit. Erat autem quidam discipulus Damásci, nó-

Lesson from the Acts of the Apostles. (*Acts 9, 1-22*).

At this time: Saul, with every breath he drew, still threatened the disciples of the Lord with massacre; and now he went to the high priest and asked him for letters of commendation to the synagogues at Damascus, so that he could arrest all those he found there, men and women, who belonged to the way, and bring them back to Jerusalem. Then on his journey, when he was nearly at Damascus, a light from heaven shone suddenly about him. He fell to the ground, and heard a voice saying to him, Saul, Saul, why dost thou persecute me? Who art thou Lord? he asked. And he said, I am Jesus, whom Saul persecutes. This is a thankless task of thine, kicking against the goad. And he, dazed and trembling, asked, Lord, what wilt thou have me do? Then the Lord said to him, Rise up, and go into the city, and there thou shalt be told what thy work is. His companions stood in bewilderment, hearing the voice speak, but not seeing any one. When he rose from the ground he could see nothing, although his eyes were open, and they had to lead him by the hand, to take him into Damascus. Here for three days he remained without sight, and neither ate nor drank. There



was, in Damascus, a disciple named Ananias; to him the Lord called in a vision, Ananias. Here I am, Lord, he answered. And the Lord said to him, Rise up and go to the road called Straight Street; and enquire at the house of Judas for a man of Tarsus, named Saul. Even now he is at his prayers: and he has had a vision of a man called Ananias coming in and laying hands on him, to cure him of blindness. At this, Ananias answered, Lord, many have told me about this man, and all the hurt he has done to thy saints at Jerusalem; and he has come here with authority from the chief priests to imprison all those who call upon thy name. But the Lord said to him, Go on thy errand; this is a man I have chosen to be the instrument for bringing my name before the heathen and their rulers, and before the people of Israel too. I have yet to tell him, how much suffering he will have to undergo for my name's sake. So Ananias set out; and as soon as he came into the house he laid his hands upon him, and said, Brother Saul, I have been sent by that Lord Jesus who appeared to thee on thy way as thou camest here; thou art to recover thy sight, and be filled with the Holy Spirit. And with that, a kind of film fell away from his eyes, and his

mine Ananias: et dixit ad illum in visu Dominus: Anania. At ille ait: Ecce ego, Domine. Et Dominus ad eum: Surge, et vade in vicum, qui vocatur Rectus: et quære in domo Judæ Saulum nomine Tarsensem: ecce enim orat. (Et vidit virum, Ananiam nomine, introeuntem, et imponentem sibi manus, ut visum recipiat). Respondit autem Ananias: Domine, audivi a multis de viro hoc, quanta mala fecerit sanctis tuis in Jerusaleme: et hic habet potestatem a principibus sacerdotum alligandi omnes, qui invocant nomen tuum. Dixit autem ad eum Dominus: Vade, quoniam vas electionis est mihi iste, ut portet nomen meum coram gentibus, et regibus et filiis Israel. Ego enim ostendam illi quanta oporteat eum pro nomine meo pati. Et abiit Ananias, et introivit in domum: et imponens ei manus, dixit: Saule frater, Dominus misit me Jesus, qui apparuit tibi in via qua veniebas, ut videas, et implearis Spiritu Sancto. Et confestim ceciderunt ab oculis ejus tamquam squamæ, et visum recepit: et surgens baptizatus est. Et cum accepisset cibum, confortatus est. Fuit autem cum discipulis, qui

erant Damásci, per dies áliquot. Et contínuo in synagógis prædicábat Jesum, quóniam hic est Fílius Dei. Stupébant autem omnes, qui audiébant, et dicébant: Nonne hic est, qui expugnábat in Jerúsalem eos, qui invocábant nomen istud: et huc ad hoc venit, ut vinctos illos dúceret ad príncipes sacerdotum? Saulus autem multo magis convalescébat, et confundébat Judæos, qui habitábant Damásci, affírmans quóniam hic est Christus.

**GRADUALE.** (*Galat.* 2, 8-9) Qui operátus est Petro in apostolátum, operátus est et mihi inter gentes: et cognovérunt grátiam Dei, quæ data est mihi. *ŷ.* (*1 Cor.* 15, 10) Grátia Dei in me vácuá non fuit: sed grátia ejus semper in me manet.

Allelúja, allelúja. *ŷ.* Magnus sanctus Paulus, vas electiónis, vere digne est glorificándus. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

**TRACTUS.** Tu es vas electiónis, sancte Paule Apóstole: vere digne es

sight was recovered. He rose up, and was baptized; and now, when he had taken food, his strength returned to him. For some days he lived with the disciples at Damascus, and from the first, in the synagogues, he preached that Jesus was the Son of God. All those who heard it were amazed; Why, they said, is not this the man who brought ruin on all those who invoked this name, when he was in Jerusalem; the man who came here for the very purpose of arresting such people and presenting them to the chief priests? But Saul was inspired with ever greater strength, and silenced the Jews who lived at Damascus by showing them clearly that this was the Christ.

**GRADUAL.** (*Gal.* 2, 8-9) He whose power had enabled Peter to become an apostle, enabled me to become the apostle of the Gentiles: and they recognized the grace God had given me. *ŷ.* (*1 Cor.* 15, 10) God's grace in me has not been without fruit: his grace abides in me always.

Alleluia, alleluia. *ŷ.* With good right do we honour the great saint Paul, God's chosen instrument. Alleluia.

**TRACT.** With good right may we honour thee, holy apostle Paul, God's chosen in-

strument. V. A loyal preacher, sent to instruct the Gentiles in true faith. V. All nations, through thy means, have come to hear of divine grace. V. Pray for us to God whose choice fell upon thee.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 19, 27-29*).

At this time: Peter said to Jesus: And what of us who have forsaken all, and followed thee; what is left for us? Jesus said to them, I promise you, in the new birth, when the Son of Man sits on the throne of his glory, you also shall sit there on twelve thrones, you who have followed me, and shall be judges over the twelve tribes of Israel. And every man that has forsaken home or brothers, or sisters, or father, or mother, or wife, or children, or lands for my name's sake shall receive his reward a hundredfold, and obtain everlasting life.

Creed.

OFFERTORY. (*Ps. 138, 17*) Great reverence have I for thy friends, O God; sovereign power is theirs in abundance.

SECRET. Lord, heed the prayers of thy apostle Paul, and hallow thy people's gifts, so that things which thy own ordinance makes acceptable

glorificandus. V. Prædicator veritatis, et doctor gentium in fide et veritate. V. Per te omnes gentes cognoverunt gratiam Dei. V. Intercède pro nobis ad Deum, qui te elégit.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 19, 27-29*).

In illo témpore: Dixit Petrus ad Jesum: Ecce nos reliquimus ómnia, et secúti sumus te: quid ergo erit nobis? Jesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Filius hóminis in sede majestátis suæ, sedébitis et vos super sedes duódecim, judicántes duódecim tribus Israel. Et ómnis, qui reliquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut filios, aut agros, propter nomen meum, céntuplum accípiet, et vitam ætérrnam possidébit.

Credo.

OFFERTORIUM. (*Ps. 138, 17*) Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

SECRETA. Apóstoli tui Pauli précibus, Dómine, plebis tuæ dona sanctífica: ut, quæ tibi tuo grata sunt institúto, gra-

tióra fiant patrocínio supplicántis. Per Dóminum.

to thee may become more so by the fervour of his pleading: through our Lord.

*Preface of the Apostles, p. 531.*

COMMUNIO. (*Matth. 19, 28 et 29*) Amen dico vobis: quod vos, qui reliquistis ómnia, et secúti estis me, céntuplum accipiétis, et vitam ætérnam possidébitis.

POSTCOMMUNIO. - Sanctificáti, Dómine, salutári mystério: quæsumus; ut pro nobis ejus non desit orátio, cujus nos donásti patrocínio gubernári. Per Dóminum.

COMMUNION. (*Matt. 19, 28, 29*) I promise you, who have forsaken all, and followed me, that you shall receive your reward one hundredfold and obtain everlasting life.

POSTCOMMUNION. - Sanctified by this life-giving rite, we beg thee, Lord, that he whom thou hast given us for our protector and guide may not cease to help us with his prayer: through our Lord.

January 26

## S. POLYCARP, Bishop and Martyr

Lesser Double

### INTROITUS

(*Dan. 3, 84 et 87*)

**S**acerdótes Dei, benedicite Dóminum: sancti, et húmiles corde, laudáte Deum. (*Ibid., 57*) Benedícite, ómnia ópera Dómini, Dómino: laudáte et superexaltáte eum in sæcula. *ŷ.* Glória Patri.

ORATIO. Deus, qui nos beáti Polycárpi Mártiris tui atque Pontíficis ánnua solemnitate lætificas: concéde propítius; ut, cujus natalítia cólimus, de ejúsdem étiam protectióne gaudeámus. Per Dóminum.

### INTROIT

(*Dan. 3, 84, 87*)

**B**less the Lord, you, God's priests; bless God, dedicated and humble hearts. (*Ibid., 57*) Bless the Lord, all things the Lord has made; praise him and extol his name for ever. *ŷ.* Glory.

COLLECT. O God, who dost gladden our hearts at each recurring festival of thy blessed martyr-bishop Polycarp, grant, in thy mercy, that we who keep his birthday may also enjoy his protection: through our Lord.

Lesson from the Epistle of  
S. John the Apostle. (1  
John 3, 10-16).

Beloved: A man cannot trace his origin from God if he does not live right, if he does not love his brethren. To love one another; that, from the first, was the charge given to you; you were not to be like Cain, who took his character from the evil one, and murdered his brother. Why did he murder him? Because his own life was evil, and his brother's life was acceptable to God. No, brethren, do not be surprised that the world should hate you. Remember that we have changed over from death to life, in loving the brethren as we do; whereas, if a man is without love, he holds fast by death. A man cannot hate his brother without being a murderer, and you may be sure that no murderer has eternal life dwelling in him. God has proved his love to us by laying down his life for our sakes; we too must be ready to lay down our lives for the sake of our brethren.

GRADUAL. (Ps. 88, 21-23) The man I have found is my servant David, on him my consecrating oil has been poured: my hand shall strengthen him, my arm shall give him courage. *℣*. No enemy shall have his way

Lectio Epistolæ beāti Jo-  
annis Apóstoli. (1 Joan.  
3, 10-16).

Caríssimi: Omnis qui non est justus, non est ex Deo, et qui non díligit fratrem suum: quóniam hæc est annuntiátio, quam audístis ab inítio, ut díligátis alterútrum. Non sicut Cain, qui ex malígno erat, et occídít fratrem suum. Et propter quid occídít eum? Quóniam ópera ejus maligna erant: fratris autem ejus justa. Nolíte mirári, fratres, si odít vos mundus. Nos sci-mus quóniam transláti sumus de morte ad vitam, quóniam díligimus fratres. Qui non díligit, manet in morte: omnis qui odít fratrem suum, homicída est. Et scítis quóniam omnis homicída non habet vitam ætérnam in semetípso manéntem. In hoc cognóvimus caritátem Dei, quóniam ille ánimam suam pro nobis pósuit: et nos debémus pro frátribus ánimas pónere.

GRADUALE. (Ps. 88, 21-23) Inveni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. *℣*. Nihil profíciet inimicus in eo, et

filius iniquitatis non nocébit ei.

Allelúja, allelúja. V. (*Osee 14, 6*) Justus germínabit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACTUS. (*Ps. 20, 3-4*) Desidérium ánimæ ejus tribuísti ei: et voluntáte labiórum ejus non fraudásti eum. V. Quóniam prævenísti eum in benedictiónibus dulcédinis. V. Posuísti in cápite ejus corónam de lápide pretióso.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 10, 26-32*).

In illo témpore: Dixit Jesus discíplis suis: Nihil est opértum, quod non revelábitur; et occúltum, quod non sciétur. Quod dico vobis in ténebris, dícite in lúmine: et quod in aure audítis, prædicáte super tecta. Et nolíte timére eos, qui occídunt corpus, ánimam autem non possunt occídere; sed pótius timéte eum, qui potest et ánimam et corpus pérdere in gehénam. Nonne duo pásseres asse véneunt: et unus ex illis non cadet super terram sine vestro? Vestri autem capílli cápitís omnes numeráti sunt.

with him, no emissary of wickedness shall have power to injure him.

Alleluia, alleluia. V. (*Osee 14, 6*) A faithful man will burgeon like the lily, will blossom in the Lord's sight for ever. Alleluia.

TRACT. (*Ps. 20, 3-4*) Never a wish in his heart hast thou disappointed: never a prayer on his lips denied. V. With abundant blessing thou hast met him on his way. V. Hast set a jewelled crown upon his head.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 10, 26-32*).

At this time: Jesus said to his disciples: What is veiled will all be revealed, what is hidden will all be known; what I have said to you under cover of darkness, you are to utter in the light of day; what has been whispered in your ears, you are to proclaim on the house-tops. And there is no need to fear those who kill the body, but have no means of killing the soul; fear him more, who has the power to ruin body and soul in hell. Are not sparrows sold two for a penny? And yet it is impossible for one of them to fall to the ground without your heavenly Father's will. And as for

you, he takes every hair of your head into his reckoning. Do not be afraid, then; you count for more than a host of sparrows. And now, whoever acknowledges me before men, I too will acknowledge him before my Father who is in heaven.

**OFFERTORY.** (*Ps.* 88, 21-22) The man I have found is my servant David; on him my consecrating oil has been poured: my hand shall strengthen him, my arm shall give him courage.

**SECRET.** Hallow the gifts we have dedicated to thee, Lord, and, at the intercession of thy blessed martyr-bishop Polycarp, let them move thee to hear us and have mercy: through our Lord.

**COMMUNION.** (*Ps.* 20, 4) Lord, thou hast set a jewelled crown upon his head.

**POSTCOMMUNION.** - Our strength renewed by partaking of thy sacred gift, we pray thee, Lord our God, that, through the prayer of thy blessed martyr-bishop Polycarp, we who perform this rite may feel its power: through our Lord.

*Nolite ergo timere: multis passibus meliores estis vos. Omnis ergo, qui confitebitur me coram hominibus, confitebor et ego eum coram Patre meo, qui in cælis est.*

**OFFERTORIUM.** (*Ps.* 88, 21-22) *Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum.*

**SECRETA.** *Múnera tibi, Dómine, dicata sanctifica: et, intercedente beato Polycárpo Mártire tuo atque Pontífice, per eadem nos placátus inténde. Per Dóminum.*

**COMMUNIO.** (*Ps.* 20, 4) *Posuísti, Dómine, super caput ejus coronam de lápide pretioso.*

**POSTCOMMUNIO.** - *Refécti participatióne muneris sacri, quæsumus, Dómine Deus noster: ut, cujus exsequimur cultum, intercedente beato Polycárpo Mártire tuo atque Pontífice, sentiámus effectum. Per Dóminum.*

January 27

S. JOHN CHRYSOSTOM, Bishop, Conf., Doct.

Lesser Double

*Mass In médio, from the Common of Doctors, p. [46], except the following:*

**COLLECT.** We pray thee, Lord, may heavenly

**ORATIO.** *Ecclésiám tuam, quæsumus, Dómi-*

ne, grátia cæléstis amplí-  
ficet: quam beáti Joánnis  
Chrysóstomi Confessóris  
tui atque Pontíficis illu-  
stráre voluísti gloriósis  
méritis, et doctrínis. Per  
Dóminum.

SECRETA. Sancti Jo-  
ánnis Chrysóstomi Ponti-  
ficis tui atque Doctóris  
nobis, Dómine, pia non  
desit orátio: quæ, et mú-  
nera nostra concíliet; et  
tuam nobis indulgéntiam  
semper obtíneat. Per Dó-  
minum.

POSTCOMMUNIO. -  
Ut nobis, Dómine, tua  
sacrificia dent salútem:  
beátus Joánnes Chrysósto-  
mus Póntifex tuus et Do-  
ctor egrégious, quæsumus,  
precátor accédat. Per Dó-  
minum.

grace enlarge thy Church,  
which it has pleased thee to  
adorn with the shining mer-  
its and teaching of thy  
blessed confessor-bishop John  
Chrysostom: through our  
Lord.

SECRET. Let not the  
godly prayer of thy holy  
bishop and doctor, John  
Chrysostom, fail us, Lord:  
may it make these gifts of  
ours acceptable and win us  
thy continuing forgiveness:  
through our Lord.

POSTCOMMUNION. -  
Let the prayers of thy bishop  
and illustrious doctor, John  
Chrysostom, be added, Lord,  
to ours, so that the sacrifice  
we have offered thee may  
further our salvation: through  
our Lord.

January 28

## BL. ARCHANGELA, Carm., Virgin

Lesser Double

*Mass Dilexísti, from the Common of a Virgin, p. [79],  
except the following:*

ORATIO. Deus, qui  
beátam Archángelam Vír-  
ginem, in benedictiónibus  
dulcédinis prævéntam, he-  
róicis ditásti virtútibus:  
ipsa interveniénte, concé-  
de; ut, dono grátiae tuæ  
muníti in terris, beatórum  
choris sociári mereámur  
in cælis. Per Dóminum.

COLLECT. O God, who  
hast specially favoured the  
virgin, blessed Archangela,  
from her youth in prepara-  
tion for thy gift of heroic  
virtue: grant through her  
intercession, that having been  
protected by the gift of thy  
grace upon earth we may  
deserve to join the choirs  
of the blessed in heaven:  
through our Lord.



*Commemoration of S. Agnes, Virgin and Martyr  
(Second Feast):*

**COLLECT.** O God, who year by year dost gladden us with the feast of thy blessed virgin-martyr Agnes, grant, we pray, that we who venerate her with sacred rites may also follow her example in holy living: through our Lord.

**SECRET.** Let this offering of thy consecrated people be accepted by thee, Lord, in honour of thy saints, to whose merits we ascribe the help we have received in time of trouble: through our Lord.

**ORATIO.** Deus, qui nos ánnua beátæ Agnétis Vírginis et Mártýris tuæ solemnitáte lætíficas: da, quæsumus; ut, quam venerámur offíció, étiam piæ conversatiónis sequámur exémplo. Per Dóminum.

**SECRETA.** Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepísse cognóscit auxiliúm. Per Dóminum.

*Of S. Agnes:*

**SECRET.** Send down upon these consecrated gifts thy abundant blessing, Lord, to bring about our pardon and sanctification, and to bring us joy in the festival of thy martyrs: through our Lord.

**POSTCOMMUNION.** - Lord, thou hast feasted this household of thine with sacred gifts. We pray thee let the intercession of her whose feast we are keeping ever bring us thy comfort: through our Lord.

**SECRETA.** Super has, quæsumus, Dómine, hóstias benedíctio copiósa descédat: quæ et sanctificatióem nobis cleménter operétur, et de sanctæ Agnétis Vírginis et Mártýris tuæ solemnitáte lætíficet. Per Dóminum.

**POSTCOMMUNIO.** - Satiásti, Dómine, familiam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

*Of S. Agnes:*

**POSTCOMMUNION.** - Now that we have received the sacrament with which

**POSTCOMMUNIO.** - Sumpsimus, Dómine, celebrátis ánnuæ votíva

sacraménta: præsta, quæsumus; ut et temporális vitæ nobis remédia præbeant, et æternæ. Per Dóminum.

we celebrate this yearly feast, grant, Lord, that its healing virtue may assist us both in this life and in the life to come: through our Lord.

January 29

## S. FRANCIS OF SALES, Bp., Cf., Doct.

Lesser Double

*Mass In médio, from the Common of Doctors, p. [46], except the following Collect:*

ORATIO. Deus, qui ad animárum salútem beátum Francíscum Confessórem tuum atque Pontíficem ómnibus ómnia factum esse voluísti: concede propítius; ut caritátis tuæ dulcédine perfúsi, ejus dirigéntibus mónitis ac suffragántibus méritis, æténa gáudia consequámur. Per Dóminum.

COLLECT. O God, by whose will, for the saving of souls, blessed Francis, thy confessor and pontiff became all things to all men, be pleased to grant that we may be filled with the sweetness of thy love, and, with his counsels to guide us, his merits to support us, may attain to everlasting bliss: through our Lord.

January 30

## THE PATRONAGE OF OUR LADY

Lesser Double, First Class

*Mass Gaudeámus, from the Common of the Feasts of the Blessed Virgin Mary, p. [105], except the following Collect:*

ORATIO. Deus, qui virgínalem aulam beátæ Mariæ Virgínis, in qua habitáres, eligere dignátus es: da, quæsumus; ut, sua nos defensióne munítos, jucúndos suæ fácias inter-esse festivitáti: Qui vivis.

COLLECT. O God, who didst deign to choose the virginal womb of the virgin Mary in which to dwell, grant that, relying on her protection, we may joyfully celebrate her festival: who art God.

*Commemoration of S. Martina, Virgin and Martyr:*

COLLECT. O God, who, amongst other marvels of thy power, hast given even to weak women the triumph of martyrdom, grant us this grace, that we who are celebrating the birthday of thy blessed virgin-martyr Martina, may be led nearer to thee by her example: through our Lord.

SECRET. By thy gracious mercy, Lord, and at the intercession of blessed Mary, the ever-virgin, let this offering bring us prosperity and peace now and for evermore: through our Lord.

ORATIO. Deus, qui inter cetera potentiae tuae miracula etiam in sexu fragili victoriam martyrii contulisti: concede propitius; ut, qui beatae Martinae Virginis et Martyris tuae natalitia colimus, per ejus ad te exempla gradiamur. Per Dominum.

SECRETA. Tua, Domine, et beatae Mariae semper Virginis intercessione, ad perpetuam atque praesentem hanc oblatio nobis proficiat prosperitatem et pacem. Per Dominum.

*Of S. Martina:*

SECRET. Accept the gifts we bring thee, Lord, on this feast-day of thy blessed virgin-martyr Martina, by whose advocacy we hope to be set free: through our Lord.

SECRETA. Suscipe, Domine, munera, quae in beatae Martinae Virginis et Martyris tuae solemnitate deferimus: cujus nos confidimus patrocínio liberari. Per Dominum.

*Preface of our Lady; Et te in Festivitate, p. 527.*

POSTCOMMUNION. - We pray thee, Lord, grant us who have received these aids to our salvation, that we may everywhere be sheltered by the advocacy of blessed Mary, the ever-virgin, in whose honour we have made these offerings to thy majesty: through our Lord.

POSTCOMMUNIO. - Sumptis, Domine, salutis nostrae subsidiis: da, quaesumus, beatae Mariae semper Virginis patrociniis ubique protegi; in cujus veneratione haec tuae obtulimus majestati. Per Dominum.

*Of S. Martina:*

POSTCOMMUNION. - May the sacrament we have

POSTCOMMUNIO. - Auxiliéntur nobis, Domini-

ne, sumpta mystéria: et, intercedente beáta Martí-na Virgine et Mártire tua, sempitérna protectió-ne confirment. Per Dó-minum.

taken help us, Lord, and, at the intercession of thy blessed virgin-martyr Marti-na, gain us thy continual protection: through our Lord.

On the same day, January 30

S. MARTINA, Virgin and Martyr

Semidouble

*Mass Loquébar, from the Common of a Virgin, p. [70].*

January 31

S. PETER NOLASCO, Confessor

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following Collect:*

ORATIO. Deus, qui in tuæ caritátis exémplum, ad fidélium redemptiõnem sanctum Petrum Ecclé-siam tuam nova prole fœ-cundáre divínitus docuísti: ipsius nobis intercessiõne concéde; a peccáti servi-tute solútis, in cælésti pá-tria perpétua libertáte gaudére: Qui vivis.

COLLECT. O God, who for an example of thine own charity didst inspire blessed Peter to beget within thy Church a new family for the ransom of the faithful, grant through his interces-sion, that we may be deliver-ed from the slavery of sin, and enjoy freedom for ever-more in our heavenly fa-therland: who art God.

## FEASTS OF FEBRUARY

February I

S. IGNATIUS, Bishop and Martyr

Lesser Double

## INTROIT

(Gal. 6, 14)

**G**OD forbid that I should make a display of anything, except the cross of our Lord Jesus Christ, through which the world stands crucified to me, and I to the world. (*Ps. 131, 1*) Lord, remember David, and all his patient endurance. *V.* Glory.

**COLLECT.** O God, who dost gladden our hearts at each recurring festival of thy blessed martyr-bishop Ignatius, grant in thy mercy, that we who keep his birthday may also enjoy his protection: through our Lord.

Lesson from the Epistle of S. Paul the Apostle to the Romans. (*Rom. 8, 35-39*).

Brethren: Who will separate us from the love of Christ? Will affliction, or distress, or persecution, or hunger, or nakedness, or peril, or the sword? For thy sake, says the scripture, we face death at every moment, reckoned no better than sheep marked down for slaughter.

## INTROITUS

(Gal. 6, 14)

**M**ihi autem absit gloriari nisi in Cruce Domini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. (*Ps. 131, 1*) Meménto, Dómine, David: et omnis mansuetúdinis ejus. *V.* Glória Patri.

**ORATIO.** Deus, qui nos beáti Ignátii Mátyris tui atque Pontíficis ánnua solemnitate lætíficas: concéde propítius; ut, cujus natalítia cólimus, de ejúsdem étiam protectióne gaudeámus Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Romános. (*Rom. 8, 35-39*).

Fratres: Quis nos separábit a caritaté Christi: tribulátio, an angústia, an fames, an núditas, an periculum, an persecútio, an gládus? (sicut scriptum est: Quia propter te mortificámur tota die: æstímáti sumus sicut oves occisiónis). Sed in his óm-

nibus superámus propter eum, qui diléxit nos. Certus sum enim quia neque mors, neque vita, neque ángeli, neque principátus, neque virtútes, neque instántia, neque futúra, neque fortitúdo, neque altitúdo, neque profúndum, neque creatúra ália póterit nos separáre a caritaté Dei, quæ est in Christo Jesu Dómino nostro.

**GRADUALE.** (*Eccli. 44, 16*) Ecce sacérdos magnus, qui in diébus suis plácuít Deo. *¶* (*Ibid., 20*) Non est invéntus similis illi, qui conserváret legem Excélsi.

Allelúja, allelúja. *¶* (*Gal. 2, 19-20*) Christo confixus sum Cruci: vivo ego, jam non ego, vivit vero in me Christus. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

**TRACTUS.** (*Ps. 20, 3-4*) Desidérium animæ ejus tribuísti ei: et voluntáte labiórurn ejus non fraudásti eum. *¶* Quóniam prævenísti eum in benedictionibus dulcédinis. *¶* Posuísti in cápité ejus coronam de lápide pretióso.

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann. 12, 24-26*).

In illo témpore: Dixit Jesus discíplis suis: A-

Yet in all this we are conquerors, through him who has granted us his love. Of this I am fully persuaded; neither death nor life, no angels or principalities or powers, neither what is present nor what is to come, no force whatever, neither the height above us nor the depth beneath us, nor any other created thing, will be able to separate us from the love of God, which comes to us in Christ Jesus our Lord.

**GRADUAL.** (*Ecclus. 44, 16*) Here was a great priest whose life was acceptable to God. *¶* (*Ibid., 20*) Where shall we find another to keep the law of the Most High as he kept it?

Alleluia, alleluia. *¶* (*Gal. 2, 19-20*) With Christ I hang upon the cross, and yet I am alive; or rather, not I; it is Christ that lives in me. Alleluia.

**TRACT.** (*Ps. 20, 3-4*) Never a wish in his heart hast thou disappointed; never a prayer on his lips denied. *¶* With abundant blessing thou hast met him on his way. *¶* Hast set a jewelled crown on his head.

✠ Continuation of the Holy Gospel according to S. John. (*John 12, 24-26*).

At this time: Jesus said to his disciples: Believe me

when I tell you this; a grain of wheat must fall into the ground and die, or else it remains nothing more than a grain of wheat; but if it dies, then it yields rich fruit. He who loves his life will lose it; he who is an enemy to his own life in this world will keep it, so as to live eternally. If any one is to be my servant, he must follow my way; so shall my servant too be where I am. If any one serves me, my Father will do him honour.

**OFFERTORY.** (Ps. 8, 6-7) Thou hast crowned him with glory and honour, bidding him, Lord, rule over the work of thy hands.

**SECRET.** Lord, graciously accept the sacrificial gifts that have been dedicated to thee, for the sake of thy blessed martyr-bishop Ignatius, and grant that we may find in them a never-failing source of help: through our Lord.

**COMMUNION.** I am Christ's grain: let me be ground by the teeth of beasts, and so become pure bread.

**POSTCOMMUNION.** - Our strength renewed by partaking of thy sacred gift, we pray thee, Lord our God, that, through the prayer of thy blessed martyr-bishop Ignatius, we who perform this rite may feel its power: through our Lord.

men, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam ætérnam custódit eam. Si quis mihi minístrat, me sequátur: et ubi sum ego, illic et miníster meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus.

**OFFERTORIUM.** (Ps. 8, 6-7) Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

**SECRETA.** Hóstias tibi, Dómine, beáti Ignátii Mátyris tui atque Pontíficis dicátas méritis, benignus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

**COMMUNIO.** Fruméntum Christi sum: déntibus bestiárum molar, ut panis mundus invéniam.

**POSTCOMMUNIO.** - Refécti participatióne múnis sacri, quásumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedénte beáto Ignátio Mátyre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.



February 2

## CANDLEMAS OR THE PURIFICATION OF OUR LADY

Greater Double of the Second Class

### THE BLESSING OF THE CANDLES

*The celebrant, in a white cope, accompanied by his ministers also vested in white, proceeds to the blessing of the candles, which are placed either before the middle of the altar or at the Epistle corner.*

℣. Adjutórium nostrum  
in nómine Dómini. ℞. Qui  
fecit cælum et terram.

℣. Sit nomen Dómini  
benedíctum. ℞. Ex hoc  
nunc, et usque in sæcu-  
lum.

℣. Dóminus vobíscum.  
℞. Et cum spíritu tuo.

Orémus. *Oratio*

Omnípotens sempitér-  
ne Deus, qui hodiérna die  
Unigénitum tuum ulnis  
sancti Simeónis in tem-  
plo sancto tuo suscipiénd-  
um præsentásti: tuam  
súpplices deprecámur cle-  
méntiam; ut hos céreos,

℣. Our help is in the name  
of the Lord. ℞. Who made  
heaven and earth.

℣. Blessed be the name of  
the Lord. ℞. From hence-  
forth now and for ever.

℣. The Lord be with you.  
℞. And with thy spirit.

Let us pray. *Prayer*

Almighty, everlasting God,  
who on this day didst pre-  
sent thy only-begotten Son  
to be received in holy Sim-  
eon's arms in thy hallowed  
temple, we humbly entreat  
thy mercy to bless, conse-  
crate, and kindle with the



light of heavenly blessing these candles, which we thy servants take in our hands and desire to carry lighted for the glorifying of thy name. May we be thereby rendered worthy of presenting them to thee, our Lord God. May we be inflamed with the holy fire of thy sweet charity, and accounted worthy to be ourselves presented in the holy temple of thy glory: through the same.

R. Amen.

quos nos famuli tui, in tui nominis magnificéntiam suscipiéntes, gestáre cúpimus luce accénsos, bene ꝥ dicere, et sancti ꝥficáre, atque lúmine supérnæ benedictiónis accéndere dignéris: quátenus eos tibi, Dómino Deo nostro, offeréndo digni, et sancto igne tuæ dulcíssimæ caritátis succénsi, in templo sancto glóriæ tuæ repræsentári mereámur. Per eúndem Dóminum.

R. Amen.

*Then the celebrant puts incense into the thurible. He sprinkles the candles three times with holy water, and incenses them three times. The candle to be given to the celebrant is lighted, and afterwards the other candles. The celebrant continues:*

Let us pray. *Prayer*

Holy Lord, almighty Father, eternal God: graciously bless and consecrate this fire, which we, though unworthy, have received under the invocation of thy only-begotten Son, our Lord, Jesus Christ, of whom we know that he was this day presented in the temple, and that the just man Simeon, who had long awaited him, then took him in his arms and by the spirit of prophecy taught that he was thy Salvation before all peoples, a Light to the Gentiles, as well as the glory of thy people Israel. We beg thee, Lord, in thy goodness to bless this light, and to grant to all who carry it the

*Orémus. Oratio*

Dómine sancte, Pater omnipoténs, ætérne Deus: bene ꝥ dicere, et sancti ꝥficáre dignéris ignem istum, quem nos indigni suscepimus per invocatió-nem unigéniti Filii tui Dómini nostri Jesu Christi, quem hódie in templo præsentátum, justum Simeónem, diu exspectántem, in ulnas suscepisse nóvimus; et salutáre tuum ante fáciem ómnium populórum, scilicet esse Lumen géntibus, et glóriam plebis tuæ Israel, prophético spirítu dócuit: te, quæsumus, Dómine, bene ꝥ dicere dignéris lumen istud, et ómnibus

gestántibus verum lumen tuæ majestátis concéde; ut, te agnoscéntes, per viam virtútum ad te váleat perveníre. Per eúm-dem Christum.

R. Amen.

true light of thy majesty, that they may recognize thee and so reach thee along the way of virtue: through the same Christ our Lord.

R. Amen.

*When the blessing is finished, the celebrant, standing in the middle before the altar, facing the people, receives a candle from the first cantor, who, kneeling, presents it to the celebrant, kissing first the candle and then the celebrant's hand. The cantor then intones the Antiphon Lumen ad revelatiónem. While this is being sung, the celebrant distributes the candles, first to his ministers and servers, then to the clergy, who approach in the order of their rank, and lastly to the laity. Each one, as he receives the candle, kneels and kisses first the candle and then the celebrant's hand. All hold the lighted candles in their hands during the distribution and the procession.*

ANTIPHONA. (*Luc. 2, 32*) Lumen ad revelatió-nem gén-tium: et glóriam plebis tuæ Israel.

ANTIPHON. (*Luke 2, 32*) He is the light which shall give revelation to the Gentiles: he is the glory of thy people Israel.

*The cantors sing:*

CANTICUM. (*Ibid., 29-31*) Nunc dimíttis ser-vum tuum, Dómine, se-cúndum verbum tuum in pace.

CANTICLE. (*Ibid., 29-31*) Lord, now dost thou let thy servant go in peace, according to thy promise.

*The entire antiphon Lumen is repeated after each verse of Nunc dimíttis.*

V. Quia vidérunt óculi mei salutare tuum. *Antiph.* Lumen.

V. Quod parásti ante faciém ómnium populó-rum. *Antiph.* Lumen.

V. For my own eyes have seen that saving power of thine. *Ant.* He is the light.

V. Which thou hast prepar-ed in the sight of all nations. *Ant.* He is the light.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost. *Ant.* He is the light.

℣. As it was in the beginning, is now, and ever shall be, world without end. Amen. *Ant.* He is the light.

℣. Glória Patri, et Fílio, et Spirítui Sancto. *Antiph.* Lumen.

℣. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen. *Antiph.* Lumen.

## THE PROCESSION

*Then follows the procession with four Stations or Pauses, at each of which one of the following Antiphons is sung.*

### *First Station: Antiphon*

Hail, full of grace, Virgin Mother of God, from whom there came forth the Sun of justice, giving light to those in darkness. Do thou rejoice also, aged and just one, as thou takest in thy arms the Redeemer of our souls and the Pledge of our resurrection.

Ave, grátia plena, Dei Génitrix Virgo: ex te enim ortus est sol justitiæ, illúminans quæ in ténebris sunt. Lætáre tu, sénior juste, suscípens in ulnas Liberatórem animárum nostrárum, donántem nobis et resurrectiόnem.

### *Second Station: Antiphon*

Sion, make ready the bridal bower, to welcome Christ, thy King; greet, too, Mary, for she is heaven's portal: does she not support in her embrace that King whose coming is the dawn of glory? There stands the maiden, carrying with her a Son begotten before the day-star itself. Simeon, taking the child in his arms, proclaimed to mankind that this was the Lord of life and death, the Saviour of the world.

Adórna thálamum tuum, Sion, et súscipe Regem Christum: ampléctere Mariám, quæ est cæléstis porta: ipsa enim portat Regem glóriæ novi lúminis: subsistit Virgo, addúcens mánibus Fílium ante lucíferum génitum: quem accípiens Símeon in ulnas suas, prædicávit pópulis, Dóminum eum esse vitæ et mortis, et Salvatórem mundi.

*Third Station: Antiphon*  
(*Luke 2, 26-29*)

Respónsum accépit Símeon a Spírítu Sancto, non visúrum se mortem, nisi vidéret Christum Dómini: et cum indúcerent púerum in templum, accépit eum in ulnas suas, et benedíxit Deum, et dixit: Nunc dimíttis, Dómine, servum tuum in pace.

It had been revealed to Simeon by the Holy Spirit that he was not to meet death until he had seen that Christ whom the Lord had anointed. And when the child was brought into the temple, he took him in his arms, and he said, blessing God: Lord, now dost thou let thy servant go in peace.

*Fourth Station: Antiphon*  
(*Luke 2, 27-29*)

Cum indúcerent púerum Jesum paréntes ejus, ut fácerent secúndum consuetúdinem legis pro eo, ipse accépit eum in ulnas suas, et dixit: Nunc dimíttis, Dómine, servum tuum in pace.

When the child Jesus was brought in by his parents to perform the custom which the law enjoined concerning him, he took him in his arms and said: Lord, now dost thou let thy servant go in peace.

*When the procession arrives at the door of the church, the celebrant intones the following Antiphon, which the choir continues:*

ANTIPHONA. Hódie beáta Virgo María púerum Jesum præsentávit in templo: et Símeon, implétus Spírítu Sancto, accépit eum in ulnas suas, et benedíxit Deum, et dixit: Nunc dimíttis, Dómine, servum tuum in pace.

ANTIPHON. Today the blessed Virgin Mary presented the child Jesus in the temple; and Simeon, filled with the Holy Spirit, took him in his arms and blessed God and said: Lord, now dost thou let thy servant go in peace.

*When the procession arrives at the altar, the acolytes sing:*

¶. It had been revealed to Simeon by the Holy Spirit. ¶. That he was not to meet death until he had first seen that Christ whom the Lord had anointed.

¶. Respónsum accéperat Símeon a Spíritu Sancto. ¶. Non visúrum se mortem, nisi prius vidéret Christum Dómini.

*The celebrant sings:*

Let us pray. *Prayer*

We beg thee, Lord, who didst satisfy the longing of the just Simeon, to bring also in us thy grace to fulfilment. And as he merited to see the Anointed of the Lord before he met death, so may we obtain eternal life: through the same Christ our Lord. ¶. Amen.

Orémus. *Oratio*

Pérfice in nobis, quæsumus, Dómine, grátiam tuam: qui justí Simeónis exspectatióem implésti; ut, sicut ille mortem non vidit, priúsqvam Christum Dómini vidére mererétur, ita et nos vitam obtineámus ætérnam. Per eúmdem Christum. ¶. Amen.

## THE MASS

### INTROIT

(Ps. 47, 10-11)

**S**heltered in thy temple, O God, we have sought and found deliverance; wherever thy name is known on earth, O God, thy praise is told, ever just in thy dealings. (Ps. *ibid.*, 2) The Lord is great, and great honour is his due in the city where he, our God, dwells, here on his holy mountain. *Sheltered in thy temple.* ¶. Glory. *Sheltered in thy temple.*

COLLECT. Almighty, everliving God, we humbly

### INTROITUS

(Ps. 47, 10-11)

**S**uscépmus, Deus, misericórdiam tuam in médio templi tui: secundum nomen tuum, Deus, ita et laus tua in fines terræ: justítia plena est dextera tua. (Ps. *ibid.*, 2) Magnus Dóminus, et laudábilis nimis: in civitaté Dei nostri, in monte sancto ejus. *Suscépmus.* ¶. Glória Patri. *Suscépmus.*

ORATIO. Omnípotens sempitérne Deus, majestá-

tem tuam súpplīces exorámus: ut, sicut unigénitus Fílius tuus hodiérna die cum nostræ carnis substántia in templo est præsentátus; ita nos fácias purificátis tibi mén-tibus præsentári. Per eúmdem Dóminum.

Léctio Malachíæ Prophétæ. (*Malach. 3, 1-4*).

Hæc dicit Dóminus Deus: Ecce ego mitto Angelum meum, et præparábit viam ante faciē meam. Et statim véniet ad templum suum Dominátor, quem vos quæritis, et Angelus testaménti, quem vos vultis. Ecce venit, dicit Dóminus exercítuum: et quis póterit cogitare diē advéntus ejus, et quis stabit ad vidéndum eum? Ipse enim quasi ignis conflans, et quasi herba fullónum: et sedébit conflans, et emúndans argéntum, et purgábit filios Levi et colábit eos quasi aurum, et quasi argéntum: et erunt Dómino offeréntes sacrificia in justítia. Et placébit Dómino sacrificium Juda, et Jerúsalem, sicut dies sæculi, et sicut anni antíqui.

GRADUALE. (*Ps. 47, 10-11 et 9*) Suscépimus, Deus, misericórdiam tuam

beseech thy majesty that as thy only-begotten Son, having taken flesh like ours, was bodily presented this day in the temple, so by thy doing we may be presented to thee with souls made clean: through the same.

Lesson from the Prophet Malachias. (*Mal. 3, 1-4*).

Thus says the Lord God: Behold, I mean to send one of my angels, to make the way ready for my coming. All at once the Lord will visit his temple; that Lord, for whose presence you are ever longing, that herald of God's covenant, who dwells so much in your desires. Yes, says the Lord of hosts, he is coming; but who can bear the thought of that advent? Who will stand with head erect at his appearing? He will put men to a test fierce as a crucible, searching as the lye that fullers use. From his judgement-seat, he will refine that silver of his and cleanse it from its dross; like silver or gold, the sons of Levi must be refined in the crucible, until they offer the Lord sacrifice duly performed. Then once more the Lord will accept the offerings of Juda and Jerusalem, as he did long since, in the forgotten years.

GRADUAL. (*Ps. 47, 10-11, 9*) Sheltered in thy temple, O God, we have sought

and found deliverance: wherever thy name is known on earth, O God, thy praise is told. *℣.* What was told us long since, we have seen for ourselves in the city of our God, here on his holy mountain.

Alleluia, alleluia. *℣.* (*Ps.* 137, 2) I bow down in worship towards thy sanctuary, giving praise to thy name. Alleluia.

in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terræ. *℣.* Sicut audívimus, ita et vídimus in civitatē Dei nostri, in monte sancto ejus.

Allelúja, allelúja. *℣.* (*Ps.* 137, 2) Adorábo ad templum sanctum tuum: et confitébor nómini tuo. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. Be joyful, Mary, virgin; all heresies were brought to nothing by thee alone. *℣.* Who didst believe the words of the archangel Gabriel *℣.* A virgin still, thou didst bring forth God and man, remaining, after childbirth, a maiden unspoiled. *℣.* Mother of God, plead for us.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke* 2, 22-32).

At this time: When the time had come for Mary's purification, according to the law of Moses, they brought Jesus up to Jerusalem, to present him before the Lord there. It is written in God's law, that whatever male offspring opens the womb is to be reckoned sacred to the Lord; and so they must offer in sacrifice for him, as God's law commanded, a pair of

TRACTUS. Gaude, María Virgo, cunctas hæreses sola interemísti. *℣.* Quæ Gabriélis Archángeli dictis credidísti. *℣.* Dum Virgo Deum et hóminem genuísti: et post partum Virgo invioláta permansísti. *℣.* Dei Génitrix, intercède pro nobis.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc.* 2, 22-32).

In illo témpore: Postquam impléti sunt dies purgatiónis Mariæ, secúndum legem Móysi, tulérunt Jesum in Jerúsalem, ut sístèrent eum Dómino, sicut scriptum est in lege Dómini: Quia omne masculínium adapériens vulvam sanctum Dómino vocábitur. Et ut darent hóstiam secúndum quod dictum est in lege Dómi-

ni, par túrturum, aut duos pullos columbárum. Et ecce homo erat in Jerúsalem, cui nomen Símeon, et homo iste justus et timorátus, exspéctans consolatióem Israel, et Spíritus Sanctus erat in eo. Et respónsum accéperat a Spíritu Sancto, non visúrum se mortem, nisi prius vidéret Christum Dómini. Et venit in spíritu in templum. Et cum indúcerent púerum Jesum párentes ejus, ut fácerent secúndum consuetúdinem legis pro eo: et ipse accépit eum in ulnas suas, et benedíxit Deum, et dixit: Nunc dimíttis servum tuum, Dómine, secúndum verbum tuum in pace: Quia vidérunt óculi mei salutáre tuum: Quod parásti ante fáciem ómnium populórum: Lumen ad revelatióem géntium, et glóriam plebis tuæ Israel.

Credo.

OFFERTORIUM. (*Ps. 44, 3*) Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum, et in sæculum sæculi.

SECRETA. Exáudi, Dómine, preces nostras: et, ut digna sint múnera, quæ óculis tuæ majestátis offe-

turtle-doves, or two young pigeons. At this time there was a man named Simeon living in Jerusalem, an upright man of careful observance, who waited patiently for comfort to be brought to Israel. The Holy Spirit was upon him: and by the Holy Spirit it had been revealed to him that he was not to meet death until he had seen that Christ whom the Lord had anointed. He now came, led by the Spirit, into the temple; and when the child Jesus was brought in by his parents, to perform the custom which the law enjoined concerning him, Simeon too was able to take him in his arms. And he said, blessing God: Ruler of all, now dost thou let thy servant go in peace, according to thy word; for my own eyes have seen that saving power of thine which thou hast prepared in the sight of all nations. This is the Light which shall give revelation to the Gentiles, this is the glory of thy people Israel.

Creed.

OFFERTORY. (*Ps. 44, 3*) Thy lips overflow with gracious utterance: the blessings God has granted thee can never fail.

SECRET. Hear, Lord, and heed our prayers; grant us, through the intercession of blessed Mary, the support of



thy lovingkindness, so that the gifts we offer before thy majesty may be worthy of thy acceptance: through our Lord.

rimus, subsidium nobis, per intercessionem beatæ Mariæ, tuæ pietatis impende. Per Dominum.

*Preface of the Nativity, p. 519.*

COMMUNION. (*Luke 2, 26*) It had been revealed to Simeon by the Holy Spirit that he was not to meet death until he had seen that Christ whom the Lord had anointed.

POSTCOMMUNION. - We pray thee, Lord our God, that the sacred rites thou hast bestowed upon us to safeguard this new life of ours may, at the intercession of blessed Mary, the ever virgin, bring us healing now and in time to come: through our Lord.

COMMUNIO. (*Luc. 2, 26*) Responsum accepit Simeon a Spiritu Sancto, non visurum se mortem, nisi videret Christum Domini.

POSTCOMMUNIO. - Quæsumus, Domine Deus noster: ut sacrosancta mysteria, quæ pro reparationis nostræ munimine contulisti, intercedente beata Maria semper Virgine, et præsens nobis remedium esse facias, et futurum. Per Dominum.

February 3

S. BLAISE, Bishop and Martyr

Simple

*Mass Sacerdotes Dei, from the Common of a Martyr-Bishop, p. [8].*

February 4

S. ANDREW CORSINI, Carm., Bishop and Conf.

Greater Double of the Second Class

INTROIT

(*Ecclus. 45, 2*)

THE Lord gave him such honour as he gives to his holy ones; gave him re-

INTROITUS

(*Eccli. 45, 2*)

Similem illum fecit Dominus in gloria sanctorum: et magnificavit

eum in timóre inimicórum, et in verbis suis monstra placávit. (*Ps. 72, 1*) Quam bonus Israel Deus, his qui recto sunt corde! *Símilem.* V. Glória Patri. *Símilem.*

ORATIO. Deus, qui in Ecclesiá tua nova semper instáuras exémpa virtútum: da pópulo tuo beáti Andréæ Confessóris tui atque Pontíficis ita sequi vestigia; ut assequátur et præmia. Per Dóminum.

Léctio Malachíæ Prophætæ. (*Malach. 2, 5-7*).

Hæc dicit Dóminus exercítuum: Pactum meum fuit cum eo vitæ et pacis: et dedi ei timórem, et tímuit me, et a fácie nóminis mei pavébat. Lex veritátis fuit in ore ejus, et iniquitas non est inventa in lábiis ejus: in pace, et in æquitáte ambulávit mecum, et multos avértit ab iniquitáte. Lábia enim sacerdotis custódient sciéntiam, et legem requírent ex ore ejus: quia ángelus Dómini exercítuum est.

GRADUALE. (*Rom. 2, 10*) Glória, et honor, et pax operánti bonum. V.

(*Prov. 12, 14*) De fructu oris sui replébitur bonis,

known by striking terror into his enemies, and then, at his word, abated the prodigies that had befallen them. (*Ps. 72, 1*) What bounty God shows to Israel, to all upright hearts! *The Lord gave him.* V. Glory. *The Lord gave him.*

COLLECT. O God, who art ever fashioning new models of virtue in thy Church, grant that thy people may so follow in the footsteps of thy confessor and bishop blessed Andrew, as to obtain a like reward: through our Lord.

Lesson from the Prophet Malachias. (*Mal. 2, 5-7*).

Thus says the Lord of hosts: My covenant was with him. Live he should and thrive, but the fear of me I enjoined upon him; he should fear, and hold my name in reverence. Faithfully he handed on tradition, the lie never on his lips; safe and straight was the path he trod at my side, and many he kept from wrongdoing. No utterance like a priest's for learning; from no other lips men will expect true guidance; is he not a messenger to them from the Lord of hosts?

GRADUAL. (*Rom. 2, 10*) There will be glory and honour and peace for everyone who has done good. V. (*Prov. 12, 14*) When a man is blessed, it is his own words that

bear fruit; never son of Adam but had the lot his deeds deserved.

Alleluia, alleluia. V. The Lord loved Andrew as a fragrant perfume. Alleluia.

et juxta ópera mánuum suárum retribuétur ei.

Allelúja, allelúja. V. Diléxit Andréam Dóminus in odórem suavitátis. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. (*Ecclus.* 37, 26, 27, 29) A wise man shall impart wisdom to his fellows, and shall not miss his own reward. V. Blessings the wise man reaps from all around; to see him is to praise him. V. Among our people the wise man wins an inheritance of honour, a deathless renown.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt.* 25, 14-23).

At this time: Jesus said to his disciples: A man who was going on his travels called his trusted servants to him and committed his money to their charge. He gave five talents to one, two to another, and one to another, according to their several abilities, and with that he set out on his journey. The man who had received five talents went and traded with them, until he had made a profit of five talents more; and in the same way he who had received two made a profit of two. Whereas he who had received but one went off

TRACTUS. (*Eccli.* 37, 26, 27 et 29) Vir sapiens plebem suam erudit, et fructus sensus illius fideles sunt. V. Implébitur benedictionibus, et vidéntes illum laudábunt. V. In pópulo hereditábit honórem, et nomen illius erit vivens in ætérnum.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth.* 25, 14-23).

In illo témpore: Dixit Jesus discípulis suis: Homo quidam pégre proficiscens, vocávit servos suos, et trádidit illis bona sua. Et uni dedit quinque talénta, álíi autem duo, álíi vero unum, unicuique secúndum própriam virtútem, et proféctus est statim. Abiit autem qui quinque talénta accéperat, et operátus est in eis, et lucrátus est ália quinque. Simíliter et qui duo accéperat, lucrátus est ália duo. Qui autem unum accéperat, ábiens fodit in terram, et abscondit pe-

cúniam dómini sui. Post multum vero témporis venit dóminus servórum illórum, et pósuit ratiónem cum eis. Et accédens qui quinque talénta accéperat, obtulit ália quinque talénta, dicens: Dómine, quinque talénta tradidisti mihi, ecce ália quinque superlucrátus sum. Ait illi dóminus ejus: Euge serve bone, et fidélis, quia super pauca fuísti fidélis, super multa te constítuam: intra in gáudium dómini tui. Accéssit autem et qui duo talénta accéperat, et ait: Dómine, duo talénta tradidisti mihi, ecce ália duo lucrátus sum. Ait illi dóminus ejus: Euge serve bone, et fidélis, quia super pauca fuísti fidélis, super multa te constítuam: intra in gáudium dómini tui.

Credo.

OFFERTORIUM. (*Eccli. 46, 16 et 19*) Diléctus a Dómino Deo suo, invocávit Deum omnipoténtem in oblatióne Agni immaculáti.

SECRETA. Deus, veræ pacis amátor et auctor: réspice, quæsumus, ad

and made a hole in the ground, and there hid his master's money. Long afterwards, the master of those servants came back, and entered into a reckoning with them. And so the man who had received five talents came forward and brought five talents more; Lord, he said, it was five talents thou gavest me, see how I have made a profit of five talents besides. And his master said to him, Well done, my good and faithful servant; since thou hast been faithful over little things, I have great things to commit to thy charge; come and share the joy of thy Lord. Then came the man who had received the two talents; Lord, he said, it was two talents thou gavest me; see how I have made a profit of two talents besides. And his master said to him, Well done, my good and faithful servant; since thou hast been faithful over little things, I have great things to commit to thy charge; come and share the joy of thy Lord.

Creed.

OFFERTORY. (*Ecclus. 46, 16, 19*) Dearly loved by the Lord his God, he invoked the Lord, the Almighty, with an unblemished lamb for sacrifice.

SECRET. O God, lover and author of true peace, we beseech thee to look down

upon the sacrifice we offer thee in memory of thy blessed priest Andrew, the illustrious minister of that same peace, and to grant that we too may merit to become a sacrifice unto thee: through our Lord.

COMMUNION. (*Prov. 3, 16-17*) Long life wisdom holds out in one hand, riches and glory in the other; where she guides, journeying is pleasant, where she points the way, all is peace.

POSTCOMMUNION. - Most merciful God, at the intercession of thy confessor and bishop, blessed Andrew, strengthen thy people with the support of thy peace and grant that they may attain to everlasting repose: through our Lord.

hóstiam, quam tibi offérimus in memóriam beáti Sacerdótis tui Andréæ, miri ejúsdem pacis minístri, atque, ipso interveniéntē, concéde; ut nos tibi hóstia éffici mereámur. Per Dóminum.

COMMUNIO. (*Prov. 3, 16-17*) Longitúdo diérum in délixtera ejus, et in sinístra illíus divítiae et glória: viæ ejus pulchræ, et omnes sémitæ illíus pacíficæ.

POSTCOMMUNIO. - Clementíssime Deus, pópulum tuum, cælésti pane reféctum, subsidiis pacis, beáto Andréa Confessóre tuo atque Pontífice intercedénte, confírma: et ad quiétem ætérrnam perveníre concéde. Per Dóminum.

February 5

S. AGATHA, Virgin and Martyr

Lesser Double

# INTROIT

**R**ejoice we all in the Lord, as we keep holiday in blessed Agatha's honour, that maid and martyr whose passion makes angels joyful, and sets them praising the Son of God. (*Ps. 44, 2*) Joyful are the thoughts that well up from my heart, a King's honour for my theme. *V.* Glory.

# INTROITUS

**G**Audeámus omnes in Dómino, diem festum celebrántes sub honóre beátæ Agathæ Vírginis et Mártiris: de cujus passióne gaudent Angeli, et colláudant Fílium Dei. (*Ps. 44, 2*) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V.* Glória Patri.

ORATIO. Deus, qui inter cetera potentiae tuae miracula etiam in sexu fragili victoriam martyrii contulisti: concede propitius; ut, qui beatae Agathae Virginis et Martyris tuae natalitia colimus, per ejus ad te exempla gradiamur. Per Dominum.

COLLECT. O God, who, amongst other marvels of thy power, hast given even to weak women the triumph of martyrdom, grant us this grace, that we who are celebrating the birthday of thy blessed virgin-martyr Agatha may be led nearer to thee by her example: through our Lord.

*In Lent, commemoration of the feria.*

Lectio Epistolae beati Pauli Apostoli ad Corinthios. (1 Cor. 1, 26-31).

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (1 Cor. 1, 26-31).

Fratres: Videte vocationem vestram, quia non multi sapientes secundum carnem, non multi potentes, non multi nobiles: sed quae stulta sunt mundi elegit Deus, ut confundat sapientes: et infirma mundi elegit Deus, ut confundat fortia: et ignobilia mundi, et contemptibilia elegit Deus, et ea quae non sunt, ut ea quae sunt destrueret: ut non gloriatur omnis caro in conspectu ejus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapientia a Deo, et justitia, et sanctificatio, et redemptio: ut quemadmodum scriptum est: Qui gloriatur, in Domino gloriatur.

Consider, brethren, the circumstances of your own calling; not many of you are wise, in the world's fashion, not many powerful, not many well born. No, God has chosen what the world holds foolish, so as to abash the wise, God has chosen what the world holds weak, so as to abash the strong. God has chosen what is nothing, so as to bring to nothing what is now in being; no human creature was to have any ground for boasting, in the presence of God. It is from him that you take your origin, through Christ Jesus, whom God gave us to be all our wisdom, our justification, our sanctification, and our atonement; so that the scripture might be fulfilled, If any one boasts, let him make his boast in the Lord.

GRADUALE. (Ps. 45, 6) Adjuvabit eam Deus

GRADUAL. (Ps. 45, 6) God helps her with his fa-

vour: God dwells within her and she stands unmoved. *¶* (*Ibid.*, 5) The city of God, enriched with deeply flowing waters, is the chosen sanctuary of the Most High.

Alleluia, alleluia. *¶* (*Ps.* 44, 3) Thy lips overflow with gracious utterance: the blessings God has granted thee can never fail. Alleluia.

vultu suo: Deus in medio ejus, non commovébitur. *¶* (*Ibid.*, 5) Flúminis ímpetus lætíficat civitátem Dei: sanctificávit tabernáculum suum Altís-simus.

Allelúja, allelúja. *¶* (*Ps.* 44, 3) Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. (*Ps.* 125, 5-6) Those who are sowing in tears, will reap, one day, with joy. *¶* They go out, weeping as they go, but with seed to scatter. *¶* And when they come back, they will come rejoicing, as they carry their sheaves with them.

TRACTUS. (*Ps.* 125, 5-6) Qui séminant in lácrimis, in gáudio metent. *¶* Eúntes ibant et flebant, mitténtes sémina sua. *¶* Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt.* 19, 3-12).

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth.* 19, 3-12).

At this time: The Pharisees came to him, and put him to the test by asking, Is it right for a man to put away his wife, for whatever cause? He answered, Have you never read, how he who created them, when they first came to be, created them male and female; and how he said, A man, therefore, will leave his father and mother and will cling to his wife, and the two will become one flesh? And so they are no longer two, they are one

In illo témpore: Accessérunt ad Jesum pharisæi tentántes eum, et dicéntes: Si licet hómini dimíttre uxórem suam quacúmque ex causa? Qui respóndens, ait eis: Non legístis quia qui fecit hóminem ab iníitio, másculum et féminam fecit eos? et dixit: Propter hoc dimíttet homo patrem, et matrem, et adhærébit uxóri suæ, et erunt duo in carne una. Itaque jam non sunt duo, sed una.

caro. Quod ergo Deus conjúnxit, homo non séparet. Dicunt illi: Quid ergo Móyses mandávit dare libéllum repúdií, et dimíttre? Ait illis: Quóniam Móyses ad durítiam cordis vestri permísit vobis dimíttre uxóres vestras: ab inítio autem non fuit sic. Dico autem vobis quia quicúmque dimiserit uxórem suam, nisi ob fornicatiónem, et áliam dúxerit, mœchátur: et qui dimíssam dúxerit, mœchátur. Dicunt ei discípuli ejus: Si ita est causa hóminis cum uxóre, non expedit núbere. Qui dixit illis: Non omnes cápiunt verbum istud, sed quibus datum est. Sunt enim eunúchi, qui de matris útero sic nati sunt: et sunt eunúchi, qui facti sunt ab homínibus: et sunt eunúchi, qui seípsos castravérunt propter regnum cælorum. Qui potest cápere, cápiat.

OFFERTORIUM. (*Ps.* 44, 15-16) Afferéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia et exsultatíone: adducéntur in templum Regi Dómino.

SECRETA. Súscipe, Dómine, múnera, quæ in

flesh; what God, then, has joined, let not man put asunder. Why then, they said, did Moses enjoin that a man might give his wife a writ of separation, and then he might put her away? He told them, It was to suit your hard hearts that Moses allowed you to put your wives away; it was not so at the beginning of things. And I tell you that he who puts away his wife not for any unfaithfulness of hers, and so marries another, commits adultery; and he too commits adultery, who marries her after she has been put away. At this, his disciples said to him, If the case stands so between man and wife, it is better not to marry at all. That conclusion, he said, cannot be taken in by everybody, but only by those who have the gift. There are some eunuchs, who were so born from the mother's womb, some were made so by men, and some have made themselves so for love of the kingdom of heaven; take this in, you whose hearts are large enough for it.

OFFERTORY. (*Ps.* 44, 15-16) Maidens will follow in her retinue into the King's presence; all rejoicing, all triumphant before thee, those companions of hers, as they enter the palace of their Lord and King.

SECRET. Accept the gifts we bring thee, Lord, on this



feast of thy blessed virgin-martyr Agatha, by whose advocacy we hope to be set free: through our Lord.

beátæ Agathæ Vírginis et Mártýris tuæ solemnitáte deférimus: cujus nos confidimus patrocínio liberá-ri. Per Dóminum.

*In Lent, commemoration of the feria.*

COMMUNION. My appeal is to that living God, who has deigned to heal every wound of mine, and to restore the breast to my body.

POSTCOMMUNION. - May the sacrament we have taken help us, Lord, and at the intercession of thy blessed virgin-martyr Agatha gain us the joy of thy continual protection: through our Lord.

COMMUNIO. Qui me dignátus est ab omni plaga curáre, et mamíllam meam meo péctori restitúere, ipsum ínvoco Deum vivum.

POSTCOMMUNIO. - Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta Agatha Vírgine et Mártýre tua, sempitérna protectióne confirment. Per Dóminum.

*In Lent, commemoration and last Gospel of the feria.*

February 6

S. TITUS, Bishop and Confessor

Lesser Double

*Mass Státuit, from the Common of a Confessor-Bishop, p. [37], except the following:*

COLLECT. O God, who didst adorn thy blessed confessor-bishop Titus with the virtues of an apostle, grant, through his merits and intercession, that we may lead good and holy lives in this world, and earn at last a home-coming in heaven: through our Lord.

ORATIO. Deus, qui beátum Titum Confessórem tuum atque Pontíficem apostólicis virtútibus decorásti: ejus méritis et intercessióne concéde; ut juste et pie vivéntes in hoc sáculo, ad cæléstem pátriam perveníre mereámur. Per Dóminum.

*In Lent, commemoration of the feria.*

*Commemoration of S. Dorothy, Virgin and Martyr:*

ORATIO. Indulgéntiam nobis, quæsumus, Dómine, beáta Doróthea Virgo et Martyr implóret: quæ tibi grata semper éxstitit, et mérito castitátis, et tuæ professióne virtútis. (Per Dóminum).

COLLECT. May thy forgiveness, Lord, be entreated on our behalf, we pray thee, by thy blessed virgin-martyr Dorothy who deserved and kept thy favour by her purity, and by proclaiming thy supremacy: (through our Lord).

*Commemoration of Ss. Vedastus and Amandus, Bishops and Confessors:*

ORATIO. Deus, qui nos sanctórum tuórum Confessórum paritérque Pontíficum Vedásti et Amándi confessiónibus gloriósis circúmdas et protégis: da nobis, et eórum imitatione proficere, et intercessióne gaudere. Per Dóminum.

COLLECT. O God, who dost encompass and protect us by the glorious confession of blessed Vedastus and Amandus, thy bishops and confessors: grant that we may both profit by following their example and rejoice in their intercession: through our Lord.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (Luc. 10, 1-9).

✠ Continuation of the Holy Gospel according to S. Luke. (Luke 10, 1-9).

In illo témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo dóminum messis, ut mittat operários in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolíte portare sácculum, neque peram, neque calceaménta, et néminem per viam salutavéritis. In quamcúm-

At this time: The Lord appointed seventy-two others, and sent them before him, two and two, into all the cities and villages he himself was to visit. The harvest, he told them, is plentiful enough, but the labourers are few; you must ask the Lord to whom the harvest belongs to send labourers out for the harvesting. Go then, and remember, I am sending you out to be like lambs among wolves. You are not to carry purse, or wallet, or shoes; you are to give no one greeting on your way.

When you enter a house, say first of all, Peace be to this house; and if those who dwell there are men of good will, your good wishes shall come down upon it; if not, they will come back to you the way they went. Remain in the same house, eating and drinking what they have to give you; the labourer has a right to his maintenance; do not move from one house to another. When you enter a city, and they make you welcome, be content to eat the fare they offer you: and heal those who are sick there; and tell them, The kingdom of God is close upon you.

SECRET. Hallow the gifts we have dedicated to thee, Lord, and, at the intercession of thy blessed confessor and bishop Titus, let them move thee to hear us and have mercy: through our Lord.

que domum intravéritis, primum dícite: Pax huic dómui: et si ibi fúerit filius pacis, requiescet super illum pax vestra: sin autem, ad vos revertétur. In eadém autem domo manéte, edéntes, et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transire de domo in domum. Et in quamcúmque civitátem intravéritis, et suscepérint vos, manducáte quæ apponúntur vobis: et curáte infirmos, qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

SECRETA. Múnera tibi, Dómine, dicáta sanctífica: et, intercedénte beáto Tito Confessóre tuo atque Pontífice, per éadem nos placátus inténde. Per Dóminum.

*In Lent, commemoration of the feria.*

*Of S. Dorothy:*

SECRET. Lord, graciously accept the sacrificial gifts that have been dedicated to thee, for the sake of thy blessed virgin-martyr Dorothy, and grant that we may find in them a never-failing source of help: (through our Lord).

SECRETA. Hóstias tibi, Dómine, beátæ Dorótheæ Vírginis et Mártýris tuæ dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium. (Per Dóminum).

*Of Ss. Vedastus and Amandus:*

SECRET. Accept our prayers and offerings, Lord; and let the pleading of thy saints

SECRETA. Súscipe, Dómine, preces et múnera: quæ, ut tuo sint digna

conspéctu, Sanctórum tuórum précibus adjuvémur. Per Dóminum.

POSTCOMMUNIO. - Præsta, quæsumus, omnipotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Tito Confessore tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

help us to make those offerings worthy of thy regard: through our Lord.

POSTCOMMUNION. - Grant, we pray thee, almighty God, that in giving thanks for the gifts we have received, we may obtain still greater blessings through the intercession of thy blessed confessor and bishop Titus: through our Lord.

*In Lent, commemoration of the feria.*

*Of S. Dorothy:*

POSTCOMMUNIO. - Divíni múnérís largitáte satiáti, quæsumus, Dómine Deus noster: ut, intercedénte beáta Doróthea Vírgine et Mártýre tua, in ejus semper participatióne vivámus. (Per Dóminum).

POSTCOMMUNION. - Filled with the abundance of thy divine gift, we pray thee, Lord our God, that at the intercession of thy blessed virgin-martyr Dorothy it may be our bread of life for evermore: (through our Lord).

*Of Ss. Vedastus and Amandus:*

POSTCOMMUNIO. - Quæsumus, Dómine, munéribus sacris et salutáribus repléti mystériis: ut, quorum solémnia celebrámus, eórum oratióibus adjuvémur. Per Dóminum.

POSTCOMMUNION. - We whom these sacred gifts and holy rites have filled with the bread of life pray, Lord, that we may be succoured by the prayers of those whose festival we are keeping: through our Lord.

*In Lent, last Gospel of the feria.*

February 7

S. ROMUALD, Abbot

Lesser Double

*Mass Os justi, from the Common of Abbots, p. [59].  
In Lent, commemoration and last Gospel of the feria.*

February 8

## S. JOHN OF MATHA, Confessor

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

COLLECT. O God, whom it pleased, by means of Saint John, divinely to establish the Order of the Holy Trinity for ransoming captives from the power of the Saracens; grant that by thy help, and with his merits pleading for us, we may be freed from bodily and spiritual captivity: through our Lord.

ORATIO. Deus, qui per sanctum Joánnem ordinem sanctíssimæ Trinitátis ad rediméndum de potestáte Saracenórum captivos cælitus institúere dignátus es: præsta, quæsumus; ut, ejus suffragántibus méritis, a captivitate córporis et ánimæ, te adjuvánte, liberémur. Per Dóminum.

*In Lent, commemoration and last Gospel of the feria.*

February 9

## S. CYRIL OF ALEXANDRIA

Carm., Bp., Cf., Doct.

Lesser Double

## INTROIT

(Ecclus. 15, 5)

THE Lord moved him to speak before the assembled people, filling him with the spirit of wisdom and discernment, clothing him in magnificent array. (Ps. 91, 2) Sweet it is to praise the Lord: to sing most high God, in honour of thy name! V. Glory.

## INTROITUS

(Eccli. 15, 5)

IN médio Ecclésiæ apéruit os ejus: et implevit eum Dóminus spíritu sapiéntiæ et intellectu: stolam glóriæ induit eum. (Ps. 91, 2) Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. V. Glória Patri.

ORATIO. Supérni lúminis Pater, qui mentem beáti Cyrilli Confessóris tui atque Pontíficis, ut Genitrícis Fílli tui semper Vírginis Mariæ honórem ab hæreticórum nébulis vindicáret, veræ fídei et sapiéntiæ luce illustráre dignátus es: ipso interveniénte, concéde; ut errántium corda ad veritátis tuæ rédeant unitátem, et in tua simus voluntáte concórdes. Per eúmdem Dóminum.

COLLECT. Father of celestial light, who didst deign to fill with the light of true faith and wisdom the mind of thy blessed confessor and bishop, Cyril, so that he might save the honour of the Mother of thy Son, the ever-virgin Mary, from being tarnished by error; grant through his intercession that the hearts of the erring may return to the unity of thy truth and that we may find concord in thy will: through the same.

*Commemoration of S. Apollonia, Virgin and Martyr:*

ORATIO. Deus, qui nos ánnua beátæ Apollóniæ Vírginis et Mátyris tuæ solemnitate lætíficas: da, quæsumus; ut, quam venerámur officio, étiam piæ conversatiónis sequámur exémplo. Per Dóminum.

COLLECT. O God, who year by year dost gladden us with the feast of thy blessed virgin-martyr Apollonia, grant, we pray, that we who venerate her with sacred rites may also follow her example in holy living: through our Lord.

*In Lent, commemoration of the feria.*

Léctio libri Sapiéntiæ. (Sap. 7, 7-15).

Optávi, et datus est mihi sensus: et invocávi, et venit in me spíritus sapiéntiæ: et præpósui illam regnis et sédibus, et divítias nihil esse duxi in comparatióne illíus: nec comparávi illi lápidem pretiósium: quóniam omne aurum in comparatióne illíus, aréna est exígua, et tamquam lutum æstimábitur argéntum in conspé-

Lesson from the Book of Wisdom. (Wisdom 7, 7-15).

Whence, then, did the prudence spring that endowed me? Prayer brought it; to God I prayed, and the spirit of wisdom came upon me. This I valued more than kingdom or throne; I thought nothing of my riches in comparison. There was no jewel I could match with it; all my treasures of gold were a handful of dust beside it, my silver seemed base clay

in presence of it. I treasured wisdom more than health or beauty, preferred her to the light of day; hers is a flame which never dies down. Together with her all blessings came to me; boundless prosperity was her gift. All this I enjoyed, with wisdom to prepare my way for me, never guessing that it all sprang from her. The lessons she taught me are riches honestly won, shared without stint, openly proclaimed; a treasure men will find incorruptible. Those who enjoy it are honoured with God's friendship, so high a value he sets on her instruction. God's gift it is, if speech answers to thought of mine, and thought of mine to the message I am entrusted with. Who else can show wise men the true path, check them when they stray?

**GRADUAL.** (*Ps. 131, 16-17*) I will clothe his priests in the vesture of triumph: cries of rejoicing shall echo among his faithful servants. *V.* There the stock of David shall bud, there the lamp burn which I have lit for the King I have anointed.

Alleluia, alleluia. *V.* (*Ps. 109, 4*) The Lord has sworn an oath, there is no retracting: Thou art a priest for ever. Alleluia.

ctu illius. Super salutem et speciem dilexi illam, et proposui pro luce habere illam: quoniam inextinguibile est lumen illius. Venérunt autem mihi omnia bona pariter cum illa, et innumerabilis honestas per manus illius, et lætatus sum in omnibus: quoniam antecederat me ista sapientia, et ignorabam quoniam horum omnium mater est. Quam sine fictione didici, et sine invidia communico, et honestatem illius non abscondo. Infinitus enim thesaurus est hominibus: quo qui usi sunt, participes facti sunt amicitiae Dei, propter disciplinæ dona commendati. Mihi autem dedit Deus dicere ex sententia, et præsumere digna horum, quæ mihi dantur: quoniam ipse sapientiæ dux est, et sapientium emendator.

**GRADUALE.** (*Ps. 131, 16-17*) Sacerdotes ejus induam salutari: et sancti ejus exultatione exultabunt. *V.* Illuc producam cornu David: paravi lucernam Christo meo.

Allelúja, allelúja. *V.* (*Ps. 109, 4*) Jurávit Dóminus, et non pœnitêbit eum: Tu es sacérdos in ætérnum. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACTUS. (*Ps. III, 1-3*) Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *ŷ.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *ŷ.* Glória et divítiæ in domo ejus: et justítia ejus manet in sæculum sæculi.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 5, 13-19*).

In illo témpore: Docébat Jesus discípulos suos, dicens: Vos estis sal terræ. Quod si sal evanúerit, in quo saliétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscóndi supra montem pósita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat ómnibus qui in domo sunt. Sic lúceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est.

Nolíte putáre quóniam veni sólvare legem, aut prophétas: non veni sólvare, sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra,

TRACT. (*Ps. III, 1-3*) A blessed man is he who fears the Lord, bearing all love to his commandments. *ŷ.* Children of his shall win renown in their country: ever the sons of the just shall find a blessing. *ŷ.* Esteem dwells with such a man, and great prosperity; fame shall record his gracious deeds eternally.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 5, 13-19*).

At this time Jesus taught his disciples, saying: You are the salt of the earth; if the salt loses its taste, what is there left to give taste to it? There is no more to be done with it, but throw it out of doors for men to tread it under foot. You are the light of the world; a city cannot be hidden if it is built on a mountain top. A lamp is not lighted to be put away under a bushel measure; it is put on the lampstand to give light to all the people of the house; and your light must shine so brightly before men that they can see your good works, and glorify your Father who is in heaven. Do not think that I have come to set aside the law and the prophets; I have not come to set them aside, but to bring them to perfection.



Believe me, heaven and earth must disappear sooner than that one jot, one flourish disappear from the law; it must all be accomplished. Whoever, then, sets aside one of these commandments, though it were the least, and teaches men to do the like, will be of least account in the kingdom of heaven; but the man who keeps them and teaches others to keep them will be accounted in the kingdom of heaven as the greatest.

Creed.

OFFERTORY. (Ps. 91, 13) The innocent man will flourish as the palm-tree flourishes, he will grow to greatness as the cedars grow on Lebanon.

SECRET. Look graciously upon our gifts, almighty God, and, at the intercession of blessed Cyril, grant that we may be accounted fit to receive worthily into our hearts thy Only-Begotten, Jesus Christ, our Lord, co-eternal with thee in thy glory: who is God.

jota unum, aut unus apex non præteribit a lege, donec omnia fiant. Qui ergo solverit unum de mandatis istis minimis, et docuerit sic homines, minimus vocabitur in regno cælorum: qui autem fecerit, et docuerit, hic magnus vocabitur in regno cælorum.

Credo.

OFFERTORIUM. (Ps. 91, 13) Justus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur.

SECRETA. Múnera nostra, omnípotens Deus, benígnus respice: et, intercedente beáto Cyríllō, præsta; ut unigénitum tuum Jesum Christum Dóminum nostrum in tua tecum glória coætérnum, in córdibus nostris digne suscipere mereámur: Qui tecum.

### *Of S. Apollonia:*

SECRET. Accept the gifts we bring thee, Lord, on this feast-day of thy blessed virgin-martyr Apollonia, by whose advocacy we hope to be set free: through our Lord.

SECRETA. Súscipe, Dómine, múnera, quæ in beátæ Apollóniæ Vírginis et Mártýris tuæ solemnitáte deférimus: cujus nos confídimus patrocínio liberári. Per Dóminum.

*In Lent, commemoration of the feria.*

COMMUNIO. (*Luc. 12, 24*) Fidélis servus et prudens, quem constituit dñus super familiam suam: ut det illis in tēpore tritici mensuram.

POSTCOMMUNIO. - Divinis, Dómine, refécti mystériis, te súplices deprecámur: ut exémples et méritis beáti Cyrilli Pontíficis adjúti, sanctíssimæ Genitríci Unigéniti tui dígne famulári valeámus: Qui tecum.

COMMUNION. (*Luke 12, 24*) He was a faithful and wise servant, one whom his master entrusted with the care of his household, to give them their allowance of food at the appointed time.

POSTCOMMUNION. - Refreshed by the God-given sacrament, we humbly beg thee, Lord, that with the merits and example of the blessed bishop Cyril to help us, we may be enabled to give fitting service to the most holy mother of thy only-begotten Son: who is God.

*Of S. Apollonia:*

POSTCOMMUNIO. - Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedēte beáta Apollónia Vírgine et Mártýre tua, sempitérna protectióne confirment. Per Dóminum.

POSTCOMMUNION. - May the sacrament we have taken help us, Lord, and, at the intercession of thy blessed virgin-martyr Apollonia, gain us thy continual protection: through our Lord.

*In Lent, commemoration and last Gospel of the feria.*

February 10

S. SCHOLASTICA, Virgin

Lesser Double

*Mass Dilexisti, from the Common of a Virgin, p. [79], except the following:*

ORATIO. Deus, qui ánimam beátæ Vírginis tuæ Scholásticæ ad ostendéndam innocentíæ viam

COLLECT. O God, who, to show the path of innocence, didst cause the soul of thy blessed maiden Scho-

lastica to soar to heaven in the likeness of a dove, grant us, through her merits and prayers, to live in such innocence that we too may become worthy to attain everlasting bliss: through our Lord.

in columbæ specie cælum penetrare fecisti: da nobis ejus méritis et précibus ita innocenter vivere; ut ad æterna mereámur gaudia pervenire. Per Dóminum.

*In Lent, commemoration and last Gospel of the feria.*

February 11

## THE APPARITION OF THE IMMACULATE VIRGIN MARY AT LOURDES

Lesser Double, First Class

### INTROIT

(Apoc. 21, 2)

**I** saw in my vision that holy city which is the new Jerusalem being sent down by God from heaven, all clothed in readiness, like a bride who has adorned herself to meet her husband. (Ps. 44, 2) Joyful are the thoughts that well up from my heart, a King's honour for my theme. V. Glory.

**COLLECT.** O God, who by the Virgin's Immaculate Conception didst prepare a fitting habitation for thy Son, we humbly pray thee that we who are celebrating her Apparition may obtain health of mind and body: through the same.

### INTROITUS

(Apoc. 21, 2)

**V**idi civitatem sanctam, Jerúsalem novam, descendentem de cælo a Deo, paratam sicut sponsam ornatam viro suo. (Ps. 44, 2) Eructavit cor meum verbum bonum: dico ego ópera mea Regi. V. Glória Patri.

**ORATIO.** Deus, qui per immaculatam Virginis Conceptionem dignum Fílio tuo habitáculum præparasti: supplices a te quæsumus; ut ejusdem Virginis Apparitionem celebrantes, salutem mentis et corporis consequámur. Per eúmdem Dóminum.

*In Lent, commemoration of the feria.*

Lectio libri Apocalýpsis  
beáti Joánnis Apóstoli.  
(*Apoc. 11, 19; 12, 1 et*  
*10*).

Apértum est templum  
Dei in cælo: et visa est  
arca testaménti ejus in  
templo ejus, et facta sunt  
fúlgura, et voces, et ter-  
ræmótus, et grando ma-  
gna. Et signum magnum  
appáruit in cælo: Múlier  
amícta sole, et luna sub  
pédibus ejus, et in cápíte  
ejus coróna stellárum duó-  
decim. Et audívi vocem  
magnam in cælo dicén-  
tem: Nunc facta est sa-  
lus, et virtus, et regnum  
Dei nostri, et potéstas  
Christi ejus.

GRADUALE. (*Cant. 2,*  
*12*) Flores apparuérunt in  
terra nostra, tempus pu-  
tationis advénit, vox túr-  
turis audíta est in terra  
nostra. *V. (Ibid., 10, et 14)*  
Surge, amíca mea, speció-  
sa mea, et veni: colúmbe  
mea in foraminibus petræ,  
in cavérna macériæ.

Allelúja, allelúja. *V.* O-  
sténde mihi fáciem tuam,  
sonet vox tua in áuribus  
meis: vox enim tua dul-  
cis, et fácies tua decóra.  
Allelúja.

*After Septuagesima instead of Allelúja and its verse*  
*is said:*

TRACTUS. (*Judith 15,*  
*10*) Tu glória Jerúsalem,

Lesson from the Book of the  
Apocalypse of S. John the  
Apostle. (*Apoc. 11, 19; 12,*  
*1, 10*).

God's heavenly temple was  
thrown open, and the ark of  
the covenant was plain to  
view, standing in his temple;  
and there were lightnings,  
and mutterings, and an earth-  
quake, and a great storm of  
hail. And now in heaven a  
great portent appeared; a wo-  
man that wore the sun for  
her mantle, with the moon  
under her feet, and a crown  
of twelve stars upon her  
head. Then I heard a voice  
crying aloud in heaven: The  
time has come, now we are  
saved and made strong, our  
God reigns, and power be-  
longs to Christ his anointed.

GRADUAL. (*Cant. 2, 12*)  
At home the flowers have  
begun to blossom; pruning-  
time has come; we can hear  
the turtle-dove cooing already  
there at home. *V. (Ibid., 10,*  
*14)* Rouse thee and come, so  
well-beloved, so beautiful,  
still hiding thyself as a dove  
hides in cleft rock or cran-  
nied wall.

Alleluia, alleluia. *V.* Show  
me but thy face, let me hear  
the accents of thy voice, that  
voice sweet as thy face is  
fair. Alleluia.

TRACT. (*Judith 15, 10*)  
Thou art the boast of Jeru-

saalem, the joy of Israel, the pride of our people. *℟.* (*Cant.* 4, 7) Mary, thou art all loveliness: the primal taint of our race was never found in thee. *℟.* Blessed art thou, holy virgin Mary, and worthy of all honour; has not that virgin foot of thine crushed the serpent's head?

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke* 1, 26-31).

At this time: God sent the angel Gabriel to a city of Galilee called Nazareth, where a virgin dwelt, betrothed to a man of David's lineage; his name was Joseph, and the virgin's name was Mary. Into her presence the angel came, and said, Hail, thou who art full of grace; the Lord is with thee; blessed art thou among women. She was much perplexed at hearing him speak so, and cast about in her mind, what she was to make of such a greeting. Then the angel said to her, Mary, do not be afraid; thou hast found favour in the sight of God. And behold, thou shalt conceive in thy womb, and shalt bear a son, and shalt call him Jesus.

Creed.

OFFERTORY. (*Luke* 1, 28) Hail, thou who art full of grace: the Lord is with thee: blessed art thou among women.

tu lætítia Israel, tu honorificéntia pópuli nostri. *℟.* (*Cant.* 4, 7) Tota pulchra es, Maríá: et mácula originális non est in te. *℟.* Felix es, sacra Virgo Maríá, et omni laude digníssima, quæ serpéntis caput virgíneo pede contrívisti.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc.* 1, 26-31).

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Náza-reth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Vírginis Maríá. Et ingrèssus Angelus ad eam dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum audísset, turbáta est in sermóne ejus, et cogitábat qualis esset ista salutátio. Et ait Angelus ei: Ne tíneas, Maríá, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen ejus Jesum.

Credo.

OFFERTORIUM. - (*Luc.* 1, 28) Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus.

SECRETA. Hóstia laudis, quam tibi, Dómine, per mérita gloriósæ et immaculátæ Vírginis offérimus, sit tibi in odórem suavitátis, et nobis optátam cónferat córporis et ánimæ sanitátem. Per Dóminum.

SECRET. May the sacrifice of praise we offer thee, Lord, through the merits of the glorious and immaculate Virgin, be fragrant before thee, and bring us the health of body and soul that we desire: through our Lord.

*In Lent, commemoration of the feria; Preface of our Lady; Et te in Conceptione immaculata, p. 527.*

COMMUNIO. (Ps. 64, 10) Visitásti terram et inebriásti eam, multiplicásti locupletáre eam.

COMMUNION. (Ps. 64, 10) Thy kindly visitation quickened the pulses of earth and endowed it with endless riches.

POSTCOMMUNIO. - Quos cælésti, Dómine, aliménto satiásti, súblever délixtera Genitrícis tuæ immaculátæ: ut ad ætérnam pátriam, ipsa adjuvánte, perveníre mereámur: Qui vivis.

POSTCOMMUNION. - May the power of thy immaculate mother, Lord, uplift us, whom thou hast filled with heavenly nourishment, so that with her aid we may be counted worthy to reach the everlasting country: thou who art God.

*In Lent, commemoration and last Gospel of the feria.*

February 14

## S. VALENTINE, Priest and Martyr

Simple

*Mass In virtúte, from the Common of a Martyr, p. [14], except the following:*

ORATIO. Præsta, quæsumus, omnípotens Deus: ut, qui beáti Valentíni Mártyris tui natalítia cólimus, a cunctis malis im-

COLLECT. Grant, we pray thee, almighty God, that we who are celebrating the birthday of thy blessed martyr Valentine, may by his

intercession be preserved from all the ills that threaten us: through our Lord.

minéntibus, ejus intercessióne, liberémur. Per Dóminum.

*In Lent, commemoration of the feria.*

SECRET. Lord, we pray thee accept our peace-offerings, and at the intercession of thy holy martyr Valentine guard us from every peril: through our Lord.

SECRETA. Oblátis, quæsumus, Dómine, placáre munéribus: et, intercedénte beáto Valentíno Mártire tuo, a cunctis nos defénde perículis. Per Dóminum.

POSTCOMMUNION. - May this heavenly sacrament renew us in mind and body, Lord, making us feel, through the intercession of thy blessed martyr Valentine, the power of the rite we celebrate: through our Lord.

POSTCOMMUNIO. - Sit nobis, Dómine, reparátio mentis et córporis cæléste mystérium: ut, cujus exséquimur actiónem, intercedénte beáto Valentíno Mártire tuo, sentiámus efféctum. Per Dóminum.

February 15

## SS. FAUSTINUS AND JOVITA, Martyrs

Simple

*Mass Intret, from the Common of Martyrs, p. [20].*

*In Lent, commemoration of the feria.*

February 18

## S. SIMEON, Bishop and Martyr

Simple

*Mass Státuit, from the Common of a Martyr-Bishop, p. [4]. In Lent, commemoration of the feria.*

February 22

## S. PETER'S CHAIR AT ANTIOCH

Lesser Double, First Class

*Mass as on the feast of S. Peter's Chair at Rome, p. 861, (omitting the commemoration of S. Prisca); in Lent, commemoration and last Gospel of the feria.*

*If today should be a Saturday, a commemoration is made of the Vigil of S. Matthias, the Apostle, if it is not leap-year, when the Vigil is on the 24th. If Lent has not begun, the last Gospel is also taken from the Vigil.*

February 23

## S. PETER DAMIAN, Bp., Cf., Doct.

Lesser Double

*Mass In médio, from the Common of Doctors, p. [46], except the following:*

ORATIO. Concède nos, quæsumus, omnipotens Deus: beāti Petri Confessoris tui atque Pontificis mōnita et exēpla sectārī; ut per terrēstrium rerum contēptum ætērna gāudia consequāmur. Per Dōminum.

COLLECT. Grant us, almighty God, to follow the counsel and example of thy blessed confessor-bishop Peter, that by despising the things of earth, we may attain the joys of heaven: through our Lord.

*In Lent, commemoration and last Gospel of the feria; commemoration also of the vigil of S. Matthias from the Mass Ego autem, p. [1]. If Lent has not begun, the last Gospel is taken from the Vigil.*



February 23 (in leap-year 24)

## VIGIL OF S. MATTHIAS, Apostle

Simple

*Mass Ego autem, from the Common on the Vigils of the Apostles, p. [1]. Commemoration of S. Peter Damian, and, in Lent, commemoration and last Gospel of the feria.*

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February 24 (in leap-year 25)

## S. MATTHIAS, Apostle

Greater Double of the Second Class

## INTROIT

(Ps. 138, 17)

**G**reat reverence have I for thy friends, O God: sovereign power is theirs in abundance. (Ps. *ibid.*, 1-2) Lord, I lie open to thy scrutiny; thou knowest me: knowest when I sit down and when I rise up again. *Great reverence.* V. Glory. *Great reverence.*

**COLLECT.** God, who didst add blessed Matthias to the company of thy apostles, grant that through his intercession we may constantly feel the tenderness of thy enfolding love: through our Lord.

*In Lent, commemoration of the feria.*

Lesson from the Acts of the Apostles. (Acts 1, 15-26).

At this time, Peter stood up and spoke before all the

## INTROITUS

(Ps. 138, 17)

**M**ihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. (Ps. *ibid.*, 1-2) Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *Mihi autem.* V. Glória Patri. *Mihi autem.*

**ORATIO.** Deus, qui beatum Matthiam Apostolorum tuorum collegio sociasti: tribue, quaesumus; ut ejus interventione, tuæ circa nos pietatis semper viscera sentiamus. Per Dominum.

Lectio Actuum Apostolorum. (Act. 1, 15-26).

In diebus illis exsurgens Petrus in medio fratrum,

dixit (erat autem turba hóminum simul, fere centum viginti): Viri fratres, opórtet impléri Scriptúram, quam prædixit Spíritus Sanctus per os David de Juda, qui fuit dux eórum, qui comprehendérunt Jesum: qui connumerátus erat in nobis, et sortitus est sortem ministérii hujus. Et hic quidem possédit agrum de mercéde iniquitátis, et suspénsus crépuit médius: et diffúsa sunt ómnia víscera ejus. Et notum factum est ómnibus habitántibus Jerúsalem, ita ut appellarétur ager ille, lingua eórum, Hacéldama, hoc est, ager sánguinis. Scriptum est enim in libro Psalmórum: Fiat commemorátio eórum desérta, et non sit qui inhábitet in ea: et episcopátum ejus accípiat alter. Opórtet ergo ex his viris, qui nobíscum sunt congregáti in omni témpore, quo intrávit et exívit inter nos Dóminus Jesus, incípiens a baptísmate Joánnis usque in diem, qua assúptus est a nobis, testem resurrectionis ejus nobíscum fieri unum ex istis. Et statuérunt duos, Joseph qui vocabátur Bársabas, qui cognominátus est Justus, et Matthíam. Et orántes dixerunt: Tu, Dómine, qui corda nosti ómnium, osténde, quem elé-

brethren; a company of about a hundred and twenty were gathered there. Brethren, he said, there is a prophecy in scripture that must needs be fulfilled; that which the Holy Spirit made, by the lips of David, about Judas, who showed the way to the men that arrested Jesus. Judas was counted among our number, and had been given a share in this ministry of ours. (With the price of his treachery, this man came into possession of a field; and afterwards, when he fell from a height, and his belly burst open, so that he was disembowelled, all Jerusalem heard of it, and the field came to be called, in their language, Haceldama, that is, the Field of Blood.) Well, in the book of Psalms the words are written, Let their camping-place be deserted, and let no man be found to dwell in it. And again, Let another take over his office. There are men who have walked in our company all through the time when the Lord Jesus came and went among us, from the time when John used to baptize to the day when he, Jesus, was taken from us. One of these ought to be added to our number as a witness of his resurrection. So they named two of them, Joseph called Barsabas, who had been given the fresh name of Justus, and

Matthias. And they offered this prayer: Lord, who knowest the hearts of all men, show us which of these two thou hast chosen to take his place in this work of apostleship, from which Judas has fallen away, and gone to the place which belonged to him. They gave them lots; and the lot fell upon Matthias, and he took rank with the eleven apostles.

GRADUAL. (*Ps. 44, 17-18*) Thou wilt divide a world between them for their domains; thy name, Lord, will never be forgotten. *V.* Children are born to thee to continue the line of thy fathers: thereupon shall nations do thee honour.

TRACT. (*Ps. 18, 2, 4-5*) See how the skies proclaim God's glory, how the vault of heaven betrays his craftsmanship. *V.* No word, no accent of theirs that does not make itself heard. *V.* Till their utterance fills every land, till their message reaches the ends of the world.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 11, 25-30*).

At this time: Jesus said openly: Father, who art Lord of heaven and earth, I give thee praise that thou hast hidden all this from the wise and the prudent, and revealed it to little children.

geris ex his duobus unum, accipere locum ministerii hujus, et apostolatus, de quo pravaricatus est Judas, ut abiret in locum suum. Et dederunt sortes eis, et cecidit sors super Matthiam, et annumeratus est cum undecim Apostolis.

GRADUALE. (*Ps. 44, 17-18*) Constitues eos principes super omnem terram: memores erunt nominis tui, Domine. *V.* Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi.

TRACTUS. (*Ps. 18, 2 et 4-5*) Cæli enarrant gloriam Dei: et opera manuum ejus annuntiat firmiter. *V.* Non sunt loquelæ, neque sermones, quorum non audiantur voces eorum. *V.* In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum.

✠ Sequentia sancti Evangelii secundum Matthæum. (*Matth. 11, 25-30*).

In illo tempore: Respondens Jesus, dixit: Confiteor tibi, Pater, Domine cæli et terræ, quia abscondisti hæc a sapientibus et prudentibus, et revelasti ea parvulis. Ita

Pater: quóniam sic fuit plácitum ante te. Omnia mihi trádita sunt a Patre meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me omnes, qui laborátis, et oneráti estis, et ego refíciam vos. Tóllite jugum meum super vos, et discite a me quia mitis sum, et húmilis corde: et inveniétiis réquiem animábus vestris. Jugum enim meum suáve est, et onus meum leve.

Credo.

OFFERTORIUM. (Ps. 138, 17) Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

SECRETA. Hóstias tibi, Dómine, quas nómini tuo sacrándas offérimus, sancti Matthíæ Apóstoli tui prosequátur orátio: per quam nos expiári fácias, et deféndi. Per Dóminum.

*In Lent, commemoration of the feria; Preface of the Apostles, p. 531.*

COMMUNIO. (Matt. 19, 28) Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israel.

POSTCOMMUNIO. - Præsta, quæsumus, omni-

Be it so, Father, since this finds favour in thy sight. My Father has entrusted everything into my hands; none knows the Son truly except the Father, and none knows the Father truly except the Son, and those to whom it is the Son's good pleasure to reveal him. Come to me, all you that labour and are burdened; I will give you rest. Take my yoke upon yourselves, and learn from me; I am gentle and humble of heart; and you shall find rest for your souls. For my yoke is easy, and my burden is light.

Creed.

OFFERTORY. (Ps. 138, 17) Great reverence have I for thy friends, O God: sovereign power is theirs in abundance.

SECRET. May the prayer of thy apostle Saint Matthias accompany the offerings we present for consecration, Lord, to thee. Grant that we may thereby obtain pardon and protection: through our Lord.

COMMUNION. (Matt. 19, 28) You who have followed me shall sit on thrones and shall be judges over the twelve tribes of Israel.

POSTCOMMUNION. - Grant, we pray thee, al-

mighty God, that by means of the holy things whereof we have partaken and at the intercession of thy blessed apostle Matthias, we may obtain pardon and peace: through our Lord.

potens Deus: ut per hæc sancta, quæ sumpsimus, interveniēte beāto Matthiā Apóstolo tuo, véniam consequámur, et pacem. Per Dóminum.

*In Lent, commemoration and last Gospel of the feria.*

February 25 (in leap-year 26)

S. AVERTANUS, Carm., Confessor

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

COLLECT. Grant, we beseech thee, O Lord, that we may perfectly imitate the religious life of thy blessed confessor, Avertanus, under the banner of thy Mother, Mary of Mount Carmel, and through his intercession be strengthened in every virtue: thou who art God.

ORATIO. Da nobis, quæsumus, Dómine, beāti Avertáni Confessóris tui vitam religiósam sub vexillo Genitrícis tuæ Mariæ de Monte Carmélo perfécte sectári: ejúsque intercedéntibus méritis, in omni perfectióne firmári: Qui vivís.

*In Lent, commemoration and last Gospel of the feria.*

## FEAST OF MARCH

March 1

S. ALBINUS, Bishop and Confessor

Simple

*Mass Státuit, from the Common of a Confessor-Bishop, p. [37].*

*In Lent, commemoration and last Gospel of the feria.*

March 3

## BL. JACOBINUS, Carm., Confessor

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

ORATIO. Largire nobis, quæsumus, Dómine, beáto Jacobíno Confessóre tuo intercedénte, oratiónis ac pœniténtiæ spíritum: ut, præclára ejus exémpla sectántes, glóriam assequámur ætérnam. Per Dóminum.

COLLECT. Pour out upon us, we beseech thee, O Lord, through the intercession of thy blessed confessor Jacobinus, the spirit of penance and prayer, so that, following his glorious example, we may reach eternal glory: through our Lord.

*In Lent, commemoration and last Gospel of the feria.*

March 4

## BL. ROMÆUS, Carm., Confessor

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

ORATIO. Deus, qui beátum Romæum, cum fámulo tuo Avertáno peregrinántem, per sémitas justítiæ deduxisti: concéde; ut, intercessiόνis ejus auxílio muníti, ad cælestem pátriam perducámur. Per Dóminum.

COLLECT. O God, who didst lead blessed Romæus along the paths of justice in his pilgrimage with thy servant Avertanus, grant that we may be fortified by the help of his intercession and be led to our heavenly home: through our Lord.

*Commemoration of S. Casimir, Confessor:*

ORATIO. Deus, qui inter regáles delicias et mundi illécebras, sanctum Casimírum virtúte con-

COLLECT. God, who didst fortify Saint Casimir with the virtue of steadfastness amid the delights of

kingship and the allurements of the world, we pray thee that his intercession may bring to thy faithful grace to scorn earthly things and constantly to aspire after the things of heaven: (through our Lord).

stántiæ roborásti: quæsumus; ut ejus intercessióne fidèles tui terréna despiciant, et ad cæléstia semper aspirent. (Per Dóminum).

*In Lent, commemoration of the feria.*

SECRET. We offer sacrificial gifts in praise of thee, Lord, and in memory of thy saints; trusting that by them we may be delivered from ills both present and to come: through our Lord.

SECRETA. Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confidimus, et futuris. Per Dóminum.

*Of S. Casimir:*

SECRET. Grant, we pray thee, almighty God, that our lowly offering may be welcome to thee as honouring thy saints and may cleanse us body and soul: (through our Lord).

SECRETA. Præsta, nobis, quæsumus, omnípotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos corpore páriter et mente purificet. (Per Dóminum).

*In Lent, commemoration of the feria.*

POSTCOMMUNION. - Refreshed with food and drink from on high, we humbly beg thee, our God, that we may be guarded by the prayers of him in memory of whom we have received this sacrament: through our Lord.

POSTCOMMUNIO. - Refécti cibo potúque cælésti, Deus noster, te supplices exorámus: ut, in cujus hæc commemoratióne percépimus, ejus muniamur et précibus. Per Dóminum.

*Of S. Casimir:*

POSTCOMMUNION. - Almighty God, we pray that we who have received the bread of heaven, may at the intercession of thy confessor,

POSTCOMMUNIO. - Quæsumus, omnípotens Deus: ut, qui cæléstia aliménta percépimus, intercedente beáto Casimíro

Confessore tuo, per hæc | blessed Casimir be strength-  
 contra ómnia advérſa mu- | ened by it against all ad-  
 niámur. (Per Dóminum). | versity: (through our Lord).  
*In Lent, commemoration and last Gospel of the feria.*

On the same day, March 4

S. CASIMIR, Confessor

Semidouble

*Mass Os justi, from the Common of a Confessor, p. [51], except the Prayers, which are given in the preceding Mass. The Gospel is Sint lumbi vestri, from the Mass for Several Confessors, p. [65].*

March 6

S. CYRIL OF CONSTANTINOPLE,

Carm., Bp., Cf., Doct.

Lesser Double, First Class

*Mass In médio, from the Common of Doctors, p. [46], except the following:*

ORATIO. Deus, qui  
 beáto Cyrillo Doctóri, Sa-  
 crum in monte Carmélo  
 faciénti, angélico aspéctu  
 futúri sæculi statum reve-  
 lásti: tríbue nobis, ejus  
 imitatione, terréna despí-  
 cere, et ad æténa júgiter  
 aspiráre. Per Dóminum.

COLLECT. O God, who  
 by the apparition of an an-  
 gel didst reveal future events  
 to thy blessed Doctor, Cyril,  
 while he offered Mass on  
 Mount Carmel, grant that  
 following him we may be  
 detached from earthly things  
 and ever seek the eternal:  
 through our Lord.

*Commemoration of Ss. Perpetua and Felicity, Martyrs:*

ORATIO. Da nobis,  
 quæsumus, Dómine, san-  
 ctárum Mártyrum tuárum  
 Perpétuæ et Felicitátis  
 palmas incessábili devo-  
 tione venerári: ut, quas  
 digna mente non pössu-  
 mus celebráre, humílibus  
 saltem frequentémus ob-  
 séquii. (Per Dóminum).

COLLECT. Grant us, we  
 pray thee, Lord our God,  
 never to fail in reverence for  
 the triumphs of thy holy  
 martyrs Perpetua and Feli-  
 city, and let not our un-  
 worthiness prevent us from  
 offering them a tribute of  
 humble respect: (through our  
 Lord).

*In Lent, commemoration of the feria.*



Lesson from the Epistle of S. Paul the Apostle to the Ephesians. (*Ephes.* 4, 1-13).

Brethren: Here is one who wears chains in the Lord's service, pleading with you to live as befits men called to such a vocation as yours. You must be always humble, always gentle; patient, too, in bearing with one another's faults as charity bids; eager to preserve that unity the Spirit gives you, whose bond is peace. You are one body, with a single Spirit; each of you, when he was called, called in the same hope; with the same Lord, the same faith, the same baptism; with the same God, the same Father, all of us, who is above all beings, pervades all things, and lives in all of us. But each of us has received his own special grace, dealt out to him by Christ's gift. (That is why we are told, He has gone up to the height; he has caught his captives; he has brought gifts to men. The words, He has gone up, must mean that he had gone down, first, to the lower regions of earth. And he who so went down is no other than he who has gone up, high above all the heavens, to fill creation with his presence.) Some he has appointed to be apostles, others to be prophets, others to be evangelists, or pastors, or teachers. They are to order the lives of the faithful, min-

Léctio Epístolæ beāti Pauli Apóstoli ad Ephésios. (*Ephes.* 4, 1-13).

Fratres: Obsecro vos ego vinctus in Dómino, ut digne ambulétis vocatióne, qua vocáti estis, cum omni humilitáte, et mansuetúdine, cum patiéntia, supportántes invicem in caritáte, solliciti serváre unitátem spíritus in vínculo pacis. Unum corpus, et unus spíritus, sicut vocáti estis in una spe vocatiónis vestræ. Unus Dóminus, una fides, unum baptisma. Unus Deus, et Pater ómnium, qui est super omnes, et per ómnia et in ómnibus nobis. Unicuique autem nostrum data est grátia secúndum mensúram donatiónis Christi. Propter quod dicit: Ascéndens in altum, captívam duxit captivitátem: dedit dona homínibus. Quod autem ascéndit, quid est, nisi quia et descéndit primum in inferiôres partes terræ? Qui descéndit, ipse est et qui ascéndit super omnes cælos, ut impléret ómnia. Et ipse dedit quosdam quidem apóstolos, quosdam autem prophétas, álios vero evangelístas, álios autem pastôres, et doctôres, ad consummationem sanctórum in opus ministérii, in ædificatiónem córporis Christi: donec occurrámus omnes in unitátem fídei, et

agnitiónis Fílii Dei, in virum perféctum, in mensúram ætátis plenitúdinis Christi.

ister to their needs, build up the frame of Christ's body, until we all realize our common unity through faith in the Son of God, and fuller knowledge of him. So we shall reach perfect manhood, that maturity which is proportioned to the completed growth of Christ.

SECRETA. Oblátis, quæsumus, Dómine, placáre munéribus: et, intercedénte beáto Cyríllō Confessóre tuo atque Doctóre, a cunctis nos defénde perículis. Per Dóminum.

SECRET. We beseech thee, Lord, to be appeased by the offerings we make, and through the intercession of thy blessed confessor and doctor, Cyril, to deliver us from all dangers: through our Lord.

*Of Ss. Perpetua and Felicity:*

SECRETA. Inténde, quæsumus, Dómine, múnera altáribus tuis pro sanctárum Mártyrum tuárum Perpétuæ et Felicitátis festivitáte propósita: ut, sicut per hæc beáta mystéria illis glóriam contulísti; ita nobis indulgéntiam largiáris. (Per Dóminum).

SECRET. Pay heed, we pray thee, Lord, to the gifts laid upon thy altars for the festival of thy holy martyrs Perpetua and Felicity. Let this blessed sacrificial rite through which thou hast glorified them bring us the fullness of thy pardon: (through our Lord).

*In Lent, commemoration of the feria.*

POSTCOMMUNIO. - Percéptis, Dómine Deus noster, salutáribus sacraméntis: humíliter deprecámur; ut, quæ beátus Cyríllus Conféssor tuus et Doctor egrégíus dócuit in terris, a peccátis ómnibus exúti, speculémur in cælis. Per Dóminum.

POSTCOMMUNION. - Through the reception of thy saving sacraments, O Lord, our God, we humbly pray, that, freed from all our sins, we may see in heaven that which thy illustrious confessor and doctor, blessed Cyril, taught on earth: through our Lord.

*Of Ss. Perpetua and Felicity:*

**POSTCOMMUNION.** - We have been filled with spiritual gifts and joys; grant, Lord, that by the constant intercession of thy holy martyrs Perpetua and Felicity we may draw spiritual profit from our earthly service: (through our Lord).

**POSTCOMMUNIO.** - Mýsticis, Dómine, replétus sumus votis et gáudiis: præsta, quæsumus; ut intercessióibus sanctárum Mártýrum tuárum Perpétuæ et Felicitátis, quæ temporáliter ágimus, spirituáliter consequámur. (Per Dóminum).

*In Lent, commemoration and last Gospel of the feria.*

On the same day, March 6

**SS. PERPETUA AND FELICITY, Martyrs**

Lesser Double

*Mass Dilexísti, from the Common of a Holy Woman, p. [83], except the Prayers which are given in the preceding Mass.*

March 7

**S. THOMAS AQUINAS, Cf., Doct.**

Lesser Double

*Mass In médio, from the Common of Doctors, p. [46], except the following:*

**COLLECT.** O God, who dost add lustre to thy Church by the wondrous learning of thy confessor, blessed Thomas, and makest her fruitful through that holy toil of his, we pray thee enable us to grasp his teaching and perfectly to imitate his practice: through our Lord.

**ORATIO.** Deus, qui Ecclésiám tuam beáti Thomæ Confessóris tui mira eruditóne clarificas, et sancta operatióne fœcundas: da nobis, quæsumus; et quæ dócuit, intellectu conspícere, et quæ egit, imitatióne complére. Per Dóminum.

*In Lent, commemoration and last Gospel of the feria.*

Lectio libri Sapiéntiæ.  
(*Eccli.* 39, 6-14).

Justus cor suum tradet  
ad vigilandum dilúculo ad  
Dóminum, qui fecit il-  
lum, et in conspéctu Al-  
tíssimi deprecábitur. Apé-  
riet os suum in oratióne,  
et pro delíctis suis depre-  
cábitur. Si enim Dóminus  
magnus volúerit, spíritu  
intelligentiæ replébit il-  
lum: et ipse tamquam  
imbres mittet elóquia sa-  
piéntiæ suæ, et in oratió-  
ne confitébitur Dómino:  
et ipse díriget consílium  
ejus et disciplínam, et in  
absconditis suis consiliá-  
bitur. Ipse palam faciet  
disciplínam doctrínæ suæ,  
et in lege testaménti Dó-  
mini gloriábitur. Collau-  
dábunt multi sapiéntiam  
ejus, et usque in sæculum  
non delébitur. Non recé-  
det memória ejus, et no-  
men ejus requirétur a ge-  
neratióne in generatió-  
nem. Sapiéntiam ejus e-  
narrábunt gentes, et lau-  
dem ejus enuntiábit ec-  
clésia.

Lesson from the Book of  
Wisdom. (*Ecclus.* 39, 6-14).

With dedicated heart, the  
just man will keep early vig-  
il at the Lord's gates, the  
Lord that made him, to win  
audience for his plea from  
the most High. His lips will  
be eloquent in prayer, as he  
entreats pardon for his sins.  
At the Lord's sovereign plea-  
sure, he will be filled with  
a spirit of discernment, so  
that he pours out showers of  
wise utterance, giving thanks  
to the Lord in his prayer.  
His plans and thoughts guid-  
ed from above, he will have  
skill in the divine mysteries;  
will make known to all the  
tradition of teaching he has  
received, and take pride in  
that law which is the Lord's  
covenant with man. This  
wisdom of his, extolled on  
every side, will never fall  
into oblivion; the memory  
of him, the renown of him,  
will be held in honour from  
age to age. His wise words  
will become a legend among  
the nations; where faithful  
men assemble, his praise will  
be told.

March 8

S. JOHN OF GOD, Confessor

Lesser Double

*Mass* Os justi, from the *Common of a Confessor*,  
p. [51], except the following:

ORATIO. Deus, qui  
beátum Joánnem, tuo a-

COLLECT. God, who  
didst cause the blessed John,

afire with love of thee, to pass through flame unscathed, and by his means didst enrich thy Church with a new offspring: let his merits plead with thee; grant that the fire of thy love may burn away our sins and heal us for all eternity: through our Lord.

móre succénsum, inter flammās innóxiū incédere fecísti, et per eum Ecclésiā tuā novā prole fœcundásti: præsta, ipsíus suffragántibus méritis; ut igne caritátis tuæ vítia nostra curéntur, et remédia nobis ætérna provéniant. Per Dóminum.

*In Lent, commemoration and last Gospel of the feria.*

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 22, 34-46*).

At this time: The Pharisees, hearing how he had put the Sadducees to silence, met together; and one of them, a lawyer, put a question to try him: Master, which commandment in the law is the greatest? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart and thy whole soul and thy whole mind. This is the greatest of the commandments, and the first. And the second, its like, is this, Thou shalt love thy neighbour as thyself. On these two commandments all the law and the prophets depend. Then, while the Pharisees were still gathered about him, Jesus asked them: What is your opinion concerning Christ? Whose son is he to be? They told him, David's. How is it then, said he, that David is moved by the Spirit to call him Master, when he says: The Lord said to my Mas-

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 22, 34-46*).

In illo témpore: Pharisei audiéntes quod Jesus siléntium imposuísset sadducæis, convenérunt in unum: et interrogávit eum unus ex eis legis doctor, tentans eum: Magister, quod est mandátum magnum in lege? Ait illi Jesus: Díliges Dóminum Deum tuum ex toto corde tuo, et in tota ánima tua, et in tota mente tua. Hoc est máximum, et primum mandátum. Secúndum autem símile est huic: Díliges próximum tuum, sicut teípsum. In his duóbus mandátis univérsa lex pendet, et prophætæ. Congregátis autem pharisæis, interrogávit eos Jesus, dicens: Quid vobis vidétur de Christo? cujus filius est? Dicunt ei: David. Ait illis: Quómodo ergo David in spíritu vocat eum Dóminum, dicens: Dixit Dóminus Dómino

meo: sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum? Si ergo David vocat eum Dominum, quomodo filius ejus est? Et nemo poterat ei respondere verbum: neque ausus fuit quisquam ex illa die eum amplius interrogare.

ter, Sit on my right hand while I make thy enemies a footstool under thy feet? David calls Christ his Master; how can he be also his son? None could find a word to say in answer to him, nor did any one dare, after that day, to try him with further questions.

March 9

## S. FRANCES OF ROME, Widow

Lesser Double

*Mass Dilexisti, from the Common of a Holy Woman, p. [87], except the following:*

ORATIO. Deus, qui beatam Franciscam famulam tuam, inter cetera gratiae tuae dona, familiari Angeli consuetudine decorasti: concede, quaesumus; ut intercessionis ejus auxilio, Angelorum consortium consequi mereamur. Per Dominum.

COLLECT. God, who amongst other marks of thy favour, didst honour thy servant, blessed Frances, with the familiar friendship of an angel, grant that by the help of her intercession we may be counted worthy of admittance to fellowship with the angels: through our Lord.

*In Lent, commemoration and last Gospel of the feria.*

March 10

## THE FORTY MARTYRS

Semidouble

INTROITUS

(Ps. 33, 18)

**C**lamaverunt justi, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos. (Ps. *ibid.*, 2) Benedicam Dominum in omni

INTROIT

(Ps. 33, 18)

**R**oused by the cry of the innocent, the Lord sets them free from all their afflictions. (Ps. *ibid.*, 2) At all times I will bless the Lord, his praise shall be on my lips

continually. *℣.* Glory.

**COLLECT.** Grant, we entreat thee, almighty God, that we who acknowledge the steadfastness of the glorious martyrs in their witness to the faith, may experience their charity in pleading our cause before thee: through our Lord.

*Commemoration of the feria; Epistle Sancti per fidem, p. [21].*

**GRADUAL.** (*Ps. 132, 1-2*) Gracious the sight and full of comfort, when brethren dwell united. *℣.* Gracious as balm poured on the head till it flows down on to the beard; balm that flowed down Aaron's beard.

**TRACT.** (*Ps. 125, 5-6*) The men who are sowing in tears will reap, one day, with joy. *℣.* They go out, weeping as they go, but with seed to scatter. *℣.* And when they come back, they will come rejoicing, as they carry their sheaves with them.

*Gospel Descendens Jesus, p. [22].*

**OFFERTORY.** (*Ps. 31, 11*) Just souls, be glad, and rejoice in the Lord; true hearts, make your boast in him.

**SECRET.** Look favourably, Lord, upon these dedicated offerings, so that, through the intercession of thy saints, they may help our

témpore: semper laus ejus in ore meo. *℣.* Glória Patri.

**ORATIO.** Præsta, quæsumus, omnipotens Deus: ut, qui gloriósos Mártýres fortes in sua confessióne cognóvimus, pios apud te in nostra intercessióne sentiámus. Per Dóminum.

**GRADUALE.** (*Ps. 132, 1-2*) Ecce quam bonum, et quam jucúndum, habitáre fratres in unum! *℣.* Sicut unguéntum in cápíte, quod descéndit in barbam, barbam Aaron.

**TRACTUS.** (*Ps. 125, 5-6*) Qui séminant in lácrimis, in gáudio metent. *℣.* Eúntes ibant et flebant, mitténtes sémina sua. *℣.* Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

**OFFERTORIUM.** (*Ps. 31, 11*) Lætámini in Dómino, et exsultáte, justí: et gloriámini, omnes recti corde.

**SECRETA.** Sacrificiis præsentibus, quæsumus, Dómine, inténde placátus: ut, intercedéntibus sanctis Martýribus tuis, et

devotiōni nostræ proficiant, et salutī. Per Dóminum.

devotion and our salvation: through our Lord.

*Commemoration of the feria.*

COMMUNIO. (*Matth.* 12, 50) Quicúmque fécerit voluntátem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est, dicit Dóminus.

COMMUNION. (*Matt.* 12, 50) If any one does the will of my Father who is in heaven, he is my brother, and sister, and mother, are the words of the Lord.

POSTCOMMUNIO. - Quæsumus, omnipotens Deus: ut illius salutáris capiámus effectum, cuius per hæc mystéria pignus accépimus. Per Dóminum.

POSTCOMMUNION. - Almighty God, through the intercession of thy saints, we pray that the salvation pledged us through this sacrament may be fulfilled: through our Lord.

*Commemoration and last Gospel of the feria.*

March II

S. TERESA MARGARET REDI, Carm., Virgin

Lesser Double

*Mass Dilexisti, from the Common of a Virgin, p. [79], except the following:*

ORATIO. Deus, qui beátæ Teresiæ Margarítæ Virgini de fóntibus Salvatóris inæstimábiles dedísti puritátis et caritátis haurire thesauros: da nobis, quæsumus; ut, ipsa interveniente, iisdem mereámur donis cælestibus abundáre. Per eúmdem Dóminum.

COLLECT. O God, who didst grant to the virgin, blessed Teresa Margaret, to draw from the wounds of our Saviour the priceless treasures of purity and love, grant to us also that through her intercession we may abound in these same heavenly gifts: through the same.

*Commemoration and last Gospel of the feria.*

SECRETA. Súscipe, Dómine, múnera nostra, qui beátam Terésiam

SECRET. O Lord, who didst accept the virgin, blessed Teresa Margaret, as a



pleasing victim, receive also our gifts, and grant that by the help of her merits and prayers, we may please thee by a spotless life: through our Lord.

#### POSTCOMMUNION.

We humbly beseech thee, Almighty God, that we also, who are nourished by thy sacraments may, through the intercession of thy virgin, blessed Teresa Margaret, serve thee worthily by seemly conduct: through our Lord.

Margarítam Vírginem hóstiam tibi placéntem suscepísti: et nobis præsta: ut, ejus méritis et précibus adjúti, cándidis tibi móribus et vita placeámus. Per Dóminum.

#### POSTCOMMUNIO.

Súpplíces te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, intercedénte beáta Terésia Margaríta Vírgine tua, tibi étiam plácitis móribus dignánter tríbuas deservíre. Per Dóminum.

March 12

S. GREGORY I, Pope, Conf., Doctor

Lesser Double

#### INTROIT

(*Dan. 3, 84, 87*)

**B**less the Lord, you, God's priests; bless God, dedicated and humble hearts. (*Ibid.*, 57) Bless the Lord, all things the Lord has made; praise him and extol his name for ever. *V.* Glory.

**COLLECT.** God, who hast bestowed on the soul of thy servant Gregory the rewards of eternal bliss, grant, in thy mercy, that we who are borne down by the weight of our sins may be raised up through his intercession before thee: through our Lord.

#### INTROITUS

(*Dan. 3, 84 et 87*)

**S**acerdótes Dei, benedicite Dóminum: sancti, et húmiles corde, laudáte Deum. (*Ibid.*, 57) Benedícite, ómnia ópera Dómini, Dómino: laudáte et superexaltáte eum in sæcula. *V.* Glória Patri.

**ORATIO.** Deus, qui ánimæ fámuli tui Gregórii ætérnæ beatitúdinis præmia contulísti: concéde propítius; ut, qui peccatórum nostrórum pónere prémium, ejus apud te précibus sublevémur. Per Dóminum.

*Commemoration of the feria.*

*Epistle Testificor, from the Common of Doctors, p. [47].*

GRADUALE. (Ps. 109, 4 et 1) Jurávit Dóminus, et non pœnitêbit eum: Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. V. Dixit Dóminus Dómino meo: Sede a dextris meis.

TRACTUS. (Ps. 111, 1-3) Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. V. Potens in terra erit semen ejus: generatio rectórum benedicétur. V. Glória et divítiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

GRADUAL. (Ps. 109, 4, 1) The Lord has sworn an oath, there is no retracting: Thou art a priest for ever in the line of Melchisedech. V. The Lord said to my Master: Sit here at my right hand.

TRACT. (Ps. 111, 1-3). A blessed man is he who fears the Lord, bearing all love to his commandments. V. Children of his shall win renown in their own country: ever the sons of the just shall find a blessing. V. Esteem dwells with such a man, and great prosperity: fame shall record his gracious deeds eternally.

*Gospel Vos estis sal terræ from the Common of Doctors, p. [49].*

OFFERTORIUM. (Ps. 88, 25) Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

SECRETA. Annue nobis, quæsumus, Dómine: ut intercessióne beáti Gregórii hæc nobis prosit oblátio, quam immolándo totíus mundi tribuísti relaxári delícta. Per Dóminum.

OFFERTORY. (Ps. 88, 25) My faithfulness and mercy shall go with him; as my champion he shall rise to greatness.

SECRET. Grant, we entreat thee, Lord, that through the intercession of blessed Gregory we may profit by this sacrifice, the offering of which, under thy ordinance, earns pardon for the sins of all mankind: through our Lord.

*Commemoration of the feria.*

COMMUNIO. (Luc. 12, 42) Fidélis servus et prudens, quem constituit dóminus super familiam

COMMUNION. (Luke 12, 42) He was a faithful and wise servant, one whom his master entrusted with the

care of his household, to give them their allowance of food at the appointed time.

**POSTCOMMUNION.** - O God, who for his merits didst make the blessed pontiff Gregory the equal of thy saints; grant us this boon, that we who keep high festival in memory of him may also reproduce the pattern of his life: through our Lord.

suam: ut det illis in tēpore trítici mensúram.

**POSTCOMMUNIO.** - Deus, qui beátum Gregóriū Pontíficem tuum Sanctórum tuórum méritis coæquásti: concéde propítius; ut, qui commemoratiónis ejus festa recólimus, vitæ quoque imitémur exéempla. Per Dóminum.

*Commemoration and last Gospel of the feria.*

March 13

**S. EUPHRASIA, Carm., Virgin**

Lesser Double

*Mass Dilexísti, from the Common of a Virgin, p. [79], except the following:*

**COLLECT.** O God, who makest thy Church ever fruitful with new offspring, give ear unto thy suppliants, that, as thou hast adorned the holy virgin Euphrasia with virtues and miracles, we may be delivered through her intercession, from the darkness of vice: through our Lord.

**ORATIO.** Deus, qui Ecclésiā tuā novā semper prole fœcundas: propitiāre supplicibus tuis; ut, sicut beātam Euphrasiam Virgīnem virtútibus et miráculis decorásti, ita, ejus intercessióne, a vitiórum ténébris eruámur. Per Dóminum.

*Commemoration and last Gospel of the feria.*

March 17

**S. PATRICK, Bishop and Confessor**

Lesser Double

*Mass Státuit, from the Common of a Confessor-Bishop, p. [37], except the following:*

**COLLECT.** God, who wast pleased to send the

**ORATIO.** Deus, qui ad prædicándam géntibus

glóriam tuam beátum Patrícium Confessórem atque Pontíficem mittere dignátus es: ejus méritis et intercessióne concéde; ut, quæ nobis agénda præcipis, te miseránte adimplére possimus. Per Dóminum.

blessed Patrick, thy confessor and bishop, to preach thy glory to the heathen, grant, through his merits and intercession, that by thy mercy we may be enabled to accomplish the tasks thou settest us: through our Lord.

*Commemoration of S. Gertrude, Virgin:*

ORATIO. Exáudi nos, Deus salutáris noster: ut, sicut de beátæ Gertrúdis Vírginis tuæ festivitáte gaudémus; ita piæ devotiõnis erudiámur afféctu. (Per Dóminum).

COLLECT. Listen to us, God our Saviour, so that we who find joy in the festival of thy blessed virgin Gertrude may learn from her the spirit of godly service: (through our Lord).

*Commemoration of the feria.*

SECRETA. Múnera tibi, Dómine, dicáta sanctífica: et, intercedénte beáto Patrício Confessóre tuo atque Pontífice, per éadem nos placátus inténde. Per Dóminum.

SECRET. Hallow the gifts we have dedicated to thee, Lord, and, at the intercession of thy blessed confessor and bishop Patrick let them move thee to hear us and have mercy: through our Lord.

*Of S. Gertrude:*

SECRETA. Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis, de tribulatióne percepisse cognóscit auxílium. (Per Dóminum).

SECRET. Let this offering of thy consecrated people be accepted by thee, Lord, in honour of thy saints, to whose merits we ascribe the help we have received in time of trouble: (through our Lord).

*Commemoration of the feria.*

POSTCOMMUNIO. - Præsta, quæsumus, omnipotens Deus: ut, de perceptis munéribus grátias exhibéntes, intercedénte

POSTCOMMUNION. - Grant, we pray thee, almighty God, that in giving thanks for the gifts we have received, we may obtain still

greater blessings through the intercession of thy blessed confessor and bishop Patrick: through our Lord.

beáto Patrício Confessóre tuo atque Pontífice, beneficia potióra sumámus. Per Dóminum.

*Of S. Gertrude:*

POSTCOMMUNION. - Lord, thou hast feasted this household of thine with sacred gifts. We pray thee let the intercession of her whose feast we are keeping ever bring us thy comfort: (through our Lord).

POSTCOMMUNIO. - Satiásti, Dómine, familiam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solémnia celebrámus. (Per Dóminum).

*Commemoration and last Gospel of the feria.*

March 18

S. CYRIL, Bishop of JERUSALEM, Conf., Doctor

Lesser Double

INTROIT

(*Ecclus. 15, 5*)

**T**He Lord moved him to speak before the assembled people, filling him with the spirit of wisdom and discernment, clothing him in magnificent array. (*Ps. 91, 2*) Sweet it is to praise the Lord: to sing, most high God, in honour of thy name! *V.* Glory.

COLLECT. Grant us, we pray thee, almighty God, at the intercession of the blessed bishop Cyril, to have such knowledge of thee, the one true God, and of Jesus Christ whom thou hast sent, that we may deserve to be forever numbered with the flock that obeys his call: through the same.

INTROITUS

(*Eccli. 15, 5*)

**I**N médio Ecclésiæ aperuit os ejus: et implevit eum Dóminus spiritu sapiéntiæ et intellectu: stolam glóriæ induit eum. (*Ps. 91, 2*) Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *V.* Glória Patri.

ORATIO. Da nobis, quæsumus, omnipotens Deus, beáto Cyrillo Pontífice intercedente: te solum verum Deum, et quem misisti Jesum Christum ita cognóscere; ut inter oves, quæ vocem ejus áudiunt, perpétuo connumerári mereámur. Per eúmdem Dóminum.

*Commemoration of the feria.*

Lectio libri Sapiéntiæ.  
(*Eccli.* 39, 6-14).

Justus cor suum tradet ad vigilandum dilúculo ad Dóminum, qui fecit illum, et in conspéctu Altíssimi deprecábitur. Apériet os suum in oratióne et pro delíctis suis deprecábitur. Si enim Dóminus magnus volúerit, spírítu intelligéntiæ replébit illum: et ipse tamquam imbres mittet elóquia sapiéntiæ suæ, et in oratióne confitébitur Dómino: et ipse diriget consílium ejus et disciplínam, et in absconditis suis consiliábitur. Ipse palam faciet disciplínam doctrínæ suæ, et in lege testaménti Dómini gloriábitur. Collaudábunt multi sapiéntiam ejus, et usque in sæculum non delébitur. Non recédet memória ejus, et nomen ejus requirétur a generatióne in generatióne. Sapiéntiam ejus enarrábunt gentes et laudem ejus enuntiábit ecclésia.

GRADUALE. (*Ps.* 36, 30-31) Os justi meditábitur sapiéntiam, et lingua ejus loquétur júdícium. ¶ Lex Dei ejus in corde ipsíus: et non supplantábuntur gressus ejus.

TRACTUS. (*Ps.* III, 1-3) Beátus vir, qui timet Dóminum: in mandátis

Lesson from the Book of Wisdom. (*Ecclus.* 39, 6-14).

With dedicated heart, the faithful man keeps early vigil at the Lord's gates, to win audience for his plea from the Most High. His lips will be eloquent in prayer, as he will be filled with a spirit of discernment, so that he pours out showers of wise utterance, giving thanks to the Lord in his prayer. His plans and his thoughts guided from above, he will have skill in the divine mysteries; will make known to all the tradition of teaching he has received, and take pride in that law which is the Lord's covenant with man. This wisdom of his, extolled on every side, will never fall into oblivion; the memory of him, the renown of him, will be held in honour from age to age. His wise words will become a legend among the nations; wherever men assemble, his praise will be told.

GRADUAL. (*Ps.* 36, 30-31) Right reason is on the good man's lips, well weighed are all his counsels. ¶ His steps never falter, because the law of God rules in his heart.

TRACT. (*Ps.* III, 1-3) A blessed man is he who fears the Lord, bearing all love to

his commandments. V. Children of his shall win renown in their country: ever the sons of the just shall find a blessing. V. Esteem dwells with such a man, and great prosperity; fame shall record his gracious deeds eternally.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 10, 23-28*).

At this time: Jesus said to his disciples: If they persecute you in one city, take refuge in another; I promise you, the Son of Man will come before your task with the cities of Israel is ended. A disciple is no better than his master, a servant than his lord; enough that the disciple should fare like his master, the servant like his lord. If they have cried Beelzebub at the master of the house, they will do it much more readily to the men of his household. Do not, then, be afraid of them. What is veiled will all be revealed, what is hidden will all be known; what I have said to you under cover of darkness, you are to utter in the light of day; what has been whispered in your ears, you are to proclaim on the housetops. And there is no need to fear those who kill the body, but have no means of killing the soul; fear him more, who has the power to ruin body and soul in hell.

Creed.

ejus cupit nimis. V. Potens in terra erit semen ejus: generatio rectorum benedicetur. V. Glória et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 10 23-28*).

In illo témpore: Dixit Jesus discipulis suis: Cum persequéntur vos in civitate ista, fugite in áliam. Amen dico vobis, non consummábitis civitates Israel, donec véniat Fílius hóminis. Non est discipulus super magistrum, nec servus super dómimum suum. Súfficit discipulo, ut sit sicut magíster ejus: et servo, sicut dómínus ejus. Si patremfámílias Beélzebub vocáverunt; quanto magis domésticos ejus? Ne ergo timuéritis eos. Nihil enim est opértum quod non revelábitur: et occúltum quod non sciétur. Quod dico vobis in ténebris, dícite in lúmine: et quod in aure audítis, prædicáte super tecta. Et nolíte timére eos, qui occídunt corpus, ánimam autem non possunt occídere: sed pótius timéte eum, qui potest et ánimam et corpus pérdere in gehénnam.

Credo.

OFFERTORIUM. (Ps. 91, 13) Justus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplí-cábitur.

SECRETA. Réspice, Dómine, immaculátam hó-stiam, quam tibi offéri-mus: et præsta; ut mé-ritis beáti Pontíficis et Confessóris tui Cyrílli, eam mundo corde suscí-pere studeámus. Per Dó-minum.

OFFERTORY. (Ps. 91, 13) The innocent man will flourish as the palm-tree flourishes, he will grow to greatness as the cedars grow on Lebanon.

SECRET. Look favoura-bly, Lord, upon the unblem-ished gift we offer thee, and grant that through the merits of thy blessed bishop and confessor Cyril, we may study to receive it with clean hearts: through our Lord.

*Commemoration of the feria.*

COMMUNIO. (Luc. 12, 42) Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore trítici mensúram.

POSTCOMMUNIO. - Sacraménta Córporis et Sánguini tui, quæ súp-simus, Dómine Jesu Chri-ste: beáti Cyrílli Pontífi-cis précibus, mentes et corda nostra sanctíficent; ut divínæ consórtis natú-ræ éffici mereámur: Qui vivis.

COMMUNION. (Luke 12, 42) He was a faithful and wise servant, one whom his master entrusted with the care of his household, to give them their allowance of food at the appointed time.

POSTCOMMUNION. - Through the prayers of the blessed bishop Cyril may the sacrament of thy body and blood, Lord Jesus Christ, of which we have partaken, sanctify our minds and hearts, and thereby make us worthy to become sharers in the di-vine nature: thou who art God.

*Commemoration and last Gospel of the feria.*





March 19

## S. JOSEPH, HUSBAND OF OUR LADY

Confessor

Protector of the Carmelite Order

Greater Double of the First Class

### INTROIT

(Ps. 91, 13-14)

**T**He innocent man will flourish as the palm-tree flourishes; he will grow to greatness as the cedars grow on Lebanon, planted in the temple of the Lord, growing up in the very courts of our God's house. (Alleluia, alleluia.) (Ps. *ibid.*, 2) Sweet it is to praise the Lord; to sing, most high God, in honour of thy name. *The innocent man.* V. Glory. *The innocent man.*

**COLLECT.** Let the merits of thy all-holy Mother's husband assist us, Lord, we pray; through his intercession may we be granted that

### INTROITUS

(Ps. 91, 13-14)

**J**ustus ut palma florébit: sicut cedrus Libani multiplicabitur: plantatus in domo Domini: in atriis domus Dei nostri. (T. P. Allelúja, allelúja) (Ps. *ibid.*, 2) Bonum est confiteri Domino: et psallere nomini tuo, Altissime. *Justus ut palma.* V. Glória Patri. *Justus ut palma.*

**ORATIO.** Sanctíssimæ Genitrícis tuæ Sponsi, quæsumus, Dómine, méritis adjuvémur: ut, quod possíbilitas nostra non ób-

tinet, ejus nobis interces-  
sione donétur: Qui vivis.

which no effort of our own  
could win for us: thou who  
art God.

*In Lent, commemoration of the feria.*

Léctio Epístolæ beáti Pau-  
li Apóstoli ad Gálatas.  
(Gal. 4, 1-7).

Lesson from the Epistle of  
S. Paul the Apostle to the  
Galatians. (Gal. 4, 1-7).

Fratres: Quanto témpo-  
re heres párvulus est, ni-  
hil differt a servo, cum  
sit dóminus ómnium: sed  
sub tutóribus et actóribus  
est usque ad præfínitum  
tempus a patre: ita et nos  
cum æssémus párvuli, sub  
eleméntis mundi erámus  
serviéntes. At ubi venit  
plenitúdo témporis, misit  
Deus Fílium suum, fa-  
ctum ex muliere, factum  
sub lege, ut eos, qui sub  
lege erant, redímeret, ut  
adoptiónem filiórum reci-  
perémus. Quóniam autem  
estis filii Dei, misit Deus  
Spíritum Fílii sui in cor-  
da vestra, clamántem: Ab-  
ba, Pater. Itaque jam non  
est servus, sed fílius: quod  
si fílius, et heres per  
Deum.

Brethren: One who comes  
into his property while he is  
still a child has no more lib-  
erty than one of the ser-  
vants, though all the estate  
is his; he is under the con-  
trol of guardians and trustees,  
until he reaches the age pre-  
scribed by his father. So it  
was with us; in those child-  
ish days of ours we toiled  
away at the schoolroom tasks  
which the world gave us, till  
the appointed time came.  
Then God sent out his Son  
on a mission to us. He took  
birth from a woman, took  
birth as a subject of the law,  
so as to ransom those who  
were subject to the law, and  
make us sons by adoption.  
To prove that you are sons,  
God has sent out the Spirit  
of His Son into our hearts,  
crying out in us, Abba, Fa-  
ther. No longer, then, art  
thou a slave, thou art a son;  
and because thou art a son,  
thou hast through God the  
son's right of inheritance.

GRADUALE. (Ps. 20,  
4-5) Dómine, prævenísti  
eum in benedictiónibus  
dulcedinis: posuísti in cá-  
pite ejus corónam de lá-  
pide pretiósó. V. Vitam

GRADUAL. (Ps. 20, 4-5)  
Lord, with abundant blessing  
thou hast met him on his  
way, hast set a jewelled crown  
on his head. V. He prayed  
for life, and thou hast grant-

ed him life unfailing till the end of time.

TRACT. (*Ps. III, 1-3*) A blessed man is he who fears the Lord, bearing all love to his commandments. *℣.* Children of his shall win renown in their country: ever the sons of the just shall find a blessing. *℣.* Esteem dwells with such a man and great prosperity; fame shall record his gracious deeds eternally.

*In Eastertide instead of the*

Alleluia. *℣.* (*Osee 14, 6*) A faithful man will burgeon like the lily, will blossom in the Lord's sight for ever. Alleluia, alleluia. *℣.* (*Matt. 28, 2*) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. I, 18-21*).

When Mary the mother of Jesus was espoused to Joseph, but they had not yet come together, she was found to be with child, by the power of the Holy Ghost. Whereupon her husband Joseph (for he was a right-minded man, and would not have her put to open shame), was for sending her away in secret. But hardly had this thought come to his mind, when an angel of the Lord appeared to him in a dream, and said,

pétiit a te, et tribuisti ei longitúdinem diérum in sæculum sæculi.

TRACTUS. (*Ps. III, 1-3*) Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *℣.* Potens in terra erit semen ejus: generátio rectórum benedicétur. *℣.* Glória et divítiae in domo ejus: et justítia ejus manet in sæculum sæculi.

*Gradual and Tract is said:*

Allelúja. (*Osee 14, 6*) Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja, allelúja. *℣.* (*Matth. 28, 2*) Angelus Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. I, 18-21*).

Cum esset desponsáta mater Jesu María Joseph, ántequam convenírent, invénta est in útero habens de Spíritu Sancto. Joseph autem vir ejus, cum esset justus, et nollet eam tradúcere, vóluit occúlte dimíttere eam. Hæc autem eo cogitánte, ecce Angelus Dómini appáruit in somnis ei, dicens: Joseph, fili David, noli timére accíper e Mariám cónjugem tuam: quod enim in ea

natum est, de Spíritu Sancto est. Páriet autem fílium: et vocábis nomen ejus Jesum: ipse enim salvum fáciét pópulum suum a peccátis eórum.

Credo.

OFFERTORIUM. -

(*Luc. 2, 33-34 et 39*) Erant Joseph et María mirántes super his, quæ dicebántur de Jesu: et benedíxit illis Símeon. Et, ut perfecérunt ómnia, revérsi sunt in Galilæam in civitátem suam Náza-reth. (T. P. Allelúja).

SECRETA. Débitum tibi, Dómine, nostræ réddimus servitútis, supplíciter exorántes: ut, suffrágiis beáti Joseph, Sponsi Genitrícis Fílii tui Jesu Christi Dómini nostri, in nobis tua múnera tueáris, ob cujus venerándam festivitátem laudis tibi hóstias immolámus. Per eúmdem Dóminum.

*In Lent, commemoration of the feria.*

*Preface of S. Joseph; Et te in Festivitate, p. 529.*

COMMUNIO. (*Matth. 2, 20*) Tolle púerum et matrem ejus, et vade in terram Israel: defúnti sunt enim, qui quærébant ánimam púeri. (T. P. Allelúja).

POSTCOMMUNIO. - Sit nobis, quæsumus, Dó-

Joseph, son of David, do not be afraid to take thy wife Mary to thyself, for it is by the power of the Holy Ghost that she has conceived this child; and she will bear a son, whom thou shalt call Jesus, for he is to save his people from their sins.

Creed.

OFFERTORY. (*Luke 2, 33-34, 39*) Joseph and Mary were still wondering over all that was said of Jesus, when Simeon blessed them. And now, when all had been done, they returned to Galilee, and to their own town of Nazareth. (Alleluia).

SECRET. We pay thee, Lord, the homage that is thy due, and humbly entreat that thou wilt guard within us thy own gifts, in answer to the prayers of blessed Joseph, who espoused the Mother of thy Son, Jesus Christ our Lord, and in honour of whose feast we praise thee with these dedicated offerings: through the same.

COMMUNION. (*Matt. 2, 20*) Take the child and his mother, and return to the land of Israel; for those who sought the child's life are dead. (Alleluia).

POSTCOMMUNION. - Through these sacred gifts of

which we have partaken, we pray thee, Lord, that we may obtain help unto salvation on the solemnity of the most blessed Joseph, who was worthy to adore the Son of his dear spouse, the virgin Mother, as he lay in the manger: who is God.

mine, per hæc sancta quæ sumpsimus, beatissimi Joseph solémnitas præsidium salutäre: qui pretiosæ Sponsæ Virginis Matris Filium in præsepio méruit adoräre: Qui tecum.

*In Lent, commemoration and last Gospel of the feria.*

March 20

BL. BAPTIST OF MANTUA, Carm., Confessor

Lesser Double, First Class

*Mass Os justi, from the Common of Abbots, p. [59], except the following:*

COLLECT. O God, who hast made thy blessed confessor Baptist illustrious in his contempt for the world and in his zeal for thy glory, give us the strength to renounce wordly vanities and to seek with an upright mind the things that are thine: through our Lord.

ORATIO. Deus, qui beátum Baptistam Confessórem tuum in mundi contemptu et zelo glóriæ tuæ mirabilem effecísti: ejus nobis intercessióne concéde; ut, abdicáti terrenis vanitatibus, quæ tua sunt, sincéra mente sectémur. Per Dóminum.

*Commemoration and last Gospel of the feria.*

SECRET. We offer sacrificial gifts in praise of thee, Lord, and in memory of thy saints; trusting that by them we may be delivered from ills both present and to come: through our Lord.

SECRETA. Laudis tibi, Dómine, hóstias imolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

POSTCOMMUNION. - Refreshed with food and drink from on high, we humbly beg thee, our God, that we may be guarded by the prayers of him in memory of whom we have received this sacrament: through our Lord.

POSTCOMMUNIO. - Refécti cibo potúque cælesti, Deus noster, te supplices exorámus: ut, in cujus hæc commemoratióne percépimus, ejus muniamur et précibus. Per Dóminum.

March 21

## S. BENEDICT, Abbot

Lesser Double, First Class

*Mass Os justi, from the Common of Abbots, p. [59].  
Commemoration and last Gospel of the feria.*

March 24

## S. GABRIEL, Archangel

Protector of the Carmelite Order

Lesser Double, First Class

## INTROITUS

(Dan. 9, 23)

**A**B exórdio precum tuárum egréssus est sermo: ego autem Gábríel veni ut indicárem tibi, quia vir desideriórum es. (Ps. 67, 2) Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. *ŷ. Gló-  
ria Patri.*

**ORATIO.** Deus, qui inter céteros Angelos, ad annuntiándum Incarnatió-  
nis tuæ mystérium, Ga-  
briélem Archángelum ele-  
gísti: concéde propítius;  
ut, qui festum ejus cele-  
brámus in terris, ipsíus  
patrocínium sentiámus in  
cælis: Qui vivis.

## INTROIT

(Dan. 9, 23)

**E**VEN as thy prayer began, a secret was disclosed, and I, Gabriel, am here to make it known to thee, so well heaven loves thee. (Ps. 67, 2) Let God bestir him-  
self now, and rout his ene-  
mies, confront his ill-wishers  
and put them to flight.  
*ŷ. Glory.*

**COLLECT.** O God, who from the angelic ranks didst choose the archangel Gabriel to herald the mystery of thy incarnation, grant us this fa-  
vour, that we who keep his  
feast on earth may feel the  
power of his advocacy in  
heaven: thou who art God.

*Commemoration of the feria.*

**Léctio Daniélis Prophétæ.**  
(Dan. 9, 21-26).

In diébus illis: Ecce vir Gábríel, quem víderam in  
visióne a princípío, cito

Lesson from the Prophet  
Daniel. (Daniel 9, 21-26).

At this time, the human  
figure of Gabriel, as I had  
seen it at the beginning of

my vision, flew swiftly to my side; it was the hour of the evening sacrifice when he reached me. And with these words he enlightened me: Daniel, my errand is to instruct thee and give thee discernment. Even as thy prayer began, a secret was disclosed, and I am here to make it known to thee, so well heaven loves thee. Mark well, then, the message, and read the revelation aright. It is ordained that this people of thine, that holy city of thine, should wait seventy weeks before guilt is done away, sin ended, wrong righted; before God's everlasting favour is restored, and the vision and the prophecies come true, and he who is all holiness receives his anointing. Be assured of this, and mark it well; a period of seven weeks must go by, and another period of sixty-two weeks, between the order to rebuild Jerusalem and the coming of the Christ to be your leader. Street and wall will be built again, though in a time of distress; and then sixty-two weeks must pass before the Christ is done to death; the people will disown him and have none of him. Then the army of an invading leader will destroy both city and sanctuary; so that his taking away will mean utter destruction; only a ruin is to be left when that war is ended.

volans tétigit me in tēpore sacrificiī vespertīni.

Et dócuit me, et locútus est mihi, dixítque: Dániel, nunc egréssus sum ut docérem te, et intellígeres. Ab exórdio precum tuárum egréssus est sermo: ego autem veni ut indicárem tibi, quia vir desideriórum es: tu ergo animadvérte sermónem, et intéllege visiónem. Septuagínta hebdómades abbreviátæ sunt super pópulum tuum, et super urbem sanctam tuam, ut consummémur prævaricátio, et finem accípiat peccátum, et deleátur iníquitas, et adducátur justítia sempiterna, et impleátur visio, et prophetía, et ungátur Sanctus sanctórum. Scito ergo, et animadvérte: Ab éxitu sermónis, ut íterum ædificétur Jerúsalem, usque ad Christum ducem, hebdómades septem, et hebdómades sexagínta duæ erunt: et rursum ædificábitur platéa, et muri in angústia tēporum. Et post hebdómades sexagínta duas occidétur Christus:

et non erit ejus pópulus, qui eum negáturus est. Et civitátem, et sanctuárium dissipábit pópulus cum duce ventúro: et finis ejus vástitas, et post finem belli statúta desolátio.

GRADUALE. (*Ps. 102, 20 et 1*) Benedícite Dómino, omnes Angeli ejus: poténtes virtúte, qui fá-citis verbum ejus. *ŷ.* Bénedic, ánima mea, Dómino, et ómnia interióra mea nómini sancto ejus.

TRACTUS. Gaude, María Virgo, cunctas hæ-reses sola interemísti. *ŷ.* Quæ Gabriélis Archánge-li dictis credidísti. *ŷ.* Dum Virgo Deum et hóminem genuísti: et post partum Virgo invioláta perman-sísti.

✠ Sequéntia sancti Evan-gélii secúndum Lucam. (*Luc. 1, 26-38*).

In illo témpore: Mis-sus est Angelus Gábriel a Deo in civitátem Ga-lilææ, cui nomen Náza-reth, ad Vírginem despon-sátam viro, cui nomen erat Joseph, de domo Da-vid, et nomen víginis María. Et ingréssus An-gelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum au-dísset, turbáta est in ser-móne ejus, et cogitábat qualis esset ista salutátio. Et ait Angelus ei: Ne tí-meas, María, invenísti enim grátiam apud De-um: ecce concípies in ú-tero, et páries filium, et

GRADUAL. (*Ps. 102, 20, 1*) Bless the Lord, all you angels of his: angels of sov-ereign strength, that carry out his commandment. *ŷ.* Bless the Lord, my soul, unite, all my powers, to bless that holy name.

TRACT. Be joyful, Mary, virgin; all heresies were brought to nothing by thee alone. *ŷ.* Who didst believe the words of the archangel Gabriel. *ŷ.* A virgin still, thou didst bring forth God and man, remaining, after childbirth, a maiden un-spoiled.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 1, 26-38*).

At this time: God sent the angel Gabriel to a city of Galilee, called Nazareth, where a virgin dwelt, betroth-ed to a man of David's line-age; his name was Joseph, and the virgin's name was Mary. Into her presence the angel came, and said: Hail, thou who art full of grace; the Lord is with thee; bless-ed art thou among women. She was much perplexed at hearing him speak so, and cast about in her mind, what she was to make of such a greeting. Then the angel said to her: Mary, do not be afraid; thou hast found fa-vour in the sight of God. And behold, thou shalt con-



ceive in thy womb, and shalt bear a son, and shalt call him Jesus. He shall be great, and men will know him for the Son of the Most High; the Lord God will give him the throne of his father David, and he shall reign over the house of Jacob eternally; his kingdom shall never have an end. But Mary said to the angel; How can that be, since I have no knowledge of man? And the angel answered her: The Holy Spirit will come upon thee, and the power of the Most High will overshadow thee. Thus this holy offspring of thine shall be known for the Son of God. See, moreover, how it fares with thy cousin Elizabeth; she is old, yet she too has conceived a son; she who was reproached with barrenness is now in her sixth month, to prove that nothing can be impossible with God. And Mary said: Behold the handmaid of the Lord; let it be unto me according to thy word.

Creed.

OFFERTORY. (*Luke I, 11, 13*) The Angel Gabriel, standing at the right of the altar where incense was burnt, appeared to Zachary while he was burning incense there, and said to him: Do not be afraid, Zachary, thy prayer has been heard.

SECRET. Let the gift of our service and the prayer of

vocábis nomen ejus Jesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus:

et regnabit in domo Jacob in ætérnum, et regni ejus non erit finis. Dixit autem María ad Angelum:

Quómodo fiet istud, quóniam virum non cognóscó? Et respóndens Angelus, dixit ei: Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elísabeth cognáta tua, et ipsa concépit fílium in senectúte sua: et hic mensis sextus est illi, quæ vocátur stérilis: quia non erit impossíbile apud Deum omne verbum. Dixit autem María: Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

Credo.

OFFERTORIUM. - (*Luc. I, 11 et 13*) Angelus Gábriel, stans a dextris altáris incénsi, apparuit Zachariæ dum incensum póneret, et ait ad illum: Ne timeas, Zacharía, quóniam exaudíta est deprecátio tua.

SECRETA. Accéptum fiat in conspéctu tuo, Dó-

mine, nostræ servitútis munus, et beáti Archángeli Gabriélis orátio: ut, qui a nobis venerátur in terris, sit apud te pro nobis advocátus in cælis. Per Dóminum.

the blessed archangel Gabriel find acceptance before thee, Lord, so that he to whom we pay homage on earth may be our advocate with thee in heaven: through our Lord.

*Commemoration of the feria.*

COMMUNIO. (Ps. 137, 1-2) In conspéctu Angelórum psallam tibi: adorábo ad templum sanctum tuum: et confitébor nómini tuo.

POSTCOMMUNIO. - Córporis tui et Sáanguinis sumptis mystériis, tuam, Dómine Deus noster, deprecámur cleméntiam: ut, sicut Gabriéle nuntiánte, Incarnatiónem tuam cognóvimus; ita, ipso adjuvánte, Incarnatiónis ejúsdem benefícia consequámur: Qui vivis.

COMMUNION. (Ps. 137, 1-2) Angels for my witnesses, I will sing of thy praise. I bow down in worship towards thy sanctuary, giving thanks to thy name.

POSTCOMMUNION. - We who have received the sacrament of thy body and blood, Lord our God, entreat thy clemency that Gabriel, whose message brought us knowledge of thy incarnation, may help us to obtain its fruits: thou who art God.

*Commemoration and last Gospel of the feria.*

*In votive Masses during the year, instead of the Tract is said:*

Allelúja, allelúja. V. (Luc. 1, 30) Angelus Gábriel ad Maríam dixit: Ne tíneas, María, invenísti enim grátiam apud Deum. Allelúja.

Alleluia, alleluia. V. (Luke 1, 30) The Angel Gabriel said to Mary: Do not be afraid, Mary, thou hast found favour in the sight of God. Alleluia.

*In Eastertide instead of the Gradual and Tract is said:*

Allelúja. V. (Luc. 1, 30) Angelus Gábriel ad Maríam dixit: Ne tíneas, María, invenísti enim grátiam apud Deum. Allelúja, allelúja. V. (Matth. 28, 2) Angelus Dómini

Alleluia. V. (Luke 1, 30) The Angel Gabriel said to Mary: Do not be afraid, Mary, thou hast found favour in the sight of God. Alleluia, alleluia. V. (Matt. 28, 2) An angel of the Lord came to

the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.	descéndit de cælo: et ac- cédens revólvit lápidem, et sedébat super eum. Al- lelúja.
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*After the Ascension in place of the above is said:*

Alleluia. V. ( <i>Luke 1, 30</i> ) The Angel Gabriel said to Mary: Do not be afraid, Mary, thou hast found favour in the sight of God. Alleluia, alleluia. V. ( <i>Ephes. 4, 8</i> ) Christ ascending on high, led captivity captive; he has brought gifts to men. Alle- luia.	Allelúja. V. ( <i>Luc. 1, 30</i> ) Angelus Gabriel ad Ma- ríam dixit: Ne tíneas, María, invenísti enim grá- tiam apud Deum. Allelú- ja, allelúja. V. ( <i>Ephes. 4,</i> <i>8</i> ) Ascéndens Christus in altum, captívam duxit ca- ptivitátem: dedit dona homínibus. Allelúja.
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March 25

## THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

Greater Double of the First Class

### INTROITUS

(*Isai. 45, 8*)

**R** Oráte, cæli, désuper, et nubes pluant justum: aperiátur terra, et gérmínet Salvatórem. (*T. P. Allelúja, allelúja*). (*Ps. 118, 2*) Cæli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. *Roráte. V. Glória Patri. Roráte.*

**ORATIO.** Deus, qui de beátæ Mariæ Virginis útero Verbum tuum, Angelo nuntiánte, carnem suscipere voluísti: præsta supplicibus tuis; ut, qui vere eam Genitricem Dei crédimus, ejus apud te

### INTROIT

(*Isaias 45, 8*)

**Y**OU heavens, send dew from above; you skies, pour down upon us the rain we long for, him, the Just One: may he, the Saviour, spring from the closed womb of the earth. (*Alleluia, alleluia*). (*Ps. 118, 2*) See how the skies proclaim God's glory, how the vault of heaven betrays his craftsmanship. *You heavens. V. Glory. You heavens.*

**COLLECT.** O God, who didst decree that, at the angel's message, thy Word should take flesh in the womb of the blessed virgin Mary, grant to us thy suppliants that we who believe her to be indeed the Mother of God

may be helped by her intercession with thee: through the same.

intercessiōnibus adjuvémur. Per eúndem Dóminum.

*In Lent, commemoration of the feria.*

Lesson from the Prophet  
Isaias. (*Isaias* 7, 10-15).

At this time: the Lord said to Achaz: ask the Lord thy God to give thee a sign, in the depths beneath thee, or in the height above thee. But Achaz said, No, I will not ask for a sign; I will not put the Lord to the test thus. Why then, said Isaias, listen to me, you that are of David's race. Can you not be content with trying the patience of men? Must you try my God's patience too? Since you will not ask, the Lord will give you a sign of his own accord. Behold, the virgin shall be with child, and shall bear a son, and he shall be called Emmanuel. Fed on butter and honey, he will grow to the age of refusing what is bad, choosing what is good.

GRADUAL. (*Ps.* 23, 7)  
Swing back the doors, captains of the guard: swing back, immemorial gates, to let the King enter in triumph. V. (*Ibid.*, 3-4) Who dares climb the mountain of the Lord, and appear in his sanctuary? The guiltless in act, the pure in heart.

TRACT. (*Luke* 1, 28, 42, 35) Hail, Mary, full of grace:

Léctio Isaíæ Prophétæ.  
(*Isai.* 7, 10-15).

In diēbus illis: Locútus est Dóminus ad Achaz, dicens: Pete tibi signum a Dómino Deo tuo in profúndum inférni, si-ve in excélsu supra. Et dixit Achaz: Non petam, et non tentábo Dóminu.

Et dixit: Audíte ergo domus David: Numquid parum vobis est moléstos esse homínibus, quia molésti estis et Deo meo? Propter hoc dabit Dóminus ipse vobis signum.

Ecce virgo concípiet, et páriet fílium, et vocábitur nomen ejus Emmánuel. Butýrum et mel cómedet, ut sciat reprobáre malum, et elígere bonum.

GRADUALE. (*Ps.* 23, 7) Tóllite portas, príncipes, vestras: et elevámini, portæ æternáles: et introíbit Rex glóriæ. V. (*Ibid.*, 3-4) Quis ascéndet in montem Dómini? aut quis stabit in loco sancto ejus? Innocens mánibus et mundo corde.

TRACTUS. (*Luc.* 1, 28, 42 et 35) Ave, María,

grátia plena: Dóminus tecum. V. Benedícta tu in muliéribus: et benedíctus fructus ventris tui. V. Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. V. Ideóque et quod nascétur ex te Sanctum, vocábitur Filius Dei.

the Lord is with thee. V. Blessed art thou among women: and blessed is the fruit of thy womb. V. The Holy Spirit will come upon thee and the power of the Most High will overshadow thee. V. Thus this holy offspring of thine shall be known for the Son of God.

*In Eastertide instead of the Gradual and Tract is said:*

Allelúja. V. (*Isai. 11, 1*) Egrediétur virga de radíce Jesse, et flos de radíce ejus ascéndet. Allelúja, allelúja. V. (*Num. 17, 8*) Virga Jesse flóruit: Virgo Deum et hóminem génuit: pacem Deus réddidit, in se reconcílians ima summis. Allelúja.

Alleluia. V. (*Isaias 11, 1*) A shoot is to rise from the stock of Jesse; out of his roots a flower shall spring. Alleluia, alleluia. V. (*Num. 17, 8*) Jesse's rod has blossomed; a maiden has born the incarnate God; God has restored peace, in his own person reconciling the lowest with the highest. Alleluia.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 1, 26-38*).

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 1, 26-38*).

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Vírginis María. Et ingressus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum audisset, turbáta est in sermóne ejus: et cogitábat qualis esset ista salutátio. Et ait Angelus ei: Ne tíneas, María, invenísti enim grátiam apud

At this time: God sent the angel Gabriel to a city of Galilee called Nazareth, where a virgin dwelt, betrothed to a man of David's lineage; his name was Joseph, and the virgin's name was Mary. Into her presence the angel came, and said: Hail, thou who art full of grace; the Lord is with thee; blessed art thou among women. She was much perplexed at hearing him speak so, and cast about in her mind what she was to make of such a greeting. Then the angel said to her, Mary, do not be afraid;

thou hast found favour in the sight of God. And behold, thou shalt conceive in thy womb, and shalt bear a son, and shalt call him Jesus. He shall be great, and men will know him for the Son of the Most High: the Lord God will give him the throne of his father David, and he shall reign over the house of Jacob eternally; his kingdom shall never have an end. But Mary said to the angel, How can that be, since I have no knowledge of man? And the angel answered her, The Holy Spirit will come upon thee, and the power of the Most High will overshadow thee. Thus this holy offspring of thine shall be known for the Son of God. See, moreover, how it fares with thy cousin Elizabeth; she is old, yet she too has conceived a son; she who was reproached with barrenness is now in her sixth month, to prove that nothing can be impossible with God. And Mary said, Behold the handmaid of the Lord; let it be unto me according to thy word.

Creed.

OFFERTORY. (*Luke 1, 28, 42*) Hail, Mary, full of grace: the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb. (Alleluia.).

SECRET. Establish firmly in our minds, we pray thee,

Deum: ecce concípies in útero, et páries fílium, et vocábis nomen ejus Jesum.

Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus:

et regnabit in domo Jacob in ætérnum, et regni ejus non erit finis. Dixit autem María ad Angelum:

Quómodo fiet istud, quóniam virum non cognóscó?

Et respóndens Angelus, dixit ei: Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elísabeth cognáta tua, et ipsa concépit fílium in senectúte sua: et hic mensis sextus est illi, quæ vocátur stérilis: quia non erit impossíbile apud Deum omne verbum. Dixit autem María: Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

Credo.

OFFERTORIUM. - (*Luc. 1, 28 et 42*) Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui. (*T. P. Allelúja*).

SECRETA. In méntibus nostris, quæsumus,

Dómine, veræ fidei sacraménta confírma: ut, qui concéptum de Virgine Deum verum et hóminem confitémur; per ejus salu-  
tíferæ resurrectionis poténtiam, ad ætérnam mereámur perveníre lætítiam. Per eúmdem Dóminum.

Lord, the mysteries of the true faith, so that we who believe the Virgin's Son to be truly God and man may, through the power of his life-giving resurrection be found worthy to attain the joys of heaven: through the same.

*In Lent, commemoration of the feria.*

*Preface of our Lady; Et te in Annuntiatióne, p. 527.*

COMMUNIO. (*Isai. 7, 14*) Ecce virgo concípiet, et páriet fílium: et vocábitur nomen ejus Emmá-nuel. (*T. P. Allelúja*).

POSTCOMMUNIO. - Grátiam tuam, quæsumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Fílii tui incarnatiónem cognóvimus; per passiónem ejus et crucem, ad resurrecti-  
onis glóriam perducámur. Per eúmdem Dóminum.

COMMUNION. (*Isaias 7, 14*) Behold the virgin shall be with child and shall bear a son, and he shall be called Emmanuel. (*Alleluia*).

POSTCOMMUNION. - Pour forth thy grace into our hearts, we pray thee, Lord, so that we, to whom the Incarnation of Christ, thy Son, was made known by the angel's message, may by his passion and cross be brought to the glory of his resurrection: through the same.

*In Lent, commemoration and last Gospel of the feria.*

March 27

S. JOHN OF DAMASCUS, Conf., Doctor

Lesser Double

INTROITUS

(*Ps. 72, 24*)

**T**enuísti manum dexteram meam: et in voluntáte tua deduxísti me, et cum glória suscepísti me. (*Ps. ibid., 1*) Quam bonus Israel Deus his, qui recto sunt corde! V. Glória Patri.

INTROIT

(*Ps. 72, 24*)

**T**hou dost hold me by my right hand and lead me in a way of thy own choosing, and take me up to thyself in glory. (*Ps. ibid., 1*) What bounty God shows to Israel, to all upright hearts! V. Glory.



**COLLECT.** Almighty, ever-living God, who didst endow blessed John with heavenly learning and admirable strength of mind to uphold the veneration of sacred images, grant us, by his intercession and example, to imitate the virtues and experience the protection of the saints whose images we hold in honour: through our Lord.

*In Lent, commemoration of the feria.*

Lesson from the Book of Wisdom. (*Wisdom 10, 10-17*).

The Lord guided his faithful servant straight to his goal, and on the way showed him the heavenly kingdom, gave him knowledge of holy things. He enriched him by his toil, and gave all his labours a happy issue. Knavery went about to get the better of him, but the Lord stood by him and prospered him; kept him safe from his enemies, protected him from those who would draw him aside. He would have him wrestle manfully, and prove that there is no strength like the strength of wisdom. When the innocent man was sold for a slave, wisdom did not desert him, did not leave him in the hands of his persecutors, but went down with him into his dungeon. Fast was he bound, but she had not finished with him till she gave him dominion over a

**ORATIO.** Omnipotens sempiternus Deus, qui ad cultum sacrarum imaginum asserendum, beatum Joannem caelesti doctrina et admirabili spiritus fortitudine imbuisti: concede nobis ejus intercessione et exemplo; ut, quorum colimus imagines, virtutes imitemur et patrocinia sentiamus. Per Dominum.

**Lectio libri Sapientiae.**  
(*Sap. 10, 10-17*).

Justum deduxit Dominus per vias rectas, et ostendit illi regnum Dei, et dedit illi scientiam sanctorum: honestavit illum in laboribus, et complavit labores illius. In fraude circumvenientium illum affuit illi, et honestum fecit illum. Custodivit illum ab inimicis, et a seductoribus tutavit illum, et certamen forte dedit illi, ut vinceret, et sciret quoniam omnium potentior est sapientia.

Hæc venditum justum non dereliquit, sed a peccatoribus liberavit eum: descenditque cum illo in foveam, et in vinculis non dereliquit illum, donec afferret illi sceptrum regni, et potentiam adversus eos, qui eum deprimebant: et mendaces ostendit, qui

maculavérunt illum, et dedit illi claritátem ætérnam. Hæc pópulum justum, et semen sine queréla liberávit a natióibus, quæ illum deprimébant.

Intrávit in ánimam servi Dei, et stetit contra reges horréndos in porténtis et signis. Et réddidit justis mercédem labórum suórum.

GRADUALE. (*Ps. 17, 33 et 35*) Deus, qui præcínxit me virtúte: et púsuit immaculátam viam meam. V. Qui docet manus meas ad prælium: et posuísti, ut arcum æreum, bráchia mea.

TRACTUS. (*Ibid., 38, 39 et 50*) Pérsequar inimícos meos, et comprehéndam illos. V. Confringam illos, nec póterunt stare: cadent subtus pedes meos. V. Proptérea confitébor in natióibus, Dómine, et nómini tuo psalmum dicam.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 6, 6-11*).

In illo témpore: Factum est et in álio sabbato, ut intráret Jesus in synagógam, et docéret. Et erat ibi homo, et manus

whole kingdom, and power to do what he would with his persecutors. So she brought home the lie to those who had traduced him, and won him everlasting fame. So, too, with that innocent people, that unoffending race; did she not deliver them from the nations that kept them under? Did she not enter into the heart of God's servant, confronting dread rulers with portent and with miracle? Did she not restore to men ill-used the just reward of their labours?

GRADUAL. (*Ps. 17, 33, 35*) It is God that girds me with strength; he that makes me go on my way untroubled. V. These hands, through him, are skilled in battle: these arms are a match for any bow of bronze.

TRACT. (*Ibid., 38, 39, 50*) I can overtake the enemies I pursue. V. I can beat them to their knees, and hurl them down at my feet. V. Then, Lord, I will give thee thanks in the hearing of all the nations, singing in praise of thy name.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 6, 6-11*).

At this time: On another sabbath day it happened that Jesus went into the synagogue to teach, when there was a man there who had his

right hand withered. The scribes and Pharisees were watching him, to see whether he would restore health on the sabbath, so that they might have a charge to bring against him. He knew their secret thoughts, and said to the man who had his hand withered, Rise up, and come forward; whereupon he rose to his feet. Then Jesus said to them, I have a question to ask you; which is right, to do good on the sabbath day, or to do harm? To save life, or to make away with it? And he looked round on them all, and said to him, Stretch out thy hand. And he did so, and his hand was restored to him. And they were overcome with fury, debating with one another what they could do to Jesus.

Creed.

OFFERTORY. (*Job. 14, 7*)

There is hope yet in the tree's trunk; cut it back, and it grows green again, and puts forth branches.

SECRET. May the gifts we are offering thee, Lord, be rendered worthy in thy sight by the loving prayers of blessed John, combined with those of the saints whose images, thanks to him, are displayed in churches for our veneration: through our Lord.

ejus dextera erat árida. Observábant autem scribæ et pharisæi si in sabbato curáret: ut invenírent unde accusárent eum. Ipse vero sciébat cogitatiónes eórum: et ait hómini, qui habébat manum áridam: Surge, et sta in médium.

Et surgens stetit. Ait autem ad illos Jesus: Intérrogo vos si licet sabbatis benefácere, an male: ánimam salvam fácere, an pérdere? Et circumspéctis ómnibus dixit hómini: Exténde manum tuam. Et exténdit: et restitúta est manus ejus. Ipsi autem repléti sunt insipiéntia, et colloquebántur ad ínvicem quidnam fácerent Jesu.

Credo.

OFFERTORIUM.

(*Job 14, 7*) Lignum habet spem, si præcisum fúerit rursum viréscit, et ram ejus púllulant.

SECRETA. Ut, quæ tibi, Dómine, offérimus dona tuo sint digna conspéctu: beáti Joánnis et Sanctórum, quos ejus ópera expósitos in templis cólimus, pia suffragátio conspíret. Per Dóminum.

*In Lent, commemoration of the feria.*

COMMUNIO. (Ps. 36, 17) Bráchia peccatórum conteréntur, confírmatur autem justos Dóminus.

POSTCOMMUNIO. - Sumpta nos, quæsumus, Dómine, dona cæléstibus armis tueántur: et beáti Joánnis patrocínia circúmdent Sanctórum unánimi suffrágio cumuláta; quorum imágines evícit in Ecclésia esse venerándas. Per Dóminum.

*In Lent, commemoration and last Gospel of the feria.*

COMMUNION. (Ps. 36, 17) The strength of the wicked is soon broken, and still the Lord has the just in his keeping.

POSTCOMMUNION. - May the gift of which we have partaken shield us with heavenly armour, Lord; and may the advocacy of blessed John enfold us, reinforced by the united prayers of the saints whose images he maintained for the Church's veneration: through our Lord.

March 29

S. BERTHOLD, Carm., Confessor

Lesser Double, First Class

INTROITUS

(Ps. 36, 30-31)

**O**S justi meditábitur sapiéntiam, et lingua ejus loquétur júdicium: lex Dei ejus in corde ipsíus. (Ps. *ibid.*, 1) Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *V.* Glória Patri.

ORATIO. Prótegat nos, Dómine, sancti Berthóldi Confessóris tui veneránda solémnitas: qui, sicut Carmelitárum Ordinem omni sanctitáte rexit et auxit; ita perpétuam ejus protectiónem sentiámus. Per Dóminum.

*In Lent, commemoration of the feria.*

INTROIT

(Ps. 36, 30-31)

**R**ight reason is on the good man's lips, well weighed are all his counsels: the law of God rules in his heart. (Ps. *ibid.*, 1) Allay thy impatience with the wicked, envy not the lot of evil-doers. *V.* Glory.

COLLECT. May the venerable feast of thy blessed confessor Berthold guard us, Lord, and may we experience the unceasing protection of him who so virtuously governed and spread the Order of Carmel: through our Lord.

Lesson from the Book of Wisdom. (*Ecclus. I, 8-11*).

Blessed is the man who lives unreprieved, who has no greed for gold, puts no trust in his store of riches. Show us such a man and we will be loud in his praise; here is a life to wonder at. A man so tested and found perfect wins eternal honour; he kept clear of sin, when sinful ways were easy, did no wrong, when wrong lay in his power. His treasure is safely preserved in the Lord's keeping, and wherever faithful souls are met, his almsdeeds will be remembered.

GRADUAL. (*Ps. 91, 13, 14*) The innocent man will flourish as the palm-tree flourishes; in the house of the Lord he will grow to greatness as the cedars grow on Lebanon. *V.* (*Ibid., 3*) To proclaim thy mercies and faithfulness at daybreak and at fall of night.

TRACT. (*Ps. 111, 1-3*) A blessed man is he who fears the Lord, bearing all love to his commandments. *V.* Children of his shall win renown in their own country: ever the sons of the just shall find a blessing. *V.* Esteem dwells with such a man and great prosperity: fame shall record his gracious deeds eternally.

*Gospel* Ecce nos reliquimus, p. [61].

OFFERTORY (*Ps. 88, 25*) My faithfulness and

Lectio libri Sapiéntiæ. (*Eccli. I, 8-11*).

Beátus vir, qui invéntus est sine mácula, et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirábilia in vita sua. Qui probátus est in illo, et perfectus est, erit illi glória æténa: qui pótuit transgredi, et non est transgressus: fácere mala, et non fecit: ideo stabilita sunt bona illíus in Dómino, et eleemósynas illíus enarrábit omnis ecclésia sanctorum.

GRADUALE. (*Ps. 91, 13 et 14*) Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *V.* (*Ibid., 3*) Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

TRACTUS. (*Ps. 111, 1-3*) Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generátio rectorum benedicétur. *V.* Glória et divítiæ in domo ejus: et justítia ejus manet in sæculum sæculi.

OFFERTORIUM. (*Ps. 88, 25*) Véritas mea, et mi-

sericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

SECRETA. Laudis tibi, Dómine, hóstias imolámus in tuórum commemoratióne Sanctórum: quibus nos et præséntibus éxui malis confídimus, et futúris. Per Dóminum.

*In Lent, commemoration of the feria.*

COMMUNIO. (Matth. 24, 46-47) Beátus servus, quem, cum vénerit dóminus, invénerit vigilátem: amen dico vobis, super ómnia bona sua constitúet eum.

POSTCOMMUNIO. - Refécti cibo potúque cælésti, Deus noster, te súplices exorámus: ut, in cujus hæc commemoratióne percépimus, ejus muníamur et précibus. Per Dóminum.

mercy shall go with him; as my champion he shall rise to greatness.

SECRET. We offer sacrificial gifts in praise of thee, Lord, and in memory of thy saints; trusting that by them we may be delivered from ills both present and to come: through our Lord.

COMMUNION. (Matth. 24, 46-47) Blessed is the servant who is found on the watch when his lord comes: I promise you, he will give him charge of all his goods.

POSTCOMMUNION. Refreshed with food and drink from on high, we humbly beg thee, our God, that we may be guarded by the prayers of him in memory of whom we have received this sacrament: through our Lord.

*In Lent, commemoration and last Gospel of the feria.*

March 31

BL. JOAN OF TOULOUSE, Carm., Virgin

Lesser Double

*Mass Dilexísti, from the Common of a Virgin, p. [79], except the following:*

ORATIO. Deus, qui nobis in beáta Joánná Virgine tua mirum pœnitentiæ et caritátis exémplum exhibuísti: concéde, quæsumus; ut, ejus imitatióni júgiter inhæréntes, quæ,

COLLECT. O God, who in thy blessed virgin Joan hast shown us a wonderful model of penance and charity, grant, we beseech thee, that faithfully imitating her example we may successfully

attain the reward thou hast promised to those who love thee: through our Lord. *diligéntibus te, præmia promisisti, feliciter consequámur. Per Dóminum.*

*In Lent, commemoration and last Gospel of the feria.*

Friday in Passion Week

## THE SEVEN SORROWS OF THE BLESSED VIRGIN MARY

Lesser Double, First Class

### INTROIT

(*John 19, 25*)

**B**ESIDE the cross of Jesus were standing his mother, and his mother's sister, Mary, the wife of Cleophas, and Salome, and Mary Magdalene. (*Ibid.*, 26-27) Woman, this is thy son, said Jesus: then to the disciple, This is thy mother. *Ÿ. Glory.*

**COLLECT.** O God, in whose sufferings, as Simeon foretold, a sword of sorrow pierced the sweet soul of Mary, thy august virgin-mother, grant us this boon: that we, who reverently call to mind her anguish and sufferings, may through the pleading of the glorious merits and prayers of all the saints who take their loyal stand beside thy cross, secure the happiness which thy own sufferings have gained for us: thou who art God.

### INTROITUS

(*Joann. 19, 25*)

**S**TABANT juxta Crucem Jesu mater ejus, et soror matris ejus María Cléophæ, et Salóme, et María Magdaléne. (*Ibid.*, 26-27) Múlier, ecce filius tuus: dixit Jesus; ad discípulum autem: Ecce mater tua. *Ÿ. Glória Patri.*

**ORATIO.** Deus, in cuius passióne, secúndum Simeónis prophetiam, dulcíssimam ánimam gloriósa Vírginis et Matris Maríæ dolóris gládus pertransívit: concéde propítius; ut, qui transfixiónem ejus et passiónem venerádo recólimus, gloriósis méritis et précibus ómnium Sanctórum Cruci fidéliter astántium intercedéntibus, passiónis tuæ effectum felicem consequámur: Qui vivis.

*Commemoration of the feria, p. 322.*

Lectio libri Judith. (*Judith* 13, 22 et 23-25).

Benedixit te Dóminus in virtúte sua, quia per te ad níhilum redégit inimicos nostros. Benedícta es tu filia a Dómino Deo excélso, præ ómnibus muliéribus super terram. Benedíctus Dóminus, qui creávit cælum et terram: quia hódie nomen tuum ita magnificávit, ut non recédât laus tua de ore hóminum, qui mémoires fúerint virtútis Dómini in ætérnum, pro quibus non pepercísti ánimæ tuæ propter angústias et tribulationem géneris tui, sed subvenísti ruínæ ante conspéctum Dei nostri.

GRADUALE. Dolorósa et lacrimábilis es, Virgo María, stans juxta Crucem Dómini Jesu Filii tui Redemptóris. ♀. Virgo Dei Génitrix, quem totus non capit orbis, hoc Crucis fert supplicium, auctor vitæ factus homo.

TRACTUS. Stabat sancta María, cæli Regina, et mundi Dómina, juxta Crucem Dómini nostri Jesu Christi dolorósa. ♀. (*Thren.* 1, 12) O vos omnes, qui transítis per viam, attendite, et vidéte si est dolor sicut dolor meus.

Lesson from the Book of Judith. (*Judith* 13, 22, 23-25).

What blessing the power of the Lord has granted thee, making use of thee to bring our enemies to nothing. The Lord God most high has blessed thee, my daughter, above all women on earth. Praised be the Lord, that made heaven and earth, for so ennobling thy name this day, that thy renown shall never perish on men's lips. Still shall they be mindful of the Lord's power, the men for whose sakes thou didst put thy own life in hazard, when our race was in grievous distress, and didst go out, under the watchful eye of the Lord our God, to save us from destruction.

GRADUAL. Thou art all tears, all sorrow, virgin Mary, standing by the cross of thy Son Jesus, our Lord and our Redeemer. ♀. Virgin Mother of God, thy Son endures this torment of the cross; he whom the round world cannot hold, the incarnate Author of life!

TRACT. There stood Mary, the holy queen of heaven and mistress of the world, plunged in sorrow, beside the cross of our Lord Jesus Christ. ♀. (*Lam.* 1, 12) Look well all you who pass by, and see for yourselves if there is any grief like mine.



## SEQUENTIA

Stabat Mater dolorósa  
Juxta Crucem lacrimósa,  
Dum pendébat Fílius.

Cujus ánimam geméntem,  
Contristátam et doléntem,  
Pertransívit gládius.

O quam tristis et afflícta  
Fuit illa benedícta  
Mater Unigéniti!

Quæ mærébat, et dolébat,  
Pia Mater, dum vidébat  
Nati pœnas ínclýti.

Quis est homo, qui non fleret,  
Matrem Christi si vidéret  
In tanto supplicio?

Quis non posset contristári,  
Christi Matrem contemplári  
Doléntem cum Fílio?

Pro peccátis suæ gentis  
Vidit Jesum in torméntis,  
Et flagéllis súbditum.

Vidit suum dulcem natum  
Moriéndo desolátum,  
Dum emísit spíritum.

Eja Mater fons amóris,  
Me sentíre vim dolóris  
Fac, ut tecum lúgeam.

Fac, ut árdeat cor meum  
In amándo Christum Deum,  
Ut sibi compláceam.

## SEQUENCE

At the Cross her station keeping  
Stood the mournful mother weeping,  
Close to Jesus at the last:

Through her heart, his sorrow sharing,  
All his bitter anguish bearing,  
Now at length the sword had passed.

Oh, how sad and sore distressed  
Was that mother highly blessed  
Of the sole-begotten One!

Christ above in torment hangs;  
She beneath beholds the pangs  
Of her dying glorious Son.

Is there one who would not weep,  
Whelmed in miseries so deep  
Christ's dear mother to behold?

Can the human heart refrain  
From partaking in her pain,  
In that mother's pain untold?

Bruised, derided, cursed, defiled,  
She beheld her tender Child  
All with bloody scourges rent;

For the sins of his own nation,  
Saw him hang in desolation,  
Till his spirit forth he sent.

O thou mother! fount of love!  
Touch my spirit from above,  
Make my heart with thine accord:

Make me feel as thou hast felt;  
Make my soul to glow and melt  
With the love of Christ my Lord.

Sancta Mater, istud agas,  
Crucifíxi fige plagas  
Cordi meo válide.

Tui nati vulneráti,  
Tam dignáti pro me pati,  
Pœnas mecum dívide.

Fac me tecum pie flere,  
Crucifíxo condólere,  
Donec ego víxero.

Juxta Crucem tecum stare,  
Et me tibi sociáre  
In planctu desidéro.

Virgo vírginum præclára,  
Mihi jam non sis amára:  
Fac me tecum plângere.

Fac, ut portem Christi mortem,  
Passiónis fac consórtem,  
Et plagas recólere.

Fac me plagis vulnerári,  
Cruce hac inebriári,  
Et cruóre Fílii.

Flammis ne urar succénsus,  
Per te, Virgo, sim defénsus  
In die judícii.

Christe, cum sit hinc exíre,  
Da per Matrem me veníre  
Ad palmam victóriæ.

Quando corpus moriétur,  
Fac, ut ánimæ donétur  
Paradísi glória. Amen.

Holy mother, pierce me through;  
In my heart each wound renew  
Of my Saviour crucified:

Let me share with thee his pain,  
Who for all my sins was slain,  
Who for me in torments died.

Let me mingle tears with thee,  
Mourning him who mourned for me,  
All the days that I may live:

By the Cross with thee to stay;  
There with thee to weep and pray;  
Is all I ask of thee to give.

Virgin of all virgins best!  
Listen to my fond request:  
Let me share thy grief divine:

Let me, to my latest breath,  
In my body bear the death  
Of that dying Son of thine.

Wounded with his every wound,  
Steep my soul till it hath swooned  
In his very blood away;

Be to me, O virgin, nigh,  
Lest in flames I burn and die,  
In his awful Judgement day.

Christ, when thou shalt call me hence,  
Be thy mother my defence,  
Be thy Cross my victory;

While my body here decays,  
May my soul thy goodness praise,  
Safe in Paradise with thee. Amen.

✠ Continuation of the Holy Gospel according to S. John. (*John* 19, 25-27).

At this time: Beside the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene, had taken their stand. And Jesus, seeing his mother there, and the disciple, too, whom he loved, standing by, said to his mother, Woman, this is thy Son. Then he said to the disciple, This is thy mother. And from that hour the disciple took her into his own keeping.

Creed.

OFFERTORY. (*Jer.* 18, 20) Maiden, mother of God, do not forget us; plead for us, there where thou standest in God's presence, to avert his anger from us.

SECRET. Lord Jesus Christ, we offer thee our prayers and sacrificial gifts, humbly entreating that we who in our prayers are commemorating the piercing of the sweet soul of thy Mother, blessed Mary, may by her manifold loving intercession, and that of the saints who stand with her beside thy cross, and through the merits of thy own death, receive our portion with the blessed: thou who art God.

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann.* 19, 25-27).

In illo témpore: Stabant juxta crucem Jesu mater ejus, et soror matris ejus María Cléophæ, et María Magdaléne. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce filius tuus. Deínde dicit discipulo: Ecce mater tua. Et ex illa hora accépit eam discipulus in sua.

Credo.

OFFERTORIUM. (*Jerem.* 18, 20) Recordáre, Virgo Mater Dei, dum steteris in conspéctu Dómini, ut loquáris pro nobis bona, et ut avértat indignatióem suam a nobis.

SECRETA. Offérimus tibi preces et hóstias, Dómine Jesu Christe, humíliter supplicátes: ut, qui Transfixiónem dulcíssimi spíritus beátæ Mariæ Matris tuæ précibus recensémus; suo, suorumque sub Cruce Sanctórum consórtium multiplicáto piíssimo intervéntu, méritis mortis tuæ, méritum cum beátis habeámus: Qui vivis.

*Commemoration of the feria, p. 324.*

*Preface of our Lady; Et te in Transfixiónem, p. 527.*

COMMUNIO. Felices sensus beatæ Mariæ Virginis, qui sine morte meruerunt martyrii palmam sub Cruce Domini.

POSTCOMMUNIO. - Sacrificia, quæ sumpsimus, Domine Jesu Christe, Transfixionem Matris tuæ et Virginis devôte celebrantes: nobis impetrent apud clementiam tuam omnis boni salutâris effectum: Qui vivis.

COMMUNION. Happy the loving heart of that blessed virgin Mary, who, without dying, earned the prize of martyrdom beneath our Lord's cross.

POSTCOMMUNION. - Lord Jesus Christ, let the sacrifice of which we have partaken, while devoutly commemorating the anguish of thy virgin Mother win from thy mercy every grace our souls have need of: thou who art God.

*Commemoration, p. 325, and last Gospel of the feria, p. 323.*

## FEASTS OF APRIL

April 2

S. FRANCIS OF PAOLA, Confessor

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

ORATIO. Deus, humilium celsitudo, qui beatum Franciscum Confessorem Sanctorum tuorum gloria sublimasti: tribue, quæsumus; ut, ejus meritis et imitatione, promissa humilibus præmia feliciter consequamur. Per Dominum.

*In Lent, commemoration and last Gospel of the feria.*

SECRETA. Hæc dona devotæ plebis, Domine, quibus tua cumulamur altaria, beati Francisci mé-

COLLECT. God, who exaltest the lowly, and didst enthrone thy confessor blessed Francis in glory among the saints; grant that through his merits, and by following his example, we may happily win the rewards promised to the humble: through our Lord.

SECRET. May these gifts of a devout people, which we heap upon thy altars, Lord, become, through the

merits of blessed Francis, pleasing to thee, and, by thy mercy, beneficial to ourselves: through our Lord.

**POSTCOMMUNION.** - We pray thee, Lord, that through the intercession of thy confessor, blessed Francis, the divine sacrament of which we have partaken may prove a support to us both in this life and in eternity: through our Lord.

ritis tibi grata, nobisque salutária, te miseránte, redándantur. Per Dóminum.

**POSTCOMMUNIO.** - Sumpta, Dómine, sacraménta cæléstia: beáto Francísco Confessóre tuo intercedénte, precámur; ut et temporális vitæ subsidia nobis cónferant, et æternæ. Per Dóminum.

April 4

S. ISIDORE, Bp., Cf., Doct.

Lesser Double

*Mass In médio, from the Common of Doctors, p. [46].  
In Lent, commemoration and last Gospel of the feria.*

April 5

S. VINCENT FERRER, Confessor

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

**COLLECT.** God, who wast pleased to enlighten thy Church with the virtues and preaching of thy confessor, blessed Vincent, grant that we thy servants may be schooled by his example and freed by his protection from all harm: through our Lord.

**ORATIO.** Deus, qui Ecclésiám tuam beáti Vincéntii Confessóris tui méritis et prædicatióne illustráre dignátus es: concede nobis fámulis tuis; ut et ipsíus instrúamur exémpilis, et ab ómnibus ejus patrocínio liberémur advérsis. Per Dóminum.

*In Lent, commemoration and last Gospel of the feria.*

April 11

S. LEO I, Pope, Conf., Doct.

Lesser Double

## INTROITUS

*(Eccli. 15, 5)*

**I**N médio Ecclésiæ apéruit os ejus: et implévit eum Dóminus spiritu sapiéntiæ et intelléctus: stolam glóriæ induit eum. (*T. P. Allelúja, allelúja*). (*Ps. 91, 2*) Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *ŷ. Glória Patri.*

**ORATIO.** Exáudi, quæsumus, Dómine, preces nostras, quas in beáti Leónis Confessóris tui atque Pontíficis solemnitate deferimus: et, qui tibi digne mérui famulári, ejus intercedéntibus méritis ab ómnibus nos absólve peccátis. Per Dóminum.

## INTROIT

*(Ecclus. 15, 5)*

**T**HE Lord moved him to speak before the assembled people, filling him with the spirit of wisdom and discernment, clothing him in magnificent array. (*Alleluia, alleluia*). (*Ps. 91, 2*) Sweet it is to praise the Lord: to sing, most high God in honour of thy name! *ŷ. Glory.*

**COLLECT.** Listen, we beg thee, Lord, to the prayers offered by us on this festival of thy blessed confessor and pontiff Leo, and since he was found worthy to give thee fitting service, let his merits persuade thee to free us from all sin: through our Lord.

*In Lent, commemoration of the feria.*

**Lectio** Epístolæ beáti Pauli Apóstoli ad Timótheum. (*2 Tim. 4, 1-8*).

**Caríssime:** Testíficor coram Deo, et Jesu Christo, qui judicatúrus est vivos et mórtuos, per adventum ipsíus, et regnum ejus: prædica verbum, in-sta opportúne, importúne: árgue, óbsecra, increpa in omni patiéntia, et doctrína. Erit enim tempus, cum

**Lesson** from the Epistle of S. Paul the Apostle to Timothy. (*2 Tim. 4, 1-8*).

**Beloved:** I adjure thee in the sight of God, and of Jesus Christ, who is to be the judge of living and dead, in the name of his coming and of his kingdom, preach the word, dwelling upon it continually, welcome or unwelcome; bring home wrongdoing, comfort the waverer,



rebuke the sinner, with all the patience of a teacher. The time will surely come, when men will grow tired of sound doctrine, always itching to hear something fresh; and so they will provide themselves with a continuous succession of new teachers, as the whim takes them, turning a deaf ear to the truth, bestowing their attention on fables instead. It is for thee to be on the watch, to accept every hardship, to employ thyself in preaching the gospel, and perform every duty of thy office, keeping a sober mind. As for me, my blood already flows in sacrifice; the time has nearly come when I can go free. I have fought a good fight; I have finished the race; I have redeemed my pledge; I look forward to the prize that is waiting for me, the prize I have earned. The Lord, the judge whose award never goes amiss, will grant it to me when that day comes; to me, yes, and all those who have learned to welcome his appearing.

GRADUAL. (*Ecclus.* 44, 16) Here was a great priest whose life was acceptable to God. †. (*Ibid.*, 20) Where shall we find another to keep the law of the Most High as he kept it?

TRACT. (*Ps.* 111, 1-3) A blessed man is he who fears the Lord, bearing all love to

sanam doctrinam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros, pruriéntes áuribus, et a veritaté quídem audítum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evangelístæ, ministérium tuum imple. Sóbrius esto.

Ego enim jam delíbor, et tempus resolutionís meæ instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósita est mihi coróna justítíæ, quam reddet mihi Dóminus in illa die, justus judex: non solum autem mihi, sed et iis, qui diligunt advéntum ejus.

GRADUALE. (*Eccli.* 44, 16) Ecce sacérdos magnus, qui in diébus suis plácuít Deo. †. (*Ibid.*, 20) Non est invéntus símilis illi, qui conserváret legem Excélsi.

TRACTUS. (*Ps.* 111, 1-3) Beátus vir, qui timet Dóminum: in mandátis

ejus cupit nimis. ʒ. Potens in terra erit semen ejus: generatio rectórum benedicétur. ʒ. Glória et divítia in domo ejus: et justitia ejus manet in sæculum sæculi.

his commandments. ʒ. Children of his shall win renown in their country; ever the sons of the just shall find a blessing. ʒ. Esteem dwells with such a man and great prosperity; fame shall record his gracious deeds eternally.

*In Eastertide instead of the Gradual and Tract is said:*

Allelúja. ʒ. (Ps. 88, 21) Inveni David servum meum: óleo sancto meo unxi eum. Allelúja, allelúja. ʒ. (Matth. 28, 2) Angelus Dómini descendit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

Alleluia. ʒ. (Ps. 88, 21) The man I have found is my servant David; on him my consecrating oil has been poured. Alleluia, alleluia. ʒ. (Matt. 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (Matth. 16, 13-19).

✠ Continuation of the Holy Gospel according to S. Matthew. (Matt. 16, 13-19).

In illo témpore: Venit Jesus in partes Cæsaráe Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixerunt: Alii Joánnem Baptístam, álii autem Eliám, álii vero Jeremíam, aut unum ex prophétis. Dicit illis Jesus: Vos autem quem me esse dicitis? Respóndens Simon Petrus, dixit: Tu es Christus, Fílius Dei vivi. Respóndens autem Jesus, dixit ei: Beátus es, Simon Bar Jona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu

At this time: Jesus came into the neighbourhood of Caesarea Philippi; and there he asked his disciples, What do men say of the Son of Man? Who do they think he is? Some say John the Baptist, they told him, others Elias, others again Jeremy or one of the prophets. Jesus said to them, And what of you? Who do you say that I am? Then Simon Peter answered, Thou art the Christ, the Son of the living God. And Jesus answered him, Blessed art thou, Simon son of Jona; it is not flesh and blood, it is my Father in heaven that has revealed this to thee. And I tell thee this

in my turn, that thou art Peter, and it is upon this rock that I will build my church; and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven.

Creed.

OFFERTORY. (*Ps.* 88, 21-22) The man I have found is my servant David; on him my consecrating oil has been poured: my hand shall strengthen him, my arm shall give him courage. (*Alleluia*).

SECRET. Let the yearly festival of thy confessor and pontiff, Saint Leo, commend us to thy pity, Lord. May the service of loving atonement with which we keep it earn for him increase of glory, and win us the gifts of thy favour: through our Lord.

es Petrus, et super hanc petram ædificábo Ecclésiám meam, et portæ inferi non prævalébunt adversus eam. Et tibi dabo claves regni cælórum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúmque sólveris super terram, erit solútum et in cælis.

Credo.

OFFERTORIUM. (*Ps.* 88, 21-22) Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. (*T. P. Allelúja*).

SECRETA. Sancti Leónis Confessóris tui atque Pontíficis, quæsumus, Dómine, ánnua solémnitas pietáti tuæ nos reddat acceptos: ut per hác piæ placatiónis officia, et illum beáta retribútió comitétur, et nobis grátia tuæ dona concíliet. Per Dóminum.

*In Lent, commemoration of the feria.*

COMMUNION. (*Matth.* 24, 46-47) Blessed is that servant who is found on the watch when his lord comes: I promise you, he will give him charge of all his goods. (*Alleluia*).

POSTCOMMUNION. - O God, who rewardest loyal souls, grant that through the

COMMUNIO. (*Matth.* 24, 46-47) Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constituet eum. (*T. P. Allelúja*).

POSTCOMMUNIO. - Deus, fidélium remunerátor animárum: præsta; ut

beáti Leónis Confessóris  
tui atque Pontíficis, cuius  
venerándam celebrámus  
festivitátem, précibus in-  
dulgéntiam consequámur.  
Per Dóminum.

prayers of thy blessed confess-  
or and pontiff Leo, whose  
worshipful festival we are  
keeping, we may obtain for-  
giveness: through our Lord.

*In Lent, commemoration and last Gospel of the feria.*

April 13

## S. HERMENEGILD, Martyr

Semidouble

*Outside Eastertide, Mass Lætábitur, from the Com-  
mon of a Martyr, p. [11].*

*In Eastertide, Mass Protexisti, from the Common of  
Martyrs, p. [27].*

*In both cases the following Prayers and Gospel are said:*

ORATIO. Deus, qui  
beátum Hermenegildum  
Mártirem tuum cælésti  
regno terrénium postpóne-  
re docuísti: da, quæsu-  
mus, nobis; ejus exémplo  
cadúca despícere, atque  
ætéRNA sectári. Per Dó-  
minum.

COLLECT. God, who  
taughtest thy martyr, blessed  
Hermenegild, to choose a  
heavenly rather than an earth-  
ly kingdom, grant us, we  
pray thee, after his example  
to scorn whatever is transi-  
tory and to pursue eternal  
things: through our Lord.

*In Lent, commemoration of the feria.*

*Gospel Si quis venit, p. [6].*

SECRETA. Munéribus  
nostris, quæsumus, Dó-  
mine, precibusque suscíp-  
tis: et cæléstibus nos  
munda mystériis, et cle-  
ménter exáudi. Per Dó-  
minum.

SECRET. Lord, we entreat  
thee to accept our offerings  
and prayers. Cleanse us by  
this heavenly rite, and merci-  
fully heed us: through our  
Lord.

*In Lent, commemoration of the feria.*

POSTCOMMUNIO. -  
Da nobis, quæsumus, Dó-  
mine Deus noster: ut, sic-  
ut tuórum commemora-

POSTCOMMUNION. -  
Grant, we pray thee, Lord  
our God, that we who in this  
life gladly commemorate thy

saints, may find unending joy hereafter in their presence: through our Lord.

tióne Sanctórum temporáli gratulámur officio; ita perpétuo lætémur aspéctu. Per Dóminum.

*In Lent, commemoration and last Gospel of the feria.*

April 14

S. JUSTIN, Martyr

Lesser Double

INTROIT

(Ps. 118, 85, 46)

**K**Naves that were no friends to thy law made plots against me: but fearlessly did I speak of thy decrees in the presence of kings, and was never abashed. (Alleluia alleluia.) (Ps. *ibid.*, 1) Blessed they who pass through life's journey unstained, following the law of the Lord! V. Glory.

COLLECT. O God, who through the folly of the cross didst wondrously reveal to the blessed martyr Justin the surpassing wisdom of Jesus Christ; at his intercession grant that we may trample down the errors that beset us, and reach the solid ground of faith: through the same.

INTROITUS

(Ps. 118, 85 et 46)

**N**Arravérunt mihi iníqui fabulatiónes, sed non ut lex tua: ego autem loquébar de testimoniis in conspéctu regum et non confundébar. (T. P. Allelúja, allelúja). (Ps. *ibid.*, 1) Beáti immaculáti in via, qui ámbulant in lege Dómini. V. Glória Patri.

ORATIO. Deus, qui per stultítiam Crucis eminentem Jesu Christi sciéntiam beátum Justinum Mártirem mirábiliter docuísti: ejus nobis intercessióne concéde; ut, errorum circumventióne depúlsa, fidei firmitátem consequámur. Per eúndem Dóminum.

*Commemoration (in Lent) of the feria, and of Ss. Tiburtius, Valerian, and Maximus, Mm.:*

COLLECT. Grant, we beseech thee, almighty God, that we who are observing the feast of thy holy martyrs Tiburtius, Valerian, and Max-

ORATIO. Præsta, quæsumus, omnipotens Deus: ut, qui sanctórum Mártirum tuórum Tibúrtii, Valeriáni et Máximi so-

lémnia cólimus; eórum  
étiam virtútes imitémur.  
Per Dóminum.

Léctio Epístolæ beáti Pau-  
li Apóstoli ad Corín-  
thios. (I. Cor. I, 18-25  
et 30).

Fratres: Verbum cru-  
cis pereúntibus quidem  
stultítia est: iis autem,  
qui salvi fiunt, id est no-  
bis, Dei virtus est. Scri-  
ptum est enim: Perdam  
sapiéntiam sapiéntium, et  
prudéntiam prudéntium  
reprobábo. Ubi sápiens?

ubi scriba? ubi conquisi-  
tor hujus sæculi? Nonne  
stultam fecit Deus sapién-  
tiam hujus mundi? Nam  
quia in Dei sapiéntia non  
cognóvit mundus per sa-  
piéntiam Deum: plácuít  
Deo per stultítiam prædi-  
caciónis salvos fácere cre-  
déntes. Quóniam et Judæi  
signa petunt, et Græci sa-  
piéntiam quærunt: nos

autem prædicámus Chri-  
stum crucifixum: Judæis  
quidem scándalum, génti-  
bus autem stultítiam, ipsis  
autem vocátis Judæis, at-  
que Græcis, Christum Dei  
virtútem et Dei sapién-  
tiam: quia quod stultum  
est Dei, sapiéntius est ho-  
mínibus: et quod infir-  
mum est Dei, fórtius est  
homínibus. Ex ipso autem  
vos estis in Christo Jesu,  
qui factus est nobis sa-  
piéntia a Deo, et justítia,

imus, may also imitate their  
virtues: through our Lord.

Lesson from the Epistle of  
S. Paul the Apostle to the  
Corinthians. (I Cor. I, 18-  
25, 30).

Brethren: To those who  
court their own ruin, the  
message of the cross is but  
folly; to us, who are on the  
way to salvation, it is the  
evidence of God's power. So  
we read in scripture, I will  
confound the wisdom of wise  
men, disappoint the calcula-  
tions of the prudent. What  
has become of the wise men,  
the scribes, the philosophers  
of this age we live in? Must  
we not say that God has  
turned our worldly wisdom  
to folly? When God showed  
us his wisdom, the world,  
with all its wisdom, could  
not find its way to God; and  
now God would use a foolish  
thing, our preaching, to save  
those who will believe in it.  
Here are the Jews asking for  
signs and wonders, here are  
the Greeks intent on their  
philosophy; but what we  
preach is Christ crucified; to  
the Jews, a discouragement,  
to the Gentiles, mere folly;  
but to us who have been  
called, Jew and Gentile alike,  
Christ the power of God,  
Christ the wisdom of God.  
So much wiser than men is  
God's foolishness; so much  
stronger than men is God's  
weakness. It is from him that  
you take your origin, through

Christ Jesus, whom God gave us to be all our wisdom, our justification, our sanctification, and our atonement.

**GRADUAL.** (1 Cor. 3, 19, 20) This world's wisdom, with God, is but folly. So we read in scripture: The Lord knows the thoughts of the wise, and how empty they are. *℣.* (*Ibid.*, 1, 19) I will destroy the wisdom of the wise, and the prudence of the prudent I will reject.

**TRACT.** (1 Cor. 2, 2, 7-8) I had not thought of bringing you any other knowledge than that of Jesus Christ, and of him as crucified. *℣.* What we make known is the wisdom of God, his secret, kept hidden till now; so, before the ages, God had decreed, reserving glory for us. *℣.* None of the rulers of this world could read his secret, or they would not have crucified him to whom all glory belongs.

et sanctificatio, et redemptio.

**GRADUALE.** (1 Cor. 3, 19 et 20) Sapiéntia hujus mundi stultitia est apud Deum, scriptum est enim: Dóminus novit cogitationes sapiéntium, quóniam vanæ sunt. *℣.* (*Ibid.*, 1, 19) Perdam sapiéntiam sapiéntium, et prudéntiam prudéntium reprobábo.

**TRACTUS.** (1 Cor. 2, 2 et 7-8) Non judicavi me scire aliquid inter vos nisi Jesum Christum, et hunc crucifixum. *℣.* Lóquimur Dei sapiéntiam in mystério, quæ abscondita est, quam prædestinavit Deus ante sæcula in glóriam nostram. *℣.* Quam nemo princípum hujus sæculi cognóvit. Si enim cognovissent, numquam Dóminum glóriæ crucifixissent.

*In Eastertide instead of the Gradual and Tract is said:*

Alleluia. *℣.* (*Phil.* 3, 8) There is nothing that I do not write down as loss compared with the high privilege of knowing Jesus Christ, my Lord. Alleluia, alleluia. *℣.* (*Matth.* 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

Allelúja. *℣.* (*Philipp.* 3, 8) Verúmtamen existimo ómnia detriméntum esse propter eminentem sciéntiam Jesu Christi Dómini mei. Allelúja, allelúja. *℣.* (*Matth.* 28, 2) Angelus Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

✠ Sequéntia sancti Evan-  
gélíi secúndum Lucam.  
(*Luc. 12, 2-8*).

In illo témpore: Dixit  
Jesus discípulis suis: Ni-  
hil opértum est quod non  
revelétur: neque abscón-  
ditum, quod non sciátur.  
Quóniam quæ in ténebris  
dixístis, in lúmine dicén-  
tur: et quod in aurem lo-  
cúti estis in cubículis,  
prædicábitur in tectis. Di-  
co autem vobis amicis  
meis: Ne terreámini ab  
his qui occídunt corpus, et  
post hæc non habent ám-  
plius quid fácient. Ostén-  
dam autem vobis quem  
timeátis: timéte eum qui,  
postquam occiderit, ha-  
bet potestátem mittere in  
gehénnam; ita dico vobis,  
hunc timéte. Nonne quin-  
que pásseres véneunt di-  
póndio, et unus ex illis  
non est in obliuione co-  
ram Deo? Sed et capílli  
cápitís vestri omnes nu-  
meráti sunt. Nolíte ergo  
timére: multis passéribus  
pluris estis vos. Dico au-  
tem vobis: Omnis qui-  
cúmque conféssus fúerit  
me coram homínibus, et  
Fílius hóminis confitébi-  
tur illum coram Angelis  
Dei.

#### OFFERTORIUM.

(*1 Cor. 2, 2*) Non enim  
judicávi me scire áliquid  
inter vos, nisi Jesum Chri-  
stum, et hunc crucifixum.  
(*T. P. Allelúja*).

✠ Continuation of the Holy  
Gospel according to S.  
Luke. (*Luke 12, 2-8*).

At this time: Jesus said  
to his disciples: What is veil-  
ed will all be revealed, what  
is hidden will all be known;  
what you have said in dark-  
ness, will be repeated in the  
light of day, what you have  
whispered in secret chamb-  
ers, will be proclaimed on  
the housetops. And I say this  
to you who are my friends:  
Do not be afraid of those who  
can kill the body, and after  
that can do no more. I will  
tell you who it is you must  
fear; fear him who has power  
not only to kill but to cast  
a man into hell; him you  
must fear indeed. Are not  
sparrows sold five for two  
pence? And yet not one of  
them is forgotten in God's  
sight. As for you, he takes  
every hair of your head into  
his reckoning; do not be  
afraid, then; you count for  
more than a host of sparrows.  
And I tell you this; whoever  
acknowledges me before men,  
will be acknowledged by the  
Son of Man in the presence  
of God's angels.

#### OFFERTORY. (*1 Cor. 2,*

*2*) I had no thought of bring-  
ing you any other knowledge  
than that of Jesus Christ, and  
of him as crucified. (*Alleluia*).



**SECRET.** Be gracious, Lord God, and accept our gifts, the wondrous significance of which the holy martyr Justin manfully upheld against the slanders of the ungodly: through our Lord.

**SECRETA.** Múnera nostra, Dómine Deus, benígnus súscipe: quorum mirábile mystérium sanctus Martyr Justinus advérsus impiórum calúm-nias strénue deféndit. Per Dóminum.

*In Lent, commemoration of the feria.*

*Of the Martyrs:*

**SECRET.** Holding in remembrance the birthday of thy holy martyrs, Lord, we offer this consecrated gift: may it loosen the bonds of our wickedness and win for us the boon of thy pardon: through our Lord.

**SECRETA.** Hæc hóstia, quæsumus, Dómine, quam in sanctórum Mártyrum tuórum natalítiis recenséntes offérimus: et víncula nostræ pravitatís absólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.

**COMMUNION.** (2 Tim. 4, 8) The prize that I have earned is waiting for me; the Lord, the judge whose award never goes amiss, will grant it to me when that day comes. (Alleluia.)

**COMMUNIO.** (2 Tim. 4, 8) Repósita est mihi coróna justítiæ, quam reddet mihi Dóminus in illa die justus judex. (T. P. Allelúja).

**POSTCOMMUNION.** - Refreshed with heavenly food, we humbly beseech thee, Lord, that we may follow the counsel of thy blessed martyr Justin, and continue ever in thanksgiving for the gifts we have received: through our Lord.

**POSTCOMMUNIO.** - Cælésti alimónia refécti súpplices te, Dómine, deprecámur: ut, beáti Justíni Mártyris tui mónitis, de accéptis donis semper in gratiárum actióne manéamus. Per Dóminum.

*In Lent, commemoration of the feria.*

*Of the Martyrs:*

**POSTCOMMUNION.** - Filled with thy sacred gift, we humbly beseech thee, Lord, that we may feel thy saving grace increased by the

**POSTCOMMUNIO.** - Sacro múnere satiáti, súpplices te, Dómine, deprecámur: ut, quod débitæ servitútis celebrámus offi-

cio, salvati6nis tuæ sen- tiámus augméntum. Per Dóminum.	liturgy which in bounden duty we perform: through our Lord.
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*In Lent, last Gospel of the feria.*

April 17

S. ANICETUS, Pope and Martyr

Simple

*Outside Eastertide, Mass Sacerd6tes, from the Common of a Martyr, p. [8].*

*In Eastertide, Mass Protexisti, from the Common of Martyrs, p. [27], with the Prayers given in the second place for a Martyr-Bishop.*

*In Lent, commemoration and last Gospel of the feria.*

April 18

BL. MARY OF THE INCARNATION, Carm.,  
Widow

Lesser Double

*Mass Dilexisti, from the Common of a Holy Woman, p. [87], except the following:*

ORATIO. Deus, bon6rum 6mnium largitor, qui beátam Mariám ardénti hon6ris tui zelo et mirábili in adversitatibus fortitudine roborásti: concéde, ob ejus mérita, fámulis tuis; ut adversa 6mnia fórtiter toleráre váleant, et in sanctæ tuæ religi6nis amóre persístere. Per Dóminum.

SECRETA. Sanctificetur, quæsumus, Dómine, beáta Mariá intercedénte, hujus nostræ oblati6nis

COLLECT. O God, the giver of all good gifts, who didst strengthen blessed Mary with burning zeal for thy glory, and with wonderful fortitude in adversity, through her merits enable thy servants to bear all trials bravely, and persevere in the love of thy holy religion: through our Lord.

SECRET. May this offering which we make, be sanctified, O Lord, by the intercession of blessed Mary, that

it may be an agreeable sacrifice of praise to thee and avail us unto salvation: through our Lord.

**POSTCOMMUNION.** - We, who have partaken of these heavenly sacraments, O Lord, humbly beseech thee, that they may be to us a spiritual remedy, through the merits of blessed Mary in whose honour they have been celebrated: through our Lord.

munus: ut tibi placere possit ad laudem, et nobis proficere ad salutem. Per Dóminum.

**POSTCOMMUNIO.** - Sumptis, Dómine, cælestibus sacraméntis, te súplices exorámus: ut, intercedente beáta Maria, quæ pro illius gesta sunt glória, nobis ad medélam proficiant. Per Dóminum.

April 21

**S. ANSELM, Bp., Conf., Doct.**

Lesser Double

*Mass In médio, from the Common of Doctors, p. [46].*

April 22

**SS. SOTER AND CAIUS, Popes, Mm.**

Semidouble

*Mass Sancti tui, from the Common of Martyrs in Eastertide, p. [33], with the Prayers given in the first place for Martyr-Bishops.*

April 23

**S. GEORGE, Martyr**

Semidouble

*Mass Protexisti, from the Common of Martyrs in Eastertide, p. [27], except the following:*

**COLLECT.** God, who hast given us cause to rejoice in the merits and intercession of thy blessed martyr George, be pleased to grant that we who seek thy favours through him may obtain them as a gift of thy grace: through our Lord.

**ORATIO.** Deus, qui nos beáti Geórgii Mártiris tui méritis et intercessióne lætificas: concéde propítius; ut, qui tua per eum benefícia póscimus, dono tuæ grátiae consequámur. Per Dóminum.

**SECRETA.** Múnera, Dómine, obláta sanctífica, et, intercedénte beáto Geórgio Mártýre tuo, nos per hæc a peccatórum nostrórum máculis emúnda. Per Dóminum.

**POSTCOMMUNIO.** - Súpplīces te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, intercedénte beáto Geórgio Mártýre tuo, tibi étiam plácitis móribus dignánte tríbuas deservire. Per Dóminum.

**SECRET.** Hallow the gifts we offer, Lord, and, at the intercession of thy blessed martyr George, by their means cleanse us wholly from the defilement of our sins: through our Lord.

**POSTCOMMUNION.** - Humbly we beseech thy gracious goodness, almighty God, to grant that we whom thou renewest with thy sacrament may, at the intercession of thy blessed martyr George, lead acceptable lives in thy service: through our Lord.

April 24

## S. FIDELIS OF SIGMARINGEN, Martyr

Lesser Double

*Mass Protexísti, from the Common of Martyrs in Eastertide, p. [27], except the following:*

**ORATIO.** Deus, qui beátum Fidélem, seráphico spíritus ardóre succénsum, in veræ fidei propagatione martýrii palma et gloriósis miraculis decoráre dignátus es: ejus, quæsumus, méritis et intercessióne, ita nos per grátiam tuam in fide et caritáte confírma; ut in servítio tuo fidéles usque ad mortem inveníri mereámur. Per Dóminum.

**COLLECT.** God, who wast pleased to inflame blessed Fidelis with seraphic ardour of soul, and to adorn him, for his preaching of the true faith, with a martyr's palm and shiming miracles, we pray thee through his merits and intercession so to strengthen us, by thy grace, in faith and charity, that we may deserve to be found faithful in thy service even to the point of death: through our Lord.

*The Secret and Postcommunion are those given in the third place for a Martyr only.*

April 25

## S. MARK, Evangelist

Greater Double of the Second Class

## THE GREATER LITANIES

Station at S. Peter's

*On this day there is a Procession, during which the Litanies of the Saints are chanted, and after the Procession the Rogation Mass, p. 607, is said. Should the Feast of S. Mark be transferred, the Procession nevertheless always takes place on April 25, unless Easter Sunday falls on that day, in which case it is postponed to the following Tuesday.*

## INTROIT

(Ps. 63, 3)

**T**Hine to defend me, O God, from this malice, alleluia: the thronging enemies that are bent on my hurt, alleluia, alleluia. (Ps. *ibid.*, 2) O God, listen to my prayer when I call for aid, save me from the threats of my mortal foe. *Thine to defend.* V. *Glory. Thine to defend.*

**COLLECT.** God, who didst endow thy evangelist, blessed Mark, with sovereign grace to preach the gospel, grant that we may ever profit by his wisdom and be defended by his prayers: through our Lord.

## INTROITUS

(Ps. 63, 3)

**P**Rotexisti me, Deus, a convéntu malignántium, allelúja: a multitudine operántium iniquitátem, allelúja, allelúja. (Ps. *ibid.*, 2) Exáudi, Deus, oratióem meam, cum deprecor: a timóre inimíci éripe ánimam meam. *Protexisti.* V. Glória Patri. *Protexisti.*

**ORATIO.** Deus, qui beátum Marcum Evangelístam tuum evangélica prædicatiónis grátia sublimásti: tríbue, quæsumus; ejus nos semper et eruditióné profícere, et oratióne deféndi. Per Dóminum.

*Commemoration of the Rogations, p. 608.*

Léctio libri Apocalýpsis  
beáti Joánnis Apóstoli.  
(*Apoc. 4, 1-10*).

In diébus illis: Ego Joánnes vidi, et ecce óstium apértum in cælo, et vox prima, quam audívi, tamquam tubæ loquéntis mecum, dicens: Ascénde huc, et osténdam tibi quæ opórtet fieri post hæc. Et statim fui in spírítu: et ecce sedes pósita erat in cælo, et supra sedem sedens. Et qui sedébat, símilis erat aspéctui lápidis jáspidis et sárdinis: et iris erat in circúitu sedis, símilis visióni smarágdinæ. Et in circúitu sedis, sedília vigintiquátuor: et super thronos, vigintiquátuor senióres sedéntes, circumamícti vestiméntis albis, et in capítibus eórum corónæ áureæ. Et de throno procedébant fúlgura, et voces, et tonítrua: et septem lámpades ardéntes ante thronum, qui sunt septem spírítus Dei. Et in conspéctu sedis tamquam mare vítreum símile crystállo: et in médio sedis, et in circúitu sedis quátuor animália, plena óculis ante et retro. Et ánimál primum, símile leóni: et secúndum ánimál, símile vítulo: et tertium ánimál, habens fáciem quasi hóminis: et quartum ánimál, símile áquilæ volánti. Et quá-

Lesson from the Book of the  
Apocalypse of S. John the  
Apostle. (*Apoc. 4, 1-10*).

At this time: I, John had a vision, and I saw a door in heaven, standing open. And the same voice, which I had heard speaking to me before, loud as the call of a trumpet, said to me, Come up to my side, and I will show thee what must find, after this, its due accomplishment. And all at once I was in a trance, and saw where a throne stood in heaven, and one sat there enthroned. He who sat there bore the semblance of a jewel, jasper or sardius, and there was a rainbow about the throne, like a vision of emerald. Round it there were twenty-four seats, and on these sat twenty-four elders, clothed in white garments, with crowns of gold on their heads. Lightnings came out from the throne and mutterings, and thunders, and before it burned seven lamps, which are the seven spirits of God; facing it was a whole sea of glass, like crystal. And in the midst, where the throne was, round the throne itself, were four living figures, that had eyes everywhere to see before them and behind them. The first figure was that of a lion, the second that of an ox, the third had a man's look, and the fourth was that of an eagle in flight.

Each of the four figures had six wings, with eyes everywhere looking outwards and inwards; day and night they cried unceasingly, Holy, holy, holy is the Lord God, the Almighty, who ever was, and is and is still to come. And as often as these figures gave glory and honour and blessing to him who sat on the throne, who lives for ever and ever, the twenty-four elders fell down in worship before him who sat on the throne, who lives for ever and ever.

Alleluia. *ŷ. (Isaias 41, 27)*  
The first shall say to Sion: Behold I am here, and I will send a messenger with good news to Jerusalem. Alleluia, alleluia. *ŷ. (Luke 24, 32)*  
Were not our hearts burning within us concerning Jesus, when he spoke to us on the road? Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. *(Luke 10, 1-9).*

At this time: The Lord appointed seventy-two others, and sent them before him, two and two, into all the cities and villages he himself was to visit. The harvest, he told them, is plentiful enough, but the labourers are few; you must ask the Lord to whom the harvest belongs to send labourers out for the

tuor animália, singula eorum habébant alas senas: et in circúitu et intus plena sunt óculus: et réquiem non habébant die ac nocte, dicéntia: Sanctus, Sanctus, Sanctus Dóminus Deus omnípotens, qui erat, et qui est, et qui ventúrus est. Et cum darent illa animália glóriam, et honórem, et benedictiónem sedénti super thronum, vivénti in sæcula sæculórum, procidébant vigintiquátuor senióres ante sedéntem in throno, et adorábant vivéntem in sæcula sæculórum.

Allelúja. *ŷ. (Isai. 41, 27)*  
Primus ad Sion dicet: Ecce adsum: et Jerúsalem evangelístam dabo. Allelúja, allelúja. *ŷ. (Luc. 24, 32)*  
Nonne cor nostrum ardens erat in nobis de Jesu, dum loquerétur nobis in via? Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. *(Luc. 10, 1-9).*

In illo témpore: Designávit Dóminus et álios septuaginta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo dóminum messis ut mittat operários in

messum suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolite portare sacculum, neque perram, neque calceamenta, et neminem per viam salutaveritis. In quacumque domum intraveritis, primum dicite: Pax huic domui: et si ibi fuerit filius pacis, requiescet super illum pax vestra: sin autem, ad vos revertetur. In eadem autem domo manete, edentes et bibentes quae apud illos sunt: dignus est enim operarius mercede sua. Nolite transire de domo in domum. Et in quacumque civitatem intraveritis, et susceperint vos, manducate quae apponuntur vobis: et curate infirmos, qui in illa sunt, et dicite illis: Appropinquavit in vos regnum Dei.

Credo.

OFFERTORIUM. (Ps. 88, 6). Confitebuntur caeli mirabilia tua, Domine: et veritatem tuam in ecclesia sanctorum, alleluja, alleluja.

SECRETA. Beati Marci Evangelistae tui sollemnitate, tibi munera deferentes, quaesumus, Domine: ut, sicut illum praedicatio evangelica fecit gloriosum; ita nos ejus intercessio et verbo, et opere tibi reddat acceptos. Per Dominum.

harvesting. Go then, and remember, I am sending you out to be like lambs among wolves. You are not to carry purse, or wallet, or shoes; you are to give no one greeting on your way. When you enter a house, say first of all, Peace be to this house; if those who dwell there are men of good will, your good wishes shall come down upon it; if not, they will come back to you the way they went. Remain in the same house, eating and drinking what they have to give you; the labourer has a right to his maintenance; do not move from one house to another. When you enter a city, and they make you welcome, be content to eat the fare they offer you: and heal those who are sick there; and tell them, The kingdom of God is close upon you.

Creed.

OFFERTORY. (Ps. 88, 6) Those heavens, Lord, are witnesses of thy wonderful power, of thy faithfulness, before the court of thy holy ones, alleluia alleluia.

SECRET. We bring thee gifts, Lord, on the feast of thy evangelist, blessed Mark, praying that as his preaching of the gospel made him illustrious, so his intercession may render our words and deeds acceptable to thee: through our Lord.



*Commemoration of the Rogations, p. 610.*

*Preface of the Apostles, p. 531.*

COMMUNION. (Ps. 63, 11) Honest men will rejoice and put their trust in the Lord; the upright heart will have its meed of praise, alleluia, alleluia.

POSTCOMMUNION. - May thy holy sacrament, Lord, extend us lasting protection, and through the prayers of thy evangelist, blessed Mark, ever shield us from all adversity: through our Lord.

COMMUNIO. (Ps. 63, 11) Lætábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, allelúja, allelúja.

POSTCOMMUNIO. - Tríbuant nobis, quæsumus, Dómine, contínuum tua sancta præsidium: quo, beáti Marci Evangelistæ tui précibus, nos ab ómnibus semper tueántur advérsis. Per Dóminum.

*Commemoration of the Rogations, p. 610.*

April 26

SS. CLETUS AND MARCELLINUS, Popes, Mm.

Semidouble

*Mass Sancti tui, from the Common of Martyrs in Eastertide, p. [33], except the following:*

COLLECT. May the glorious testimony of thy blessed popes and martyrs, Cletus and Marcellinus, encourage us, we beseech thee, Lord; and may we be unceasingly protected by their holy intercession: through our Lord.

ORATIO. Beatórum Mártyrum paritérque Pontíficum Cleti et Macellini nos, Dómine, fóveat pretiósá conféssio: et pia júgiter intercéssio tueátur. Per Dóminum.

*The Secret and Postcommunion are those given in the first place for Martyr-Bishops.*

April 27

S. PETER CANISIUS, Conf., Doctor

Lesser Double

*Mass In médio, from the Common of Doctors, p. [46], except the following Collect:*

ORATIO. Deus, qui ad tuendam catholicam fidem beatum Petrum Confessorem tuum virtute et doctrina roborasti: concede propitius; ut, ejus exemplis et monitis, errantes ad salutem resipiscant, et fideles in veritatis confessione perseverent. Per Dominum.

COLLECT. O God, who for the defence of the Catholic faith didst fortify thy blessed confessor Peter with learning and courage, grant in thy lovingkindness that through his example and counsel the wanderer may return to knowledge of salvation, and the faithful remain constant in their adherence to the truth: through our Lord.

April 28

## S. PAUL OF THE CROSS, Confessor

Lesser Double

### INTROITUS

(Gal. 2, 19-20)

**C**hristo confixus sum Cruci: vivo autem, jam non ego: vivit vero in me Christus: in fide vivo Filii Dei, qui dilexit me, et tradidit semetipsum pro me, allelúja, allelúja. (Ps. 40, 2) Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus. V. Glória Patri.

ORATIO. Dómine Jesu Christe, qui ad mystérium Crucis prædicandum, sanctum Paulum singulári caritate donasti, et per eum novam in Ecclesia familiam florêscere voluisti: ipsius nobis intercessióne concede; ut passiónem

### INTROIT

(Gal. 2, 19-20)

**W**ith Christ I hang upon the cross, and yet I am alive; or rather, not I, it is Christ that lives in me. My real life is the faith I have in the Son of God, who loved me and gave himself for me, alleluia, alleluia. (Ps. 40, 2) Blessed is that man that takes thought for the poor and the destitute: the Lord will keep him safe in time of trouble. V. Glory.

COLLECT. Lord Jesus Christ, who didst endow Saint Paul with especial charity to preach the mystery of the cross, and wast pleased that through him a new family should flourish in the Church, grant us at his intercession that by keeping ever before

us in this life the memory of thy passion, we may become worthy to partake of its fruits in heaven: thou who art God.

tuam júgiter recoléntes in terris, ejúsdem fructum cónsequi mereámur in cælis: Qui vivis.

*Commemoration of S. Vitalis, Martyr:*

COLLECT. Grant, we pray thee, almighty God, that we who are honouring the birthday of thy blessed martyr Vitalis may through his intercession be strengthened in our love of thee: through our Lord.

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (*1 Cor. I, 17-25*).

Brethren: Christ did not send me to baptize; he sent me to preach the gospel; not with an orator's cleverness, for so the cross of Christ might be robbed of its force. To those who court their own ruin, the message of the cross is but folly; to us, who are on the way to salvation, it is the evidence of God's power. So we read in scripture, I will confound the wisdom of wise men, disappoint the calculations of the prudent. What has become of the wise men, the scribes, the philosophers of this age we live in? Must we not say that God has turned our worldly wisdom to folly? When God showed us his wisdom, the world, with all its wisdom, could not find its way to God; and now God would

ORATIO. Præsta, quæsumus, omnipotens Deus: ut, qui beáti Vitális Mártiris tui natalítia cólimus, intercessióne ejus, in tui nóminis amóre roborémur. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios. (*1 Cor. I, 17-25*).

Fratres: Non misit me Christus baptizáre, sed evangelizáre: non in sapiéntia verbi, ut non evacuétur crux Christi. Verbum enim crucis pereúntibus quidem stultítia est:

iis autem, qui salvi fiunt, id est nobis, Dei virtus est. Scriptum est enim:

Perdam sapiéntiam sapiéntium, et prudéntiam prudéntium reprobábo. Ubi sapiens? ubi scriba? ubi conquisitor hujus sæculi?

Nonne stultam fecit Deus sapiéntiam hujus mundi?

Nam quia in Dei sapiéntia non cognóvit mundus per sapiéntiam Deum: plácuít Deo per stultítiam prædi-

cationis salvos facere credentes. Quoniam et Judæi signa petunt, et Græci sapientiam quærunt: nos autem prædicamus Christum crucifixum: Judæis quidem scándalum, gentibus autem stultitiam, ipsis autem vocatis Judæis, atque Græcis, Christum Dei virtutem, et Dei sapientiam: quia quod stultum est Dei, sapientius est hominibus: et quod infirmum est Dei, fortius est hominibus.

Allelúja. V. (2 Cor. 5, 15) Pro omnibus mortuus est Christus: ut, et qui vivunt, jam non sibi vivant, sed ei, qui pro ipsis mortuus est, et resurrexit. Allelúja, allelúja. V. (Matth. 28, 2) Angelus Domini descendit de cælo: et accedens revolvit lapidem, et sedebat super eum. Allelúja.

use a foolish thing, our preaching, to save those who will believe in it. Here are the Jews asking for signs and wonders, here are the Greeks intent on their philosophy; but what we preach is Christ crucified; to the Jews, a discouragement, to the Gentiles, mere folly; but to us who have been called, Jew and Gentile alike, Christ the power of God, Christ the wisdom of God. So much wiser than men is God's foolishness; so much stronger than men is God's weakness.

Alleluia. V. (2 Cor. 5, 15) Christ died for us all, so that being alive should no longer mean living with our own life, but with his life who died for us and has risen again. Alleluia, alleluia. V. (Matt. 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

*Gospel Designavit Dominus, p. 1000.*

OFFERTORIUM. (Ephes. 5, 2) Ambulate in dilectione, sicut et Christus dilexit nos, et tradidit semetipsum pro nobis oblationem, et hostiam Deo in odorem suavitatis, allelúja.

SECRETA. Cælestem nobis, Domine, præbeant mysteria hæc passionis et mortis tuæ fervorem: quo sanctus Paulus, ea offerendo, corpus suum hó-

OFFERTORY. (Ephes. 5, 2) Order your lives in charity, upon the model of that charity which Christ showed to us, when he gave himself up on our behalf, a sacrifice breathing out fragrance as he offered it to God, alleluia.

SECRET. May these mysteries of thy passion and death, Lord, arouse in us that heavenly fervour with which Saint Paul, when offering them up, presented his

own body as a living victim, | stiam vivéntem, sanctam,  
 holy and pleasing to thee: | tibíque placéntem exhí-  
 who art God. | buit: Qui vivis.

*Of S. Vitalis:*

SECRET. Lord, we entreat thee to accept our offerings and prayers. Cleanse us by this heavenly rite, and mercifully heed us: through our Lord.

COMMUNION. (1 Peter 4, 13) Rejoice when you share in some measure the sufferings of Christ; so joy will be yours, and triumph, when his glory is revealed, alleluia.

POSTCOMMUNION. - We have received thy divine sacrament, Lord; a perpetual reminder of thy boundless love. Grant, we pray thee, that by the merits and example of blessed Paul we may draw from thy springs the water that leaps upward to eternal life, and so order our way of living that we may keep thy sacred passion graven on our hearts: thou who art God.

SECRETA. Munéribus nostris, quæsumus, Dómine, precibúque susceptis: et cæléstibus nos munda mystériis, et cleménter exaudi. Per Dóminum.

COMMUNIO. (1 Petr. 4, 13) Communicántes Christi passióibus gaudéte, ut in revelatióne glóriæ ejus gaudeátis exultántes, allelúja.

POSTCOMMUNIO. - Súmptimus, Dómine, divinum sacraméntum, imménsæ caritátis tuæ memoriále perpétuum: tríbue, quæsumus: ut, sancti Pauli méritis et imitatióne, aquam de fóntibus tuis hauriámus in vitam ætérnam saliéntem, et tuam sacratíssimam passióem córdibus nostris imprésam móribus et víta teneámus: Qui vivis.

*Of S. Vitalis:*

POSTCOMMUNION. - Grant, we pray thee, Lord our God, that we who in this life gladly commemorate thy saints, may find unending joy hereafter in their presence: through our Lord.

POSTCOMMUNIO. - Da nobis, quæsumus, Dómine Deus noster: ut, sicut tuórum commemoratióne Sanctorum temporáli gratulámur offício; ita perpétuo lætémur aspéctu. Per Dóminum.

April 29

## S. PETER, Martyr

Lesser Double

*Mass Protexisti, from the Common of Martyrs in Eastertide, p. [27], except the following:*

ORATIO. Præsta, quæsumus, omnipotens Deus: ut beāti Petri Mártyris tui fidem cógrua devotióne sectémur; qui, pro ejúsdem fidei dilatatióne, martýrii palmam méruit obtinére. Per Dóminum.

SECRETA. Preces, quas tibi, Dómine, offérimus, intercedénte beáto Petro Mártyre tuo, cleménter inténde: et propugnatóres fidei sub tua protectióne custódi. Per Dóminum.

POSTCOMMUNIO. - Fidèles tuos, Dómine, custódiant sacraménta, quæ sumpsimus: et, intercedénte beáto Petro Mártyre tuo, contra omnes adversos tueántur incúrsus. Per Dóminum.

COLLECT. Grant, almighty God, that we may hold with fitting steadfastness to the faith of thy blessed martyr Peter, who by spreading that faith earned the palm of martyrdom: through our Lord.

SECRET. At the intercession of thy blessed martyr Peter look kindly on the prayers we are offering thee, Lord, and keep the champions of the faith under thy protection: through our Lord.

POSTCOMMUNION. - May the sacrament of which we have partaken safeguard thy faithful, Lord, and by the intercession of thy blessed martyr Peter guard them against every assault of the enemy: through our Lord.

April 30

## S. CATHERINE OF SIENA, Virgin

Lesser Double

*Mass Dilexisti, from the Common of a Virgin, p. [79], except the following:*

ORATIO. Da, quæsumus, omnipotens Deus: ut, qui beátæ Catharínæ

COLLECT. Almighty God, grant, we pray thee, that we who are celebrating the birth-

day of thy blessed virgin Catherine may find joy in her yearly festival and profit by the example of her undaunted courage: through our Lord.

**SECRET.** Let the prayers and the saving sacrificial gift which we are offering thee on the festival of blessed Catherine rise up to thee, Lord, breathing the fragrance of unsullied purity: through our Lord.

**POSTCOMMUNION.** - Lord, may the food we have eaten at thy heavenly table, from which the blessed maiden Catherine drew bodily as well as spiritual sustenance, bring us eternal life: through our Lord.

*Virginis tuæ natalitia cõlimus; et ánnua solemnitate lætémur, et tantæ virtútis proficiámus exémplo. Per Dóminum.*

**SECRETA.** Ascendant ad te, Dómine, quas in beátæ Catharínæ solemnitate offérimus, preces, et hóstia salutáris, virgíneo fragrans odóre. Per Dóminum.

**POSTCOMMUNIO.** - Æternitátem nobis, Dómine, cónferat, qua pasti sumus, mensa cæléstis: quæ beátæ Catharínæ Virginis vitam étiam áluit temporálem. Per Dóminum.

The Third Wednesday after Easter

## THE SOLEMNITY OF S. JOSEPH

Spouse of the B. V. Mary, Confessor, Patron of the Universal Church, and Protector of our Order

Greater Double of the First Class with Major Octave

### INTROIT

(Ps. 70, 6, 8)

**T**Hou hast guarded me ever since I left my mother's womb: fill these lips with praise, to sing all day long of the glory and the splendour that is thine, alleluia, alleluia. (Ps. 79, 2) Give audience, thou that art the guide of Israel, that leadest

### INTROITUS

(Ps. 70, 6 et 8)

**D**E ventre matris meæ tu es protéctor meus: repleátur os meum laude, ut cantem glóriam tuam, tota die magnitudinem tuam, allelúja, allelúja. (Ps. 79, 2) Qui regis Israel, inténde: qui dedúcis, velut ovem, Jo-

seph. *De ventre.* †. Gló-  
ria Patri. *De ventre.*

ORATIO. Deus, qui ineffábili providéntia beátum Joseph sanctíssimæ Genitrícis tuæ sponsum eligere dignátus es: præsta, quæsumus; ut, quem protectórem venerámur in terris, intercessórem habére mereámur in cælis: Qui vivis.

Léctio libri Génesis. (*Gen.* 49, 22-26).

Filius accrésceus Joseph, fílius accrésceus, et decórus aspéctu: filiæ discurrérunt super murum. Sed exasperavérunt eum, et jurgáti sunt, inviderúntque illi habéntes jácula.

Sedit in forti arcus ejus, et dissolúta sunt víncula brachiórum et mánuum illíus per manus poténtis Jacob: inde pastor egréssus est, lapis Israel. Deus patris tui erit adjútor tuus, et Omnípotens benedícet

tibi benedictiónibus cæli désuper, benedictiónibus abyssi jacéntis deórsum,

benedictiónibus úberum et vulvæ. Benedictiónes patris tui confortátæ sunt benedictiónibus patrum ejus, donec veníret desiderium cóllium æternórum: fiant in cápite Jo-

seph with a shepherd's care. *Thou hast guarded.* †. Glory. *Thou hast guarded.*

COLLECT. O God, who in thy unfathomable providence wast pleased to choose blessed Joseph for the husband of thy most holy Mother, grant that we may deserve to have as our advocate in heaven him whom on earth we revere as our protector: thou who art God.

Lesson from the Book of Genesis. (*Gen.* 49, 22-26).

A fruitful bough is Joseph; a fruitful bough, and fair to view; his branches run over the wall. Sorely his enemies harass him with the darts they throw, unrelenting in their hatred, but his bow rests in the strength that does not fail him; the power of the God who rules in Jacob gives free play to hand and arm. From Joseph one shall arise, who will be the shepherd and the corner stone of Israel. The God of thy father shall bring thee aid; the Almighty shall bless thee with all the blessings that lie stored in heaven above, or in the depth beneath us, all the blessings that enrich breast and womb. This blessing which thy father gives thee draws strength from all the blessings which his own fathers bequeathed; they shall not cease till he comes, whom the everlasting hills await. May they all rest



on Joseph's head, rest on his brow, who is separated, like a Nazarite, from his brethren.

Alleluia. *Ÿ.* In whatever trouble they shall cry out to me, I shall hear them and I shall always be their protector. Alleluia, alleluia. *Ÿ.* Lead us, Joseph by the paths of innocence, and keep us safe beneath thy watchful care. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 3, 21-23*).

It was at this time, while all the people were being baptized, that Jesus was baptized too, and stood there praying. Suddenly heaven was opened, and the Holy Spirit came down upon him in bodily form, like a dove, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased. Jesus himself had now reached the age of about thirty. He was, by repute, the son of Joseph.

Creed.

OFFERTORY. (*Ps. 147, 12, 13*) Praise the Lord, Jerusalem: he it is that bolts thy gates fast, and blesses thy children who dwell in thee, alleluia, alleluia.

SECRET. Upheld by the protection of thy most holy Mother's husband, we ask of thy mercy, Lord, that thou wilt lead our hearts to scorn

seph, et in vértice Nazarái inter fratres suos.

Allelúja. *Ÿ.* De quacúmque tribulatióne clamáverint ad me, exáudiam eos, et ero protéctor eórum semper. Allelúja, allelúja. *Ÿ.* Fac nos innócuam, Joseph, decúrre vitam: sitque tuo semper tuta patrocínio. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 3, 21-23*).

In illo témpore: Factum est autem cum baptizáretur omnis pópulus, et Jesu baptizáto, et oránte, apértum est cælum: et descéndit Spíritus Sanctus corporáli spécie sicut columba in ipsum: et vox de cælo facta est: Tu es Fílius meus diléctus, in te complácu mihi. Et ipse Jesus erat incípiens quasi annórum trigínta, ut putabátur, fílius Joseph.

Credo.

OFFERTORIUM. (*Ps. 147, 12 et 13*) Lauda, Jerúsalem, Dóminum: quóniam confortávit seras portárum tuárum, benedíxit filiis tuis in te, allelúja, allelúja.

SECRETA. Sanctíssimæ Genitrícis tuæ Sponsi patrocínio suffúlti, rogámus, Dómine, cleméntiam tuam: ut corda no-

stra fácias terréna cuncta despícere, ac te verum Deum perfécta caritaté diligere: Qui vivis.

all earthly things and to love thee, the true God, with perfect love: who art God.

*Preface of S. Joseph; Et te in Festivitate, p. 529.*

COMMUNIO. (*Matth. 1, 16*) Jacob autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus, allelúja, allelúja.

COMMUNION. (*Matt. 1, 16*) Jacob was the father of Joseph, the husband of Mary; it was of her that Jesus was born, who is called Christ, alleluia, alleluia.

POSTCOMMUNIO. - Divíni múnérís fonte refécti, quæsumus, Dómine Deus noster: ut, sicut nos facis beáti Joseph protectióne gaudére; ita, ejus méritis et intercessióne, cæléstis glóriæ fácias esse partícipes. Per Dóminum.

POSTCOMMUNION. - Refreshed at the wellspring of thy divine bounty, Lord our God, we pray that as thou makest us rejoice in the protection of blessed Joseph, so through his merits and intercession thou wilt make us partakers of his glory in heaven: through our Lord.

*Within the octave and on the Octave-day, the Mass is the same as on the Feast, but the Introit is said twice only. Within the octave, also, are added, when the rubrics permit, the prayer of our Lady, Concède, and that Against the Persecutors of the Church or For the Pope, pp. 492-494.*

## FEASTS OF MAY

May I

SS. PHILIP AND JAMES, Apostles

Greater Double of the Second Class

INTROITUS

(*Neh. vel 2 Esdr. 9, 27*)

**E**Xclamavérunt ad te, Dómine, in témpore afflictiónis suæ, et tu de cælo exaudísti eos, alle-

INTROIT

(*Neh. 9, 27*)

**T**hey cried out to thee, Lord, when they were in distress, and thou, from heaven, didst listen to their

prayers, alleluia, alleluia. (*Ps.* 32, 1) Triumph, just souls, in the Lord; true hearts it is yours to praise him. *They cried out.* V. Glory. *They cried out.*

COLLECT. O God, who year by year dost fill our hearts with gladness on the festival of thy apostles Philip and James, grant, we pray thee, that while rejoicing in their merits, we may learn from their example: through our Lord.

Lesson from the Book of Wisdom. (*Wisdom* 5, 1-5).

How boldly, then, will the just man appear to meet his old persecutors, that thwarted all his striving! And they, in what craven fear they will cower at the sight of him, amazed at the sudden reversal of his fortunes! Inward remorse will wring a groan from those hearts: Why, these were the men we made into a laughing-stock and a by-word! We, poor fools, we mistook the life they lived for madness, the death they died for ignominy; and now they are reckoned as God's own children; now it is among his holy ones that their lot is cast.

Alleluia. V. (*Wisdom* 5, 1) How boldly will the just man appear to meet his old persecutors! Alleluia, alleluia. V. (*Mark* 14, 28) When I have

lúja, allelúja. (*Ps.* 32, 1) Exsultáte, justí, in Dómino: rectos decet collaudátio. *Exclamavérunt.* V. Gló-ria Patri. *Exclamavérunt.*

ORATIO. Deus, qui nos ánnua Apostolórum tuórum Philíppi et Jacóbi solemnitáte lætíficas: præsta, quæsumus; ut, quorum gaudémus méritis, instruámur exémp- lis. Per Dóminum.

Léctio libri Sapiéntiæ. (*Sap.* 5, 1-5).

Stabunt justí in magna constántia advérsus eos, qui se angustiavé- runt, et qui abstulé- runt labóres eórum. Vidéntes turba- búntur timóre horribili, et mirabúntur in subita- tíone insperátæ salútis, di- céntes intra se, pœnitén- tiam agéntes, et præ an- gústia spíritus geméntes: Hí sunt, quos habúimus aliquándo in derísu, et in similitúdinem impro- périi. Nos insensáti vitam illórum æstimabá- mus insániam, et finem illórum sine honóre: ecce quómo- do computáti sunt inter filios Dei, et inter sanctos sors illórum est.

Allelúja. V. (*Sap.* 5, 1) Stabunt justí in magna constántia advérsus eos, qui se angustiavé- runt. Al- lelúja, allelúja. V. (*Marc.*

14, 28) In die resurrectionis meæ, dicit Dóminus, præcedam vos in Galilæam. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann. 14, 1-13*).

In illo témpore: Dixit Jesus discípulis suis: Non turbétur cor vestrum. Créditis in Deum, et in me créдите. In domo Patris mei mansiónes multæ sunt.

Si quo minus dixissem vobis: Quia vado paráre vobis locum. Et si abiero, et præparávero vobis locum: íterum vénio, et accípiam vos ad meípsum, ut ubi sum ego, et vos sitis. Et quo ego vado scitis, et viam scitis. Dicit ei Thomas: Dómine, nescímus quo vadis: et quómodo póssumus viam scire? Dicit ei Jesus: Ego sum via, et véritas, et vita; nemo venit ad Patrem nisi per me. Si cognovissetis me, et Patrem meum útique cognovissetis: et ámodo cognoscétis eum, et vidístis eum. Dicit ei

Philíppus: Dómine, osténde nobis Patrem, et súfficit nobis. Dicit ei Jesus:

Tanto témpore vobíscum sum, et non cognovístis me? Philíppe, qui videt me, videt et Patrem. Quómodo tu dicis: Osténde

risen from the dead, says the Lord, I will go on before you into Galilee. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John 14, 1-13*).

At this time: Jesus said to his disciples: Do not let your heart be distressed; as you have faith in God, have faith in me. There are many dwelling-places in my Father's house; otherwise, should I have said to you, I am going away to prepare a home for you? And though I do go away, to prepare you a home, I am coming back; and then I will take you to myself, so that you too may be where I am. And now you know where it is I am going; and you know the way there. Thomas said to him, But, Lord, we do not know where thou art going; how are we to know the way there? Jesus said to him, I am the way; I am truth and life; nobody can come to the Father, except through me. If you had learned to recognize me, you would have learned to recognize my Father too. From now onwards you are to recognize him; you have seen him. At this, Philip said to him, Lord, let us see the Father; that is all we ask. What, Philip, Jesus said to him, here am I, who have been all this while in your company; hast thou not

learned to recognize me yet? Whoever has seen me, has seen the Father; what dost thou mean by saying, Let us see the Father? Do you not believe that I am in the Father, and the Father is in me? The words I speak to you are not my own words; and the Father, who dwells continually in me, achieves in me his own acts of power. If you cannot trust my word, when I tell you that I am in the Father, and the Father is in me, let these powerful acts themselves be my warrant. Believe me when I tell you this; the man who has learned to believe in me will be able to do what I do; nay, he will be able to do greater things yet. It is to my Father I am going: and whatever request you make of the Father in my name, I will grant.

Creed.

OFFERTORY. (*Ps. 88, 6*) Are not those heavens, Lord, witnesses of thy wonderful power, of thy faithfulness, before the court of the holy ones? Alleluia, alleluia.

SECRET. Graciously accept, Lord, the gifts we are bringing for the festival of thy apostles, Philip and James, and ward off all the ills that we deserve: through our Lord.

nobis Patrem? Non creditis quia ego in Patre, et Pater in me est? Verba, quæ ego loquor vobis, a meípso non loquor. Pater autem in me manens, ipse facit ópera. Non creditis quia ego in Patre, et Pater in me est? Alióquin propter ópera ipsa créдите.

Amen, amen dico vobis, qui credit in me, ópera quæ ego fácio, et ipse fáciat, et majóra horum fáciat: quia ego ad Patrem vado. Et quodcúmque petieritis Patrem in nómine meo, hoc fáciat.

Credo.

OFFERTORIUM. (*Ps. 88, 6*) Confitebúntur cæli mirabilia tua, Dómine: et veritatem tuam in ecclesia sanctorum, allelúja, allelúja.

SECRETA. Múnera, Dómine, quæ pro Apostolorum tuorum Philíppi et Jacóbi solemnitate deférimus, propítius súscipe: et mala ómnia, quæ merémur, avérte. Per Dóminum.

COMMUNIO. (*Joann. 14, 9 et 10*) Tanto tēmpore vobiscum sum, et non cognovistis me? Philippe, qui videt me, videt et Patrem meum, allelúja: non credis quia ego in Patre, et Pater in me est? Allelúja, allelúja.

POSTCOMMUNIO. - Quæsumus, Dómine, salutáribus repléti mystériis: ut, quorum solémnia celebrámus, eórum oratióibus adjuvémur. Per Dóminum.

COMMUNION. (*John 14, 9, 10*) I have been all this while in your company, hast thou not learned to recognize me yet? Whoever has seen me, Philip, has seen my Father, alleluia. Do you not believe that I am in the Father, and the Father is in me? Alleluia, alleluia.

POSTCOMMUNION. - We whom this holy rite has filled with the bread of life pray, Lord, that we may be succoured by the prayers of those whose festival we are keeping: through our Lord.

May 2

S. ATHANASIUS, Bp., Conf., Doct.

Lesser Double

INTROITUS

(*Eccli 15, 5*)

**I**N médio Ecclésiæ apéruit os ejus: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ induit eum, allelúja, allelúja. (*Ps. 91, 2*) Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. †. Glória Patri.

ORATIO. Exáudi, quæsumus, Dómine, preces nostras, quas in beáti Athanasii Confessóris tui atque Pontificis solemnitáte deférimus: et, qui tibi digne méruit famulá-

INTROIT

(*Ecclus. 15, 5*)

**T**HE Lord moved him to speak before the assembled people, filling him with the spirit of wisdom and discernment, clothing him in magnificent array, alleluia, alleluia. (*Ps. 91, 2*) Sweet it is to praise the Lord, to sing, most high God, in honour of thy name! †. Glory.

COLLECT. Listen, we beg thee, Lord, to the prayers offered by us on this festival of thy blessed confessor-bishop Athanasius, and since he was found worthy to give thee fitting service, let his

merits persuade thee to free us from all sin: through our Lord.

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (2 Cor. 4, 5-14).

Brethren: It is not ourselves we proclaim; we proclaim Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. The same God who bade light shine out of darkness has kindled a light in our hearts, whose shining is to make known his glory as he has revealed it in the features of Jesus Christ. We have a treasure, then, in our keeping, but its shell is of perishable earthenware; it must be God, and not anything in ourselves, that gives it its sovereign power. For ourselves, we are being hampered everywhere, yet still have room to breathe, are hard put to it, but never at a loss; persecution does not leave us unbefriended, nor crushing blows destroy us; we carry about continually in our bodies the dying state of Jesus, so that the living power of Jesus may be manifested in our bodies too. Always we, alive as we are, are being given up to death for Jesus' sake, so that the living power of Jesus may be manifested in this mortal nature of ours. So death makes itself felt in

ri, ejus intercedéntibus méritis, ab ómnibus nos absólve peccátis. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Coríntios. (2 Cor. 4, 5-14).

Fratres: Non nosmetipsos prædicámus, sed Jesum Christum Dóminum nostrum: nos autem servos vestros per Jesum:

quóniam Deus, qui dixit de ténebris lucem splendescere, ipse illúxit in córdibus nostris ad illuminationem sciéntiæ claritátis Dei, in fácie Christi Jesu.

Habémus autem thesaurum istum in vasis fictilibus: ut sublímitas sit virtútis Dei, et non ex nobis. In ómnibus tribulationem pátimur, sed non angustíamur: aporiámur, sed non destitúimur: persecutionem pátimur, sed non derelínquimur: deícimur, sed non perímur:

semper mortificationem Jesu in córpore nostro circumferéntes, ut et vita Jesu manifestétur in corpóribus nostris. Semper enim nos, qui vívimus, in mortem trádimur propter Jesum: ut et vita Jesu manifestétur in carne nostra mortáli. Ergo mors in nobis operátur, vita autem

in vobis. Habéntes autem eúmdem spíritum fídei, sicut scriptum est: Crédidi, propter quod locútus sum: et nos crédimus, propter quod et lóquimur: sciéntes quóniam qui suscitávit Jesum, et nos cum Jesu suscitábit, et constituet vobíscum.

Allelúja. V. (*Jac. 1, 12*) Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúja, allelúja. V. (*Matth. 28, 2*) Angelus Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

us, and life in you. I spoke my mind, says the scripture, with full confidence, and we too speak our minds with full confidence, sharing that same faith, and knowing that he who raised Jesus from the dead will raise us too with Jesus, and summon us, like you, before him.

Alleluia, V. (*James 1, 12*) Blessed is he who endures under trials: when he has proved his worth, he will win the crown of life. Alleluia, alleluia. V. (*Matt. 28, 2*) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

*After the Ascension:*

Allelúja. V. (*Jac. 1, 12*) Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúja, allelúja. V. (*Ephes. 4, 8*) Ascéndens Christus in altum, captívam duxit captivitátem: dedit dona homínibus. Allelúja.

Alleluia. V. (*James 1, 12*) Blessed is he who endures under trials: when he has proved his worth, he will win the crown of life. Alleluia, alleluia. V. (*Ephes. 4, 8*) Christ ascending on high, led captivity, captive; he has brought gifts to men. Alleluia.

*Gospel* Cum persequéntur vos, p. 952. Creed.

OFFERTORIUM. (*Ps. 88, 21-22*) Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum, allelúja.

SECRETA. Sancti Athanásii Confessóris tui

OFFERTORY. (*Ps. 88, 21-22*) The man I have found is my servant David, on him my consecrating oil has been poured: my hand shall strengthen him, my arm shall give him courage, alleluia.

SECRET. Let the yearly festival of thy confessor



and bishop, Saint Athanasius, commend us to thy pity, Lord. May the service of loving atonement with which we keep it earn for him increase of glory, and win us the gifts of thy favour: through our Lord.

**COMMUNION.** (*Matt. 10, 27*) What I have said to you under cover of darkness, you are to utter in the light of day: what has been whispered in your ears, you are to proclaim on the house-tops, are the words of the Lord, alleluia.

**POSTCOMMUNION.** - O God, who rewardest loyal souls, grant that through the prayers of thy blessed confessor-bishop Athanasius, whose worshipful festival we are keeping, we may obtain forgiveness: through our Lord.

atque Pontíficis, quæsumus, Dómine, ánnua solémnitas pietáti tuæ nos reddat accéptos: ut, per hæc piæ placatiónis officia, et illum beáta retribútio comitétur, et nobis grátia tuæ dona concíliet. Per Dóminum.

**COMMUNIO.** (*Matth. 10, 27*) Quod dico vobis in ténebris, dicite in lúmine, dicit Dóminus: et quod in aure auditis, prædicáte super tecta, allelúja.

**POSTCOMMUNIO.** - Deus, fidélium remunerátor animárum: præsta; ut beáti Athanásii Confessóris tui atque Pontíficis, cujus venerándam celebrámus festivitátem, præcibus indulgéntiam consequámur. Per Dóminum.

May 3

## THE FINDING OF THE HOLY CROSS

Greater Double of the Second Class

### INTROIT

(*Gal. 6, 14*)

**O**URS to make our boast in the cross of our Lord Jesus Christ: in whom is our salvation, our life, our resurrection: by whom we are saved and set free, alleluia, alleluia. (*Ps. 66, 2*) May God be merciful to us and

### INTROITUS

(*Gal. 6, 14*)

**N**OS autem gloriári opórtet in Cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurrectió nostra: per quem salváti, et liberáti sumus, allelúja, allelúja. (*Ps. 66, 2*) Deus misereá-

tur nostri, et benedícat nobis: illúminet vultum suum super nos, et miseréatur nostri. *Nos autem.* V. Glória Patrí. *Nos autem.*

ORATIO. Deus, qui in præclára salutíferæ Crucis Inventióne, passiónis tuæ miracula suscitásti: concéde; ut vitális ligni prætio, æternæ vitæ suffrágia consequámur: Qui vivis.

bless us; may he smile graciously upon us, and show us his mercy. *Ours to make.* V. Glory. *Ours to make.*

COLLECT. O God, who in the marvellous finding of the Cross of salvation didst renew the wonders of thy passion, grant that through the ransom paid on that life-giving wood we may gain election to eternal life: thou who art God.

*Commemoration, at Low Mass, of Ss. Alexander I, Pope, Eventius and Theodulus, Mm., and Juvenal, Bp. and Conf.:*

ORATIO. Præsta, quæsumus, omnipotens Deus: ut, qui sanctorum tuorum Alexandri, Eventii, Theoduli, atque Juvenalis natalitia colimus; a cunctis malis imminéntibus, eorum intercessiónibus, liberémur. Per Dóminum.

COLLECT. Grant, we pray thee, almighty God, that we who are celebrating the birthday of thy saints Alexander, Eventius, Theodulus, and Juvenal, may, by their intercession, be preserved from all the ills that threaten us: through our Lord.

Lectio Epistolæ beati Pauli Apóstoli ad Philippenses. (*Philipp. 2, 5-11*).

Lesson from the Epistle of S. Paul the Apostle to the Philippians. (*Philipp. 2, 5-11*).

Fratres: Hoc enim sentíte in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapinam arbitrátus est esse se æquálem Deo: sed semetípsum exinanívit formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. Humiliávit se-

Brethren: Yours is to be the same mind which Christ Jesus showed. His nature is, from the first, divine, and yet he did not see, in the rank of Godhead, a prize to be coveted; he dispossessed himself, and took the nature of a slave, fashioned in the likeness of men, and presenting himself to us in human

form; and then he lowered his own dignity, accepted an obedience which brought him to death, death on a cross. That is why God has raised him to such a height, given him that name which is greater than any other name; so that everything in heaven and on earth and under the earth must bend the knee (*Here a genuflection is made*) before the name of Jesus, and every tongue must confess Jesus Christ as the Lord, dwelling in the glory of God the Father.

Alleluia. ♯. Save us, Christ our Saviour, through the power of thy holy Cross: thou who didst rescue Peter from the sea, have mercy on us. Alleluia, alleluia. ♯. Dear the nails and dear the timber, dear the load they hold aloft! None other might fitly bear the Lord and King of heaven. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John 3, 1-15*).

At this time: There was a man called Nicodemus, a Pharisee, and one of the rulers of the Jews, who came to see Jesus by night; Master, he said to him, we know that thou hast come from God to teach us; no one, unless God were with him, could do the miracles which thou doest. Jesus answered him, Believe me when I tell

metípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum: et donávit illi nomen quod est super omne nomen: (*Here a genuflection is made*) ut in nómine Jesu omne genu flectátur cæléstium, terréstrium, et infernórum: et omnis lingua confiteátur quia Dóminus Jesus Christus in glória est Dei Patris.

Allelúja. ♯. Salva nos, Christe Salvátor, per virtutem sanctæ Crucis: qui salvásti Petrum in mari, miserére nobis. Allelúja, allelúja. ♯. Dulce lignum, dulces clavos, dúlcia ferens póndera: quæ sola fuísti digna sustinére Regem cælórum et Dóminum. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Joán-nem. (*Joann. 3, 1-15*).

In illo témpore: Erat homo ex pharisæis, Nicodémus nómine, princeps Judæórum. Hic venit ad Jesum nocte, et dixit ei: Rabbi, scimus quia a Deo venísti magíster, nemo enim potest hæc signa fá-cere quæ tu facis, nisi fúerit Deus cum eo. Respóndit Jesus, et dixit ei: Amen, amen dico tibi, nisi

quis renátus fúerit dénuo, non potest vidére regnum Dei. Dicit ad eum Nicodémus: Quómodo potest homo nasci, cum sit senex? numquid potest in ventrem matris suæ itérato introíre, et renáscí?

Respóndit Jesus: Amen, amen dico tibi, nisi quis renátus fúerit ex aqua et Spíritu Sancto, non potest introíre in regnum Dei.

Quod natum est ex carne, caro est: et quod natum est ex spíritu, spíritus est.

Non miréris quia dixi tibi: opórtet vos nasci dénuo. Spíritus ubi vult spirat, et vocem ejus audis, sed nescis unde véniat, aut quo vadat: sic est omnis qui natus est ex spíritu. Respóndit Nicodémus, et dixit ei: Quómodo possunt hæc fieri? Respóndit Jesus, et dixit ei:

Tu es magíster in Israel, et hæc ignóras? Amen, amen dico tibi, quia quod scimus lóquimur, et quod vídimus testámur et testimónium nostrum non accípitis. Si terréna dixi vobis et non créditis:

quómodo, si díxero vobis cæléstia, credétis? Et nemo ascéndit in cælum, nisi qui descéndit de cælo, Fílius hóminis, qui est in

thee this: a man cannot see the kingdom of God without being born anew. Why, Nicodemus asked him, how is it possible that a man should be born when he is already old? Can he enter a second time into his mother's womb, and so come to birth?

Jesus answered, Believe me, no man can enter into the kingdom of God unless birth comes to him from water, and from the Holy Spirit.

What is born by natural birth is a thing of nature, what is born by spiritual birth is a thing of spirit. Do not be surprised, then, at my telling thee, You must be born anew. The wind breathes where it will, and thou canst hear the sound of it, but knowest nothing of the way it came or the way it goes; so it is, when a man is born by the breath of the Spirit. Nicodemus answered him, How can such things come to be? What, answered Jesus, can such things be strange to thee, who art one of the teachers of Israel? Believe me, we speak of what is known to us, and testify of what our eyes have seen, and still you will not accept our testimony. You cannot trust me when I tell you of what passes on earth; how will you be able to trust me when I tell you of what passes in heaven? No man has ever gone up into heaven; but there is one who has come

down from heaven, the Son of Man, who dwells in heaven. And this Son of Man must be lifted up, as the serpent was lifted up by Moses in the wilderness; so that those who believe in him may not perish, but have eternal life.

Creed.

OFFERTORY. With the sign of the holy Cross protect thy people, Lord, from the snares of all their enemies. Look with favour upon the service we offer thee, and accept our sacrifice, alleluia.

SECRET. Look graciously upon the consecrated gift we are devoting to thee, Lord; may it preserve us from all villainous wars, and establish us in thy safe keeping under the banner of thy Son's Cross, so that the wiles of the enemy power may be frustrated: through the same.

cælo. Et sicut Móyses exaltávit serpéntem in deserto: ita exaltári opórtet Fílium hóminis: ut omnis qui credit in ipsum non péreat, sed hábeat vitam ætérnam.

Credo.

OFFERTORIUM. Prótege, Dómine, plebem tuam per signum sanctæ Crucis ab insídiis inimicórum ómnium: ut tibi gratam exhibeámus servitútem, et acceptábile tibi fiat sacrificium nostrum, allelúja.

SECRETA. Sacrificium, Dómine, quod tibi immolámus, placátus inténde: ut ab omni nos éruat bellórum nequítia, et per vexillum sanctæ Crucis Fílii tui, ad conteréndas adversariórum insídias, nos in tuæ protectiónis securitáte constituat. Per eúmdem Dóminum.

*Of the Saints:*

SECRET. Send down upon these consecrated gifts thy abundant blessing, Lord, to bring about our pardon and sanctification, and to bring us joy in the festival of thy saints: through our Lord.

SECRETA. Super has hóstias, quæsumus, Dómine, benedíctio copiósa descéndat: quæ et sanctificatióem nobis cleménter operétur, et de Sanctórum nos solemnitáte lætíficet. Per Dóminum.

*Preface of the Cross, p. 522.*

COMMUNION. By the tree we were enslaved, and by the holy Cross we have

COMMUNIO. Per lignum servi facti sumus, et per sanctam Crucem li-

beráti sumus: fructus árboris sedúxit nos, Fílius Dei redémit nos, allelúja.

**POSTCOMMUNIO.** - Repléti alimónia cælésti, et spiritáli pócuro recreáti, quæsumus, omnípotens Deus: ut ab hoste maligno deféndas, quos per lignum sanctæ Crucis Filii tui, armis justitiæ pro salute mundi, triumpháre jussisti. Per eúndem Dóminum.

been delivered; the fruit of the tree betrayed us, the Son of God has redeemed us, alleluia.

**POSTCOMMUNION.** - We who have feasted upon heaven-sent food and refreshed ourselves with spiritual draughts, pray thee, almighty God, to defend against the enemy's malice us whom thou hast bidden conquer by means of the wood of thy Son's holy Cross, that armament of right for the salvation of the world: through the same.

*Of the Saints:*

**POSTCOMMUNIO.** - Refécti participatióne muneris sacri, quæsumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedéntibus sanctis tuis Alexándro, Evéntio, Theodúlo, et Juvenále sentiámus efféctum. Per Dóminum.

**POSTCOMMUNION.** - Our strength renewed by partaking of thy sacred gift, we pray thee, Lord our God, that through the prayers of thy saints Alexander, Eventius, Theodulus, and Juvenal, we who perform this rite may feel its power: through our Lord.

May 4

**S. MONICA, Widow**

Lesser Double

*Mass Dilexisti, from the Common of a Holy Woman, p. [87], except the following:*

**ORATIO.** Deus, mæréntium cosolátor et in te sperántium salus, qui beátæ Mónica pias lácrimas in conversióne filii sui Augustíni misericórditer suscepisti: da nobis utriúsque intervéntu; peccáta nostra deploráre, et grá-

**COLLECT.** O God, the comforter of those who mourn and salvation of those who put their trust in thee, who didst show thy compassionate acceptance of blessed Monica's loving tears by converting her son Augustine, grant us, at the interces-

sion of them both, to bewail our sins, and obtain the favour of thy pardon: through our Lord.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 7, 11-16*).

At this time: It happened that Jesus was going into a city called Naim, attended by his disciples and by a great multitude of people. And just as he drew near the gate of the city, a dead man was being carried out to his burial; the only son of his mother, and she was a widow; and a crowd of folk from the city went with her. When the Lord saw her, he had pity on her, and said, Do not weep. Then he went up and put his hand on the bier; and those who were carrying it stood still. And he said, Young man, I say to thee, rise up. And the dead man sat up, and spoke; and Jesus gave him back to his mother. They were all overcome with awe, and said, praising God, A great prophet has risen up among us; God has visited his people.

tiæ tuæ indulgéntiam inveníre. Per Dóminum.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 7, 11-16*).

In illo témpore: Ibat Jesus in civitátem quæ vocátur Naim: et ibant cum eo discipuli ejus et turba copiósá. Cum autem appropinquáret portæ civitátis, ecce defúctus efferebátur fílius únicus matris suæ: et hæc vídua erat: et turba civitátis multa cum illa. Quam cum vidísset Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accéssit, et tétigit lóculum. (Hí autem, qui portábant, stetérunt). Et ait: Adoléscens, tibi dico, surge. Et resédit qui erat mórtuus, et cœpit loqui. Et dedit illum matri suæ. Accépit autem omnes timor: et magnificábant Deum, dicéntes: Quia prophéta magnus surréxit in nobis: et quia Deus visitávit plebem suam.

May 5

S. ANGELUS, Carmelite, Martyr

Greater Double of the Second Class

INTROIT

**R**ejoice we all in the Lord, holding high festival in honour of the bless-

INTROITUS

**G**Audeámus omnes in Dómino, diem festum celebrántes sub ho-

nóre beáti Angeli Mártyris: de cuius passióne gaudent Angeli, et colláudant Fílium Dei, allelúja, allelúja. (Ps. 32, 1) Exsultáte, iusti, in Dómino: rectos decet collaudátio. *Gaudeámus. V. Glória Patri. Gaudeámus.*

ORATIO. Plebs tua, Dómine, beáti sacerdotís et Mártyris tui Angeli te glorificatióne sanctíficet: et, eódem semper precánte, te mereátur habére rectórem. Per Dóminum.

*Commemoration of S. Pius V, Pope and Confessor:*

ORATIO. Deus, qui ad conteréndos Ecclésiæ tuæ hostes, et ad divínium cultum reparándum, beátum Pium Pontíficem máximum elígere dignátus es: fac nos ipsíus deféndi præsídiis et ita tuis inhærére obséquiiis; ut, ómnium hóstium superátis insídiis, perpétua pace lætémur. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum. (2 Tim. 2, 4-10; 3, 10-12).

Caríssime: Nemo militans Deo ímplicat se negótiis sæculáribus: ut ei pláceat, cui se probávit. Nam et qui certat in agóne non coronátur, nisi legítimè certáverit. Laborántem agricolam opórtet primum de frúctibus per-

ed martyr Angelus; at whose martyrdom the angels exult and join in praising the Son of God, alleluia, alleluia. (Ps. 32, 1) Triumph, just souls, in the Lord; true hearts, it is yours to praise him. *Rejoice. V. Glory. Rejoice.*

COLLECT. Let thy people glorify thee, O Lord, by honouring thy blessed priest and martyr Angelus, and through his intercession may they deserve to be guided by thee: through our Lord.

COLLECT. God, who wast pleased to choose blessed Pius as supreme pontiff to the end that he might crush thy Church's enemies and reform the sacred liturgy, grant that under the shield of his protection we may remain so constant in thy service as to thwart the designs of all our enemies and obtain the joy of lasting peace: through our Lord.

Lesson from the Epistle of S. Paul the Apostle to Timothy. (2 Tim. 2, 4-10; 3, 10-12).

Dearly beloved: Thou art God's soldier, and the soldier on service, if he would please the captain who enlisted him, will refuse to be entangled in the business of daily life; the athlete will win no crown, if he does not observe the rules of the contest; the first



share in the harvest goes to the labourer who has toiled for it. Grasp the sense of what I am saying; the Lord will give thee quick insight wherever it is needed. Fix thy mind on Jesus Christ, sprung from the race of David, who has risen from the dead; that is the gospel I preach, and in its service I suffer hardship like a criminal, yes, even imprisonment; but there is no imprisoning the word of God. For its sake I am ready to undergo anything; for love of the elect, that they, like us, may win salvation in Jesus Christ, and eternal glory with it. And such was the schooling, the guidance, thou hast from me; in firm resolve, in faith, in patience, in love, in endurance; all my persecutions and suffering, such as those which befell me at Antioch, Iconium, and Lystra; what persecutions I underwent! And yet the Lord brought me through them all safely. And indeed, all those who are resolved to lead a holy life in Christ Jesus will meet with persecution.

Alleluia. *℟.* (Ps. 63, 11) The good man will rejoice and put his trust in the Lord; the upright heart will not boast in vain. Alleluia, alleluia. *℟.* (Matt. 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

cípere. Intéllige quæ dico: dabit enim tibi Dóminus in ómnibus intélectum. Memor esto Dóminum Jesum Christum resurrexisse a mórtuis ex sémine David, secúndum Evangélium meum, in quo labóro usque ad víncula, quasi male óperans: sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salútem consequántur, quæ est in Christo Jesu, cum glória cælésti. Tu autem assecútus es meam doctrínam, institutiónem, propósitum, fidem, longanimitátem, dilectiόnem, patiéntiam, persecutiόnes, passiόnes: quália mihi facta sunt Antiochiæ, Iconii, et Lystris: quales persecutiόnes sustínui, et ex ómnibus erípuit me Dóminus. Et omnes qui pie volunt vívere in Christo Jesu persecutiόnem patiéntur.

Allelúja. *℟.* (Ps. 63, 11) Lætábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde. Allelúja, allelúja. *℟.* (Matth. 28, 2) Angelus Dómini descendit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

*After the Ascension:*

Allelúja. *ŷ. (Ps. 63, 11)*  
 Lætábitur justus in Dó-  
 mino, et sperábit in eo:  
 et laudabúntur omnes re-  
 cti corde. Allelúja, allelúja.  
*ŷ. (Ephes. 4, 8)* Ascén-  
 dens Christus in altum,  
 captívam duxit captivitá-  
 tem: dedit dona homínib-  
 us. Allelúja.

✠ Sequéntia sancti Evan-  
 gélii secúndum Matthæ-  
 um. (*Matth. 16, 24-27*).

In illo témpore: Dixit  
 Jesus discípulis suis: Si  
 quis vult post me veníre,  
 ábneget semetípsum, et  
 tollat crucem suam, et  
 sequátur me. Qui enim  
 volúerit ánimam suam sal-  
 vam fácere, perdet eam:  
 qui autem perdíderit áni-  
 mam suam propter me,  
 invéniet eam. Quid enim  
 prodest hómíni, si mun-  
 dum univérsum lucrétur,  
 ánimæ vero suæ detrimén-  
 tum patiátur? Aut quam  
 dabit homo commutatió-  
 nem pro ánima sua? Fí-  
 lius enim hómínis ventú-  
 rus est in glória Patris  
 sui cum Angelis suis: et  
 tunc reddet unicuíque se-  
 cúndum ópera ejus.

Credo.

OFFERTORIUM. (*Ps.*  
*88, 6*) Confitebúntur cæli  
 mirábília tua, Dómine: et  
 veritátem tuam in ecclésia  
 sanctórum, allelúja, alle-  
 lúja.

Alleluia. *ŷ. (Ps. 63, 11)* The  
 good man will rejoice and  
 put his trust in the Lord; the  
 upright heart will not boast  
 in vain. Alleluia, alleluia. *ŷ.*  
*(Ephes. 4, 8)* Christ ascend-  
 ing on high, led captivity  
 captive; he has brought gifts  
 to men. Alleluia.

✠ Continuation of the Holy  
 Gospel according to S.  
 Matthew. (*Matt. 16, 24-27*).

At this time: Jesus said  
 to his disciples: If any man  
 has a mind to come my way,  
 let him renounce self, and  
 take up his cross, and follow  
 me. The man who tries to  
 save his life shall lose it; it  
 is the man who loses his  
 life for my sake that will se-  
 cure it. How is a man the  
 better for it, if he gains the  
 whole world at the cost of  
 losing his own soul? For a  
 man's soul, what price can  
 be high enough? The Son  
 of Man will come hereafter  
 in his Father's glory with  
 his angels about him, and he  
 will recompense every one,  
 then, according to his works.

Creed.

OFFERTORY. (*Ps. 88, 6*)  
 The heavens, Lord, are wit-  
 nesses of thy wonderful pow-  
 er, of thy faithfulness be-  
 fore the court of the holy  
 ones, alleluia, alleluia.

SECRET. Lord, graciously accept the sacrificial gifts that have been dedicated to thee, for the sake of thy blessed martyr Angelus, and grant that we may find in them a never-failing source of help: through our Lord.

SECRETA. Hóstias tibi, Dómine, beáti Angeli Mártyris tui dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

*Of S. Pius:*

SECRET. Hallow the gifts we have dedicated to thee, Lord, and, at the intercession of thy blessed confessor and pontiff Pius, let them move thee to hear us and have mercy: through our Lord.

SECRETA. Múnera tibi, Dómine, dicáta sanctífica: et, intercedénte beáto Pio Confessóre tuo atque Pontífice, per éadem nos placátus inténde. Per Dóminum.

COMMUNION. (Ps. 63, 11) The good man will rejoice and put his trust in the Lord; the upright heart will not boast in vain, alleluia, alleluia.

COMMUNIO. (Ps. 63, 11) Lætábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, allelúja, allelúja.

POSTCOMMUNION. - Our strength renewed by partaking of thy sacred gift, we pray thee, Lord our God, that, through the prayer of thy blessed martyr Angelus, we who perform this rite may feel its power: through our Lord.

POSTCOMMUNIO. - Refécti participatióne múnery sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedénte beáto Angelo Mártyre tuo, sentiámus efféctum. Per Dóminum.

*Of S. Pius:*

POSTCOMMUNION. - Grant, we pray thee, almighty God, that in giving thanks for the gifts we have received, we may obtain still greater blessings through the intercession of thy blessed confessor and pontiff Pius: through our Lord.

POSTCOMMUNIO. - Præsta, quæsumus, omnipotens Deus: ut, de perceptis munéribus grátias exhibéntes, intercedénte beáto Pio Confessóre tuo atque Pontífice, beneficia potióra sumámus. Per Dóminum.

May 6

S. JOHN, Apostle and Evangelist,  
BEFORE THE LATIN GATE

Lesser Double, First Class

## INTROITUS

(Eccli. 15, 5)

**I**N médio Ecclésiæ apé-  
ruit os ejus: et im-  
plévit eum Dóminus spí-  
ritu sapiéntiæ et intellé-  
ctus: stolam glóriæ induit  
eum, allelúja, allelúja. (Ps.  
91, 2) Bonum est confité-  
ri Dómino: et psállere  
nómini tuo, Altissime.  
¶ Glória Patri.

ORATIO. Deus, qui  
cónspicis quia nos úndi-  
que mala nostra pertúr-  
bant: præsta, quæsumus;  
ut beáti Joánnis Apóstoli  
tui et Evangelistæ inter-  
cèssio gloriósa nos proté-  
gat. Per Dóminum.

## INTROIT

(Ecclus. 15, 5)

**T**HE Lord moved him to  
speak before the assem-  
bled people, filling him with  
the spirit of wisdom and dis-  
cernment, clothing him in  
magnificent array, alleluia,  
alleluia. (Ps. 91, 2) Sweet  
it is to praise the Lord: to  
sing, most high God, in hon-  
our of thy name! ¶ Glory.

COLLECT. God, who  
seest that our misfortunes  
harass us on every side, grant,  
we entreat thee, that blessed  
John, thy apostle and evan-  
gelist, may plead our cause  
in heaven and protect us:  
through our Lord.

*Epistle* Ego Joánnes vidi, p. 999.

Allelúja. ¶ (Isai. 41, 27)  
Primus ad Sion dicet: Ec-  
ce adsum: et Jerúsalem  
evangelístam dabo. Alle-  
lúja, allelúja. ¶ (Matth.  
28, 2) Angelus Dómini  
descéndit de cælo: et ac-  
cédens revólvit lápidem,  
et sedébat super eum. Al-  
lelúja.

Alleluia. ¶ (Isaias 41, 27)  
The first shall say to Sion:  
Behold I am here, and I will  
send a messenger with good  
news to Jerusalem. Alleluia,  
alleluia. ¶ (Matt. 28, 2) An  
angel of the Lord came to  
the place, descending from  
heaven, and rolled away the  
stone and sat over it. Al-  
leluia.

*After the Ascension:*

Allelúja. ¶ (Isai. 41, 27)  
Primus ad Sion dicet: Ec-

Alleluia. ¶ (Isaias 41, 27)  
The first shall say to Sion:

Behold I am here, and I will send a messenger with good news to Jerusalem. Alleluia, alleluia. *V.* (*Ephes. 4, 8*) Christ ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 20, 20-23*).

At this time: the mother of the sons of Zebedee brought them to Jesus, falling on her knees to make a request of him. And when he asked her, What is thy will? she said to him: Here are my two sons; grant that in thy kingdom one may take his place on thy right and the other on thy left. But Jesus answered, You do not know what it is you ask. Have you strength to drink of the cup I am to drink of? They said, We have. And he told them, You shall indeed drink of my cup; but a place on my right hand or my left is not mine to give; it is for whom my Father has destined it.

Creed.

OFFERTORY. (*Ps. 88, 6*) Are not those heavens, Lord, witnesses of thy wonderful power, of thy faithfulness before the court of the holy ones? Alleluia, alleluia.

SECRET. Lord, we entreat thee to accept our offer-

ce adsum: et Jerúsalem evangelistam dabo. Allelúja, allelúja. *V.* (*Ephes. 4, 8*) Ascéndens Christus in altum, captívam duxit captivitátem: dedit dona homínibus. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 20, 20-23*).

In illo témpore: Accéssit ad Jesum mater filiórurum Zebedæi cum filiis suis, adorans, et petens áliquíd ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut sédeant hi duo filii mei, unus ad dexteram tuam, et unus ad sinistram in regno tuo. Respóndens autem Jesus, dixit: Nescítis quid petátis. Potéstis bíbere cálicem quem ego bibitúrus sum? Dicunt ei: Póssumus. Ait illis: Cálicem quidem meum bibétis: sedére autem ad dexteram meam vel sinístam, non est meum dare vobis, sed quibus parátum est a Patre meo.

Credo.

OFFERTORIUM. (*Ps. 88, 6*) Confitebúntur cæli mirabília tua, Dómine: et veritátem tuam in ecclésia sanctorum, allelúja, allelúja.

SECRETA. Munéribus nostris, quæsumus, Dómi-

ne, precibúsque suscēptis: et cæléstibus nos munda mystériis, et cleménter ex-áudi. Per Dóminum.

ings and prayers. Cleanse us by this heavenly rite, and mercifully heed us: through our Lord.

*Preface of the Apostles, p. 531.*

COMMUNIO. (*Joann. 15, 1 et 5*) Ego sum vitis vera, et vos pálmities: qui manet in me, et ego in eo, hic fert fructum multum, allelúja, allelúja.

POSTCOMMUNIO. - Refécti, Dómine, pane cælésti: intercedénte beáto Joáinne Apóstolo tuo et Evangelísta, ad vitam, quæsumus, nutriámur ætérmam. Per Dóminum.

COMMUNION. (*John 15, 1, 5*) I am the true vine, you are its branches: if a man lives on in me and I in him, he will yield abundant fruit, alleluia, alleluia.

POSTCOMMUNION. - Lord, we have eaten of the bread of heaven, and are refreshed. May it please thee through the intercession of thy blessed apostle and evangelist John, to nourish us for the life everlasting: through our Lord.

May 7

## S. STANISLAUS, Bishop and Martyr

Lesser Double

*Mass Protexísti, from the Common of Martyrs in Eastertide, p. [27], except the following:*

ORATIO. Deus, pro cuius honóre gloriósus Póntifex Stanisláus gládiis impiórum occúbuit: præsta, quæsumus; ut omnes, qui ejus implórant auxiliúm, petitiónis suæ salutárem consequántur efféctum. Per Dóminum.

SECRETA. Múnera, Dómine, obláta sanctífica: et, intercedénte beáto Stanisláo Mártire tuo atque Pontífice, nos per hæc a

COLLECT. O God, in defence of whose majesty the glorious bishop Stanislaus fell by the swords of ungodly men, grant to all who beg his aid such answer as may further their salvation: through our Lord.

SECRET. Hallow the gifts we have offered to thee, Lord, and, at the intercession of thy blessed martyr-bishop Stanislaus, let them move thee

to cleanse us from the stains of our sins: through our Lord.

**POSTCOMMUNION.** - Lord, may this communion cleanse us from guilt, and, at the intercession of thy blessed martyr-bishop Stanislaus, bring us a share of healing from on high: through our Lord.

peccatorum nostrorum maculis emunda. Per Dóminum.

**POSTCOMMUNIO.** - Hæc nos commúnio, Dómine, purget a crimine: et, intercedente beáto Stanisláo Mártýre tuo atque Pontífice, cæléstis remédii fáciat esse consórtes. Per Dóminum.

May 8

## THE APPARITION OF S. MICHAEL THE ARCHANGEL

Lesser Double, First Class

### INTROIT

(Ps. 102, 20)

**B**less the Lord, all you angels of his: angels of sovereign strength, that carry out his commandment, attentive to the word he utters, alleluia, alleluia. (Ps. *ibid.*, 1) Bless the Lord, my soul, unite, all my powers, to bless that holy name.

ŷ. Glory.

**COLLECT.** God, who ordainest the services of angels and men in a wonderful order, be pleased to grant that our life on earth may be guarded by those who stand always ready to serve thee in heaven: through our Lord.

### INTROITUS

(Ps. 102, 20)

**B**enedícite Dóminum, omnes Angeli ejus: poténtes virtúte, qui fáciatis verbum ejus, ad audiéndam vocem sermónum ejus, allelúja, allelúja. (Ps. *ibid.*, 1) Bénedic, ánima mea, Dómino: et ómnia, quæ intra me sunt, nómini sancto ejus. ŷ. Glória Patrì.

**ORATIO.** Deus, qui miro órdine Angelórum ministéria hominúmque dispéncias: concéde propítius; ut, a quibus tibi ministrántibus in cælo semper assístitur, ab his in terra vita nostra muniatúr. Per Dóminum.

Lectio libri Apocalýpsis  
beáti Joánnis Apóstoli.  
(*Apoc. I, 1-5*).

In diébus illis: Significávit Deus quæ opórtet fieri cito, mittens per Angelum suum servo suo Joánni, qui testimónium perhibuit verbo Dei, et testimónium Jesu Christi, quæcúmque vidit. Beátus qui legit et audit verba prophetiæ hujus: et servat ea quæ in ea scripta sunt: tempus enim prope est. Joánnes septem ecclesiis quæ sunt in Asia. Grátia vobis, et pax ab eo, qui est, et qui erat, et qui ventúrus est: et a septem spirítibus qui in conspéctu throni ejus sunt: et a Jesu Christo, qui est testis fidélis, primogénitus mortuórum, et princeps regum terræ, qui diléxit nos, et lavit nos a peccátis nostris in sanguine suo.

Allelúja. *ŷ. (Ps. 137, 1)*  
In conspéctu Angelórum  
psallam tibi, Dómine Deus  
meus. Allelúja, allelúja.  
*ŷ. (Matth. 28, 2)* Angelus  
Dómini descendit de cælo:  
et accédens revólvit  
lápídem, et sedébat super  
eum. Allelúja.

Lesson from the Book of the  
Apocalypse of S. John the  
Apostle. (*Apoc. I, 1-5*).

At this time: God made known things which must soon find their due accomplishment, sending his angel to disclose the pattern of it to his servant John, one who bore witness for God's word, and for the truth concerning Jesus Christ, as his own eyes had seen it. A blessing on him who reads this, and on all who listen to these words of prophecy, and keep true to their message; the time is close at hand. Thus John writes to the seven churches in Asia: Grace and peace be yours, from him who is, and ever was, and is still to come, and from the seven spirits, that stand before his throne; and from Jesus Christ, the faithful witness, firstborn of the risen dead, who rules over all earthly kings, and who has proved his love for us by washing us clean from our sins in his own blood.

Alleluia. *ŷ. (Ps. 137, 1)*  
Angels for my witnesses, I  
sing of thy praises, O Lord,  
my God. Alleluia, alleluia.  
*ŷ. (Matt. 28, 2)* An angel of  
the Lord came to the place,  
descending from heaven, and  
rolled away the stone and sat  
over it. Alleluia.

*After the Ascension:*

Allelúja. *ŷ. (Ps. 137, 1)*  
In conspéctu Angelórum

Alleluia *ŷ. (Ps. 137, 1)*  
Angels for my witnesses, I



sing of thy praises, O Lord, my God. Alleluia, alleluia. *ŷ. (Ephes. 4, 8)* Christ ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 18, 1-10*).

The disciples came to Jesus at this time and said, Tell us, who is greatest in the kingdom of heaven? Whereupon Jesus called to his side a little child, to whom he gave a place in the midst of them, and said, Believe me, unless you become like little children again, you shall not enter the kingdom of heaven. He is greatest in the kingdom of heaven who will abase himself like this little child. He who gives welcome to such a child as this in my name, gives welcome to me. And if any one hurts the conscience of one of these little ones, that believe in me, he had better have been drowned in the depths of the sea, with a millstone hung about his neck. Woe to the world, for the hurt done to consciences! It must needs be that such hurt should come, but woe to the man through whom it comes! If thy hand or thy foot is an occasion of falling to thee, cut it off and cast it away from thee; better for

psallam tibi, Dómine Deus meus. Allelúja, allelúja. *ŷ. (Ephes. 4, 8)* Ascéndens Christus in altum, captivam duxit captivitátem: dedit dona homínibus. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 18, 1-10*).

In illo témpore: Accessérunt discípuli ad Jesum dicéntes: Quis, putas, major est in regno cælórum?

Et ádvocans Jesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi conversi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cælórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno cælórum: et qui suscepérit unum párvulum talem in nómine meo, me súscipit. Qui autem scandalizáverit unum de pusíllis istis, qui in me credunt, expédit ei ut suspendátur mola asinária in collo ejus, et demergátur in profúndum maris. Væ mundo a scándalis. Necesse est enim ut véniant scándala: verúmtamen væ hómini illi, per quem scándalum venit. Si autem manus tua, vel pes tuus scandalízat te, absceide eum, et prójice abs te: bonum

tibi est ad vitam ingredi débilem, vel claudum, quam duas manus, vel duos pedes habentem mitti in ignem ætérnum. Et si óculus tuus scandalízat te, érue eum, et prójice abs te: bonum tibi est cum uno óculo in vitam intráre, quam duos óculos habentem mitti in gehénnam ignis. Vidéte ne contemnátis unum ex his pusíllis: dico enim vobis quia Angeli eórum in cælis semper vident fáciem Patris mei, qui in cælis est.

Credo.

OFFERTORIUM. (*Apoc. 8, 3 et 4*) Stetit Angelus juxta aram templi, habens thuríbulum áureum in manu sua, et data sunt ei incénsa multa: et ascéndit fumus arómatum in conspéctu Dei, allelúja.

SECRETA. Hóstias tibi, Dómine, laudis offérimus, supplicíter deprecánte: ut eásdem, angélico pro nobis interveniéntem suffrágio, et placátus accípias, et ad salútem nostram proveníre concédas. Per Dóminum.

COMMUNIO. (*Dan. 3, 58*) Benedícite, omnes Angeli Dómini, Dóminum: hymnum dicite, et super-exaltáte eum in sæcula, allelúja.

thee to enter into life crippled or lame, than to have two hands or two feet when thou art cast into eternal fire. And if thy eye is an occasion of falling to thee, pluck it out and cast it away from thee; better for thee to enter into life with one eye, than to have two eyes when thou art cast into the fires of hell. See to it that you do not treat one of these little ones with contempt; I tell you, they have angels of their own in heaven, that behold the face of my heavenly Father continually.

Creed.

OFFERTORY. (*Apoc. 8, 3, 4*) An angel stood by the altar of the temple, holding a golden censer, and incense was given him in plenty; and the smoke of the perfumes went up in God's presence, alleluia.

SECRET. We humbly entreat thee, Lord, to accept graciously the sacrificial gifts we offer in praise of thee. With the angels pleading for us, grant that this offering may further our salvation: through our Lord.

COMMUNION. (*Dan. 3, 58*) Bless the Lord, all you the Lord's angels; praise him and extol his name for ever, alleluia.

**POSTCOMMUNION.** - We humbly entreat thee, Lord, relying upon the blessed archangel Michael's intercession, that we may carry in our hearts the sacrament our mouths receive: through our Lord.

**POSTCOMMUNIO.** - Beáti Archángeli tui Michaélis intercessióne súfúlti: súpplices te, Dómine, deprecámur; ut, quod ore proséquimur, contingámus et mente. Per Dóminum.

May 9

**S. GREGORY NAZIANZEN, Bp., Conf., Doct.**

Lesser Double

*Mass In médio, from the Common of Doctors, p. [46], except the following Epistle:*

Lesson from the Book of Wisdom. (*Ecclus. 39, 6-14*).

With a dedicated heart, he will keep early vigil at the Lord's gates, the Lord that made him, to win audience for his plea from the most High. His lips will be eloquent in prayer, as he entreats pardon for his sins. At the Lord's sovereign pleasure, he will be filled with a spirit of discernment, so that he pours out showers of wise utterance, giving thanks to the Lord in his prayer. His plans and thoughts guided from above, he will have skill in the divine mysteries; will make known to all the tradition of teaching he has received, and take pride in that law which is the Lord's covenant with man. This wisdom of his, extolled on every side, will never fall into oblivion; the memory of him, the renown of him,

*Lectio libri Sapiéntiæ. (Eccli. 39, 6-14).*

Justus cor suum tradet ad vigilándum dilúculo ad Dóminum, qui fecit illum, et in conspéctu Altíssimi deprecábitur. Apériet os suum in oratióne, et pro delictis suis deprecábitur.

Si enim Dóminus magnus volúerit, spíritu intelligéntiæ replébit illum: et ipse tamquam imbres mittet elóquia sapiéntiæ suæ, et in oratióne confitébitur Dómino: et ipse diriget consílium ejus et disciplinam, et in absconditis suis consiliábitur. Ipse palam fáciat disciplinam doctrinæ suæ, et in lege testaménti Dómini gloriábitur.

Collaudábunt multi sapiéntiam ejus, et usque in sæculum non delébitur. Non recédet memória ejus,

et nomen ejus requirétur a generatióne in generatióne. Sapiéntiam ejus enarrábunt gentes, et laudem ejus enuntiábit ecclésia.

will be held in honour from age to age. His wise words will become a legend among the nations: where faithful men shall assemble, his praise will be told.

May 10

## S. ANTONINUS, Bishop and Confessor

Lesser Double

*Mass Státuit, from the Common of a Confessor-Bishop, p. [37], except the following:*

ORATIO. Sancti Antoníni, Dómine, Confessóris tui atque Pontíficis méritis adjuvémur: ut, sicut te in illo mirábilem prædicámus, ita in nos misericórdem fuisse gloriémur. Per Dóminum.

COLLECT. May the merits of thy confessor and bishop, Saint Antoninus, assist us, Lord, so that we who proclaim the marvellous power thou didst manifest in him may also exult in the mercy thou hast shown us: through our Lord.

*Commemoration of Ss. Gordian and Epimachus, Mm. by the following Prayers:*

ORATIO. Da, quæsumus, omnípotens Deus: ut, qui beatórum Mátyrum tuórum Gordiáni et Epímachi solémnia cólimus, eórum apud te intercessiόνibus adjuvémur. Per Dóminum.

COLLECT. Grant, we pray thee, almighty God, that we who keep the feast of thy blessed martyrs Gordian and Epimachus may be helped by their intercession with thee: through our Lord.

SECRETA. Hóstias tibi, Dómine, beatórum Mátyrum tuórum Gordiáni et Epímachi dicátas méritis, benígnus assúme: et ad perpétuum nobis tribue proveníre subsidium. Per Dóminum.

SECRET. Lord, graciously accept the sacrificial gifts that have been dedicated to thee, for the sake of thy blessed martyrs Gordian and Epimachus, and grant that we may find in them a never-failing source of help: through our Lord.

**POSTCOMMUNION.** - Almighty God, we pray that we who have received the bread of heaven may, at the intercession of the holy martyrs Gordian and Epimachus, be strengthened by it against all adversity: through our Lord.

**POSTCOMMUNIO.** - Quæsumus, omnipotens Deus: ut, qui cælestia alimenta percépimus, intercedentibus sanctis Martýribus tuis Gordiáno et Epímacho, per hæc contra ómnia advérsa muniámur. Per Dóminum.

May 11

**BL. ALOYSIUS RABATA, Carm., Conf.**

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following Collect:*

**COLLECT.** O God, who didst adorn the blessed Aloysius with extraordinary charity and with patience in bearing injuries, grant that, by imitating him whose feast we celebrate, in the practice of charity and in the love of our enemies, we may deserve an eternal reward: through our Lord.

**ORATIO.** Deus, qui beátum Aloísium mirábili caritate et in perferendis injúriis paténtia decorásti: concéde propítius; ut, cujus festum cólimus, ejus imitatione caritatem exercéndo, et inimicos étiam diligéndo, præmia mereámur. Per Dóminum.

May 12

**SS. NEREUS, ACHILLEUS, DOMITILLA, Virg.,  
AND PANCRAS, Martyrs**

Semidouble

**INTROIT**

(Ps. 32, 18, 19, 20)

**I**T is the Lord watching over those who fear him and trust in his mercy, alleluia, that will protect their lives: he is our strength and our shield, alleluia, alleluia.

**INTROITUS**

(Ps. 32, 18, 19 et 20)

**E**Cce óculi Dómini super timéntes eum, sperántes in misericórdia ejus, allelúja: ut erípiat a morte ánimas eórum: quóniam adjútor, et protéctor

noster est, allelúja, allelúja. (*Ps. ibid., 1*) Exsultáte, justi, in Dómino: rectos decet collaudátio. V. Glória Patri.

ORATIO. Semper nos, Dómine, Mártyrum tuórum Nérei, Achillei, Domitillæ atque Pancrátii fóveat, quæsumus, beáta solémnitas: et tuo dignos reddat obséquio. Per Dóminum.

Léctio libri Sapiéntiæ.  
(*Prov. 15, 2-4, 6-8 et 9*).

Lingua sapiéntium ornat sciéntiam: os fatuórum ebúllit stultítiam. In omni loco óculi Dómini contemplántur bonos et malos. Lingua placábilis, lignum vitæ: quæ autem immoderáta est, cóncteret spíritum. Domus justi plúrima fortitúdo: et in fructibus impii conturbátio. Lábia sapiéntium disseminábunt sciéntiam: cor stultórum dissímile erit. Víctimæ impiórum abominábiles Dómino: vota justórum placábilia: qui séquitur justítiam, dilígitur ab eo.

Allelúja. V. (*Ps. 32, 1*) Gaudéte, justi, in Dómino: rectos decet collaudátio. Allelúja, allelúja. V. (*Matth. 28, 2*) Angelus Dómini descéndit de cæ-

(*Ps. ibid., 1*) Triumph, just souls, in the Lord: true hearts, it is yours to praise him. V. Glory.

COLLECT. Lord, may this happy festival of thy martyrs Nereus, Achilleus, Domitilla, and Pancras ever warm our hearts and fit us for thy service: through our Lord.

Lesson from the Book of Wisdom. (*Prov. 15, 2-4, 6-8, 9*).

The speech of the wise is learning's ornament; the fool babbles on. Go where thou wilt, the Lord's eye is watching; good nor evil escapes his scrutiny. Tongue that speaks peaceably is a tree whose fruit gives life; tongue undisciplined can break hearts. The just man's home guards its treasure well; the hopes of the wicked are all confusion. The talk of the wise is a seed-ground of learning; the thoughts of fools are ill matched with it. From the wicked man's sacrifice the Lord turns away with loathing; only the just with their vows win his favour. Pursue the right, if thou wouldst win his love.

Alleluia. V. (*Ps. 32, 1*) Triumph, just souls, in the Lord; true hearts, it is yours to praise him. Alleluia, alleluia. V. (*Matt. 28, 2*) An angel of the Lord came to

the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

lo: et accédens revolvit lapidem, et sedébat super eum. Allelúja.

*After the Ascension:*

Alleluia. *ŷ. (Ps. 32, 1)* Triumph, just souls in the Lord; true hearts, it is yours to praise him. Alleluia, alleluia. *ŷ. (Ephes. 4, 8)* Christ ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

Allelúja. *ŷ. (Ps. 32, 1)* Gaudéte, justi, in Dómino: rectos decet collaudatio. Allelúja, allelúja. *ŷ. (Ephes. 4, 8)* Ascéndens Christus in altum, captivam duxit captivitatem: dedit dona homínibus. Allelúja.

✠ Continuation of the Holy Gospel according to S. John. (*John 16, 20-22*).

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann. 16, 20-22*).

At this time: Jesus said to his disciples: Believe me when I tell you this, you will weep and lament while the world rejoices; you will be distressed, but your distress shall be turned into joy. A woman in childbirth feels distress, because now her time has come; but when she has borne her child, she does not remember the distress any longer, so glad is she that a man has been born into the world. So it is with you, you are distressed now; but one day I will see you again, and then your hearts will be glad; and your gladness will be one which nobody can take away from you.

In illo témpore: Dixit Jesus discíplulis suis: Amen, amen dico vobis: quia plorábitis, et flébitis vos, mundus autem gaudébit: vos vero contristabímmini, sed tristítia vestra vertétur in gáudium. Múlier cum parit, tristítiam habet, quia venit hora ejus: cum autem pepérerit púerum, jam non méminit pressúræ propter gáudium, quia natus est homo in mundum. Et vos ígitur nunc quidem tristítiam habétis, íterum autem vidébo vos, et gaudébit cor vestrum: et gáudium vestrum nemo tollet a vobis.

OFFERTORY. (*Ps. 88, 6*) Are not those heavens, Lord, witnesses of thy wonderful

OFFERTORIUM. (*Ps. 88, 6*) Confitebúntur cæli mirabília tua, Dómine: et

veritatem tuam in ecclesia sanctorum, alleluja, alleluja.

**SECRETA.** Sanctorum Martyrum tuorum quaesumus, Domine, Nerei, Achillei, Domitillae atque Pancratii sit tibi grata confessio: quae et munera nostra commendet, et tuam nobis indulgentiam semper imploret. Per Dominum.

**COMMUNIO.** (Ps. 32, 1) Gaudete, justi, in Domino, alleluja: rectos decet collaudatio, alleluja.

**POSTCOMMUNIO.** - Quaesumus, Domine: ut beatorum Martyrum tuorum Nerei, Achillei, Domitillae atque Pancratii deprecationibus, sacramenta sancta, quae sumpsimus, ad tuae nobis proficiant placationis augmentum. Per Dominum.

power, of thy faithfulness, before the court of the holy ones? Alleluia, alleluia.

**SECRET.** May the witness to their faith borne by thy holy martyrs Nereus, Achilles, Domitilla, and Pancras be pleasing to thee, Lord, making our gifts acceptable, and entreating for us thy continued mercy: through our Lord.

**COMMUNION.** (Ps. 32, 1) Triumph, just souls, in the Lord: true hearts, it is yours to praise him, alleluia.

**POSTCOMMUNION.** - We pray thee, Lord, that through the pleading of thy blessed martyrs Nereus, Achilles, Domitilla, and Pancras, the holy sacrament we have received may help us yet more powerfully to make our peace with thee: through our Lord.

May 13

S. ROBERT BELLARMINE, Bp., Conf., Doct.

Lesser Double

# INTROITUS

(Eccli. 15, 5)

**I**N medio Ecclesiae aperuit os ejus: et implevit eum Dominus spiritu sapientiae et intellectus: stolam gloriae induit eum, alleluja, alleluja. (Ps. 91, 2) Bonum est confiteri

# INTROIT

(Ecclus. 15, 5)

**T**HE Lord moved him to speak before the assembled people, filling him with the spirit of wisdom and discernment, clothing him in magnificent array, alleluia, alleluia. (Ps. 91, 2) Sweet it



is to praise the Lord; to sing, most high God, in honour of thy name. V. Glory.

COLLECT. God, who didst adorn thy blessed bishop and doctor Robert with admirable learning and courage to expose the snares of error and uphold the rights of the Apostolic See, let his merits plead with thee; grant that we may grow in love of truth, and that the hearts of those who stray may find their way back to the unity of thy Church: through our Lord.

Lesson from the Book of Wisdom. (*Wisdom 7, 7-14*).

So my choice was made, and thereupon discernment was given me; the prayer once uttered, a spirit of wisdom came upon me. This I valued more than kingdom or throne; I thought nothing of all my riches in comparison. There was no jewel I could compare with it, all my treasures of gold were a handful of dust beside it, my silver seemed but base clay in presence of it. I treasured wisdom more than health or beauty, preferred her to the light of day; hers is a flame which never dies down. Together with her all blessings came to me; boundless prosperity was her gift. All this I enjoyed, with wisdom to clear my way for me, never guessing that it all

Dómino: et psállere nómini tuo, Altíssime. V. Glória Patri.

ORATIO. Deus, qui ad errórum insídias repellendas et Apostolicæ Sedis jura propugnanda, beátum Robértum Pontíficem tuum atque Doctórem mira eruditíone et virtúte decorásti: ejus méritis et intercessióne concéde; ut nos in veritátis amóre crescámus, et errántium corda Ecclesiæ tuæ rédeant unitátem. Per Dóminum.

Léctio libri Sapiéntiæ. (*Sap. 7, 7-14*).

Optávi, et datus est mihi sensus: et invocávi, et venit in me spíritus sapiéntiæ: et præpósui illam regnis et sédibus, et divítias nihil esse duxi in comparatióne illíus: nec comparávi illi lápidem pretiósum: quóniam omne aurum in comparatióne illíus aréna est exígua, et tamquam lutum æstimábitur argéntum in conspéctu illíus. Super salutem et spéciem diléxi illam, et propósui pro luce habére illam: quóniam inextinguibile est lumen illíus. Venérunt autem mihi ómnia bona páriter cum illa, et innumerábilis honéstas per manus illíus, et lætátus sum in ómnibus: quóniam antecédé-

bat me ista sapiéntia, et ignorábam quóniam horum ómnium mater est. Quam sine fictiône dídici, et sine invidia commúnico, et honestátem illius non abscondo. Infinitus enim thesáurus est homínibus: quo qui usi sunt, partícipes facti sunt amicitiae Dei, propter disciplinæ dona commendáti.

Allelúja. *℣. (Dan. 12, 3)* Qui docti fúerint, fulgébunt quasi splendor firmaménti. Allelúja, allelúja. *℣. (Matth. 28, 2)* Angelus Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

sprang from her. The lessons she taught me are riches honestly won, shared without stint, openly proclaimed; a treasure men will find inexhaustible. Those who enjoy it are honoured with God's friendship, so high a value he sets on her instruction.

Alleluia. *℣. (Dan. 12, 3)* Bright shall the glory of the learned be, as the radiance of the sky above. Alleluia, alleluia. *℣. (Matt. 28, 2)* An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

*After the Ascension:*

Allelúja. *℣. (Dan. 12, 3)* Qui docti fúerint, fulgébunt quasi splendor firmaménti. Allelúja, allelúja. *℣. (Ephes. 4, 8)* Ascéndens Christus in altum, captívam duxit captivitátem: dedit dona homínibus. Allelúja.

Alleluia. *℣. (Dan. 12, 3)* Bright shall the glory of the learned be, as the radiance of the sky above. Alleluia, alleluia. *℣. (Ephes. 4, 8)* Christ ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

*Gospel* Vos estis sal terræ, p. [49]. Creed.

OFFERTORIUM. (Ps. 72, 28) Mihi autem adhærere Deo bonum est: pónere in Dómino Deo spem meam: ut annúntiem omnes prædicatiónes tuas, in portis filiæ Sion, allelúja.

SECRETA. Hóstias tibi, Dómine, in odórem suavitátis offérimus: et præsta; ut, beáti Robérti

OFFERTORY. (Ps. 72, 28) I know no other content but clinging to God, putting my trust in God, my Master: within the gates of royal Sion I will be the herald of all thy praise, alleluia.

SECRET. Lord, we offer thee the fragrance of these consecrated gifts. May blessed Robert's counsel and ex-

ample enlarge the capacity of our hearts and teach us to run the way of thy commandments: through our Lord.

COMMUNION. (*Matt. 5, 14, 16*) You are the light of the world, and your light must shine so brightly before men that they can see your good works, and glorify your Father who is in heaven, alleluia.

POSTCOMMUNION. - O Lord our God, let the sacrament we have received kindle in us that fire of love which consumed blessed Robert so that he spent himself continually in the service of thy Church: through our Lord.

mónitis et exémpilis edócti, per sémitam mandatórum tuórum dilatáto corde currámus. Per Dóminum.

COMMUNIO. (*Matth. 5, 14 et 16*) Vos estis lux mundi: sic lúceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est, allelúja.

POSTCOMMUNIO. - Sacraménta, quæ sumpsi-mus, Dómine Deus noster, in nobis fóveant caritátis ardórem: quo beátus Robértus veheménter accénsus, pro Ecclésia tua se júgiter impendébat. Per Dóminum.

May 16

## S. SIMON STOCK, Carmelite, Confessor

Greater Double of the Second Class

### INTROIT

(*Ps. 36, 30-31*)

**R**ight reason is on the good man's lips, well weighed are all his counsels: the law of God rules in his heart. (*Alleluia, alleluia*). (*Ps. ibid., 1*) Allay thy impatience with the wicked, envy not the lot of evil-doers. *Right reason. V. Glory. Right reason.*

### INTROITUS

(*Ps. 36, 30-31*)

**O**s justi meditábitur sapiéntiam, et lingua ejus loquétur júdicium: lex Dei ejus in corde ipsíus. (*T. P. Allelúja, allelúja*) (*Ps. ibid., 1*) Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *Os justi. V. Glória Patri. Os justi.*

ORATIO. Deus, qui, precibus et méritis beáti Simónis Confessóris tui, Carméli montis Ordinem, per manus Genitricis Filii tui Dómini nostri Jesu Christi, singuláři privilegio decorásti: concéde; ut, ipso interveniente, ad glóriam, quam diligéntibus te præparásti, pervenire valeámus. Per eúmdem Dóminum.

COLLECT. O God, who by the merits and prayers of thy blessed confessor Simon didst so singularly honour the Order of Mount Carmel at the hands of the Mother of thy Son, our Lord, Jesus Christ, grant that through his intercession we may attain to the glory thou hast prepared for those who love thee: through the same.

*Commemoration of S. Ubald, Bishop and Confessor:*

ORATIO. Auxílium tuum nobis, Dómine, quæsumus, placátus impénde: et, intercessióne beáti Ubáldi Confessóris tui atque Pontíficis, contra omnes diáboli nequítias dexteram super nos tuæ propitiatiónis exténde. Per Dóminum.

COLLECT. We pray thy mercy, Lord; help us, and at the intercession of thy blessed confessor-bishop Ubald, stretch over us the right hand of thy compassion against all the devil's wickedness: through our Lord.

Lectio libri Sapiéntiæ.  
(Eccli. 31, 8-11).

Lesson from the Book of Wisdom. (Ecclus. 31, 8-11).

Beátus vir, qui invéntus est sine mácula, et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirabília in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória æténa: qui pótuít tránsgredi, et non est tránsgréssus: fácere mala, et non fecit: ideo stabilita sunt bona illius in Dómino, et eleemósynas illius enarrábit omnis ecclésia sanctórum.

Blessed is the man who lives unreprieved, who has no greed for gold, puts no trust in his store of riches. Show us such a man, and we will be loud in his praise; here is a life to wonder at. A man so tested and found perfect wins eternal honour; he kept clear of sin, when sinful ways were easy, did no wrong, when wrong lay in his power. His treasure is safely preserved in the Lord's keeping, and wherever faithful souls are met, his almsdeeds will be remembered.

**GRADUAL.** (Ps. 91, 13, 14) The innocent man will flourish as the palm-tree flourishes; in the house of the Lord he will grow to greatness as the cedars grow on Lebanon. *ſ.* (*Ibid.*, 3) To proclaim thy mercies and faithfulness at daybreak and at fall of night.

Alleluia, alleluia. *ſ.* (*Osee* 14, 6) A faithful man will burgeon like the lily, will blossom in the Lord's sight for ever. Alleluia.

*In Eastertide instead of the Gradual is said:*

Alleluia. *ſ.* (*Osee* 14, 6) A faithful man will burgeon like the lily, will blossom in the Lord's sight for ever. Alleluia, alleluia. *ſ.* (*Matt.* 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

*After the Ascension:*

Alleluia. *ſ.* (*Osee* 14, 6) A faithful man will burgeon like the lily, will blossom in the Lord's sight for ever. Alleluia, alleluia. *ſ.* (*Ephes.* 4, 8) Christ ascending on high, led captivity captive; he has brought gifts to men.

### SEQUENCE

Flower of Carmel,  
Vine with blossom weighed,  
Shining light of heaven,  
Bearing child though maid,  
None is like thee.

**GRADUALE.** (Ps. 91, 13 et 14) Justus ut palma florébit: sicut cedrus Líbaní multiplicábitur in domo Dómini. *ſ.* (*Ibid.*, 3) Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúja, allelúja. *ſ.* (*Osee* 14, 6) Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum.

Allelúja. *ſ.* (*Osee* 14, 6) Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja, allelúja. *ſ.* (*Matth.* 28, 2) Angelus Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum.

Allelúja. *ſ.* (*Osee* 14, 6) Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja, allelúja. *ſ.* (*Ephes.* 4, 8) Ascéndens Christus in altum, captívam duxit captivitátem: dedit dona homínibus.

### SEQUENTIA

Flos Carméli,  
Vitis florígera,  
Splendor cæli,  
Virgo puérpera  
Singuláris.

Mater mitis,  
Sed viri néscia,  
Carmelítis  
Da privilégia,  
Stella maris. Allelúja.

✠ Sequéntia sancti Evan-  
gélíi secúndum Matthæ-  
um. (*Matth. 19, 27-29*).

In illo témpore: Dixit  
Petrus ad Jesum: Ecce  
nos relíquimus ómnia, et  
secúti sumus te: quid er-  
go erit nobis? Jesus au-  
tem dixit illis: Amen dico  
vobis, quod vos, qui se-  
cúti estis me, in regene-  
rátióne, cum séderit Fí-  
lius hóminis in sede ma-  
jestátis suæ, sedébitis et  
vos super sedes duódecim,  
judicántes duódecim tri-  
bus Israel. Et omnis, qui  
reliquerit domum, vel fra-  
tres, aut soróres, aut pa-  
trem, aut matrem, aut ux-  
órem, aut filios, aut agros,  
propter nomen meum,  
céntuplum accípiet, et vi-  
tam ætérnam possidébit.

Credo.

OFFERTORIUM. (*Ps.*  
*88, 25*) Véritas mea, et  
misericórdia mea cum i-  
pso: et in nómine meo  
exaltábitur cornu ejus. (*T.*  
*P. Allelúja*).

SECRETA. Præsta no-  
bis, quæsumus, omnípo-  
tens Deus: ut nostræ hu-  
militátis oblátio, et pro-  
tuórum tibi grata sit ho-  
nóre Sanctórum, et nos  
córpoze páriter et mente  
puríficet. Per Dóminum.

Mother so tender  
Who no man didst know,  
On all Carmel's children  
Thy favours bestow,  
Star of the Sea. Alleluia.

✠ Continuation of the Holy  
Gospel according to S.  
Matthew. (*Matt. 19, 27-29*).

At this time: Peter said  
to Jesus: And what of us  
who have forsaken all, and  
followed thee; what is left  
for us? Jesus said to them,  
I promise you, in the new  
birth, when the Son of Man  
sits on the throne of his  
glory, you also shall sit there  
on twelve thrones, you who  
have followed me, and shall  
be judges over the twelve  
tribes of Israel. And every  
man that has forsaken home  
or brothers, or sisters, or fa-  
ther, or mother, or wife, or  
children, or lands for my  
name's sake shall receive his  
reward a hundredfold, and  
obtain everlasting life.

Creed.

OFFERTORY. (*Ps. 88,*  
*25*) My faithfulness and  
mercy shall go with him; as  
my champion he shall rise to  
greatness. (*Alleluia*).

SECRET. Grant, we pray  
thee, almighty God, that our  
lowly offering may be wel-  
come to thee as honouring  
thy saints, and may cleanse  
us body and soul: through  
our Lord.

*Of S. Ubald:*

SECRET. Hallow the gifts we have dedicated to thee, Lord, and, at the intercession of thy blessed confessor and bishop Ubald, let them move thee to hear us and have mercy: through our Lord.

COMMUNION. (*Luke 12, 24*) He was a faithful and wise servant, one whom his master entrusted with the care of his household, to give them their allowance of food at the appointed time. (Alleluia).

POSTCOMMUNION. - Almighty God, we pray that we who have received the bread of heaven, may at the intercession of thy confessor, blessed Simon, be strengthened by it against all adversity: through our Lord.

*Of S. Ubald:*

POSTCOMMUNION. - Grant, we pray thee, almighty God, that in giving thanks for the gifts we have received, we may obtain still greater blessings through the intercession of thy blessed confessor and bishop Ubald: through our Lord.

SECRETA. Múnera tibi, Dómine, dicáta sanctífica: et, intercedénte beáto Ubáldo Confessóre tuo atque Pontífice, per éadem nos placátus inténde. Per Dóminum.

COMMUNIO. (*Luc. 12, 24*) Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in tēpore trítici mensúram. (T. P. Allelúja).

POSTCOMMUNIO. - Quæsumus, omnípotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Simóne Confessóre tuo, per hæc contra ómnia advérsa muníamur. Per Dóminum.

POSTCOMMUNIO. - Præsta, quæsumus, omnípotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Ubáldo Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

May 17

S. PASCHAL BAYLON, Confessor

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following Collect:*

COLLECT. O God, who didst adorn thy blessed con-

ORATIO. Deus, qui beátum Paschálem Con-

fessórem tuum mirífica erga Córporis et Sánguini tui sacra mystéria dilectióne decorásti: concéde propítius; ut, quam ille ex hoc divíno convívio spíritus percépit pinguédinem, eámdem et nos percípere mereámur: Qui vivis.

fessor Paschal with a marvelous love for the sacred mysteries of thy body and blood, grant us this favour: that we may find the same spiritual fulfilment as he found in this divine banquet: thou who art God.

May 18

## S. VENANTIUS, Martyr

Lesser Double

*In Eastertide, Mass Protexisti, from the Common of Martyrs, p. [27].*

*Outside Eastertide, Mass Lætábitur, from the Common of a Martyr, p. [11]. In both cases the following Prayers and Gospel are said:*

ORATIO. Deus, qui hunc diem beáti Venántii Mátyris tui triúmpho consecrásti: exáudi preces pópuli tui, et præsta; ut, qui ejus mérita venerámur, fidei constántiam imitémur. Per Dóminum.

COLLECT. God, who didst consecrate this day to the triumph of thy blessed martyr Venantius, give heed to thy people's prayers, and grant that we who revere his merits may imitate the constancy of his faith: through our Lord.

*Gospel Si quis venit ad me, p. [6].*

SECRETA. Hanc oblationem, omnípotens Deus, beáti Venántii mérita tibi reddant accéptam: ut, ipsíus subsidiis adjúti, glóriæ ejus consórtes efficiámur. Per Dóminum.

SECRET. May the merits of blessed Venantius render this offering acceptable to thee, almighty God; so that with the help of his support we may become sharers in his glory: through our Lord.

POSTCOMMUNIO. - Sumpsimus, Dómine, ætérnæ vitæ sacraménta, te humíliter deprecántes: ut, beáto Venántio Mátyre

POSTCOMMUNION. - We have taken the sacrament of everlasting life, and now we humbly entreat thee, Lord, that with thy blessed



martyr Venantius pleading | tuo pro nobis deprecante,  
for us, it may win us pardon | véniam nobis concilient,  
and grace: through our Lord. | et grátiam. Per Dóminum.

May 19

## S. PETER CELESTINE, Pope and Confessor

Lesser Double

*Mass Sacerdotes tui, from the Common of a Confessor-Bishop, p. [42], except the following:*

COLLECT. God, who didst raise blessed Peter Celestine to the dignity of supreme pontiff, and didst teach him to prefer a lowly station, be pleased to grant that, by his example, we may have the grace to scorn all worldly things, and the happiness to win the rewards promised to the humble: through our Lord.

ORATIO. Deus, qui beátum Petrum Cælestinum ad summi pontificatus ápicem sublimásti, quique illum humilitáti postpónere docuísti: concéde propítius; ut ejus exemplo cuncta mundi despícere, et ad promíssa humilibus præmia pervenire felíciter mereámur. Per Dóminum.

*Commemoration of S. Pudentiana, Virgin, by the Prayers from the Mass Dilexísti, p. [79].*

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 19, 27-29*).

At this time: Peter said to Jesus: And what of us who have forsaken all, and followed thee; what is left for us? Jesus said to them, I promise you, in the new birth, when the Son of Man sits on the throne of his glory, you also shall sit there on twelve thrones, you who have followed me, and shall be judges over the twelve tribes of Israel. And every man that has forsaken home

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 19, 27-29*).

In illo témpore: Dixit Petrus ad Jesum: Ecce nos reliquimus ómnia, et secúti sumus te: quid ergo erit nobis? Jesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede majestátis suæ, sedébitis et vos super sedes duódecim, judicantes duódecim tribus Israel. Et omnis, qui reliquerit do-

mum, vel fratres, aut sorores, aut patrem, aut matrem, aut uxorem, aut filios, aut agros, propter nomen meum, centuplum accipiet, et vitam æternam possidebit.

or brothers, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive his reward a hundredfold, and obtain everlasting life.

May 20

## S. BERNARDINE OF SIENA, Confessor

Semidouble

*Mass* Os justi, *from the Common of a Confessor*, p. [51], *except the following Collect:*

ORATIO. Dómine Jesu, qui beáto Bernardíno Confessóri tuo exímium sancti nóminis tui amórem tribuísti: ejus, quæsumus, méritis et intercessióne, spíritum nobis tuæ dilectiónis benígnus infúnde: Qui vivis.

COLLECT. Lord Jesus, who didst bestow on thy blessed confessor Bernardine an exceeding love of thy holy name, we pray thee by his merits and intercession graciously to inspire us with thy own tenderness: who art God.

May 22

## Bl. JOACHIMA of Vedruna, Carm., Widow

Lesser Double

*Mass* Dilexísti, *from the Common of a Holy Woman*, p. [87], *except the following Collect:*

ORATIO. Deus qui ad christíanam juventútis institutionem et ægotantium solámen, novam in Ecclésia tua per beátam Joachímam, famíliam congregásti: da nobis, quæsumus; ut cujus gaudemus méritis, tantæ virtútis proficiámus exémplo. Per Dóminum.

COLLECT. O God, who through blessed Joachima has gathered together a new family within thy Church dedicated to the christian instruction of youth and to the solace of the sick, grant us, we beseech thee, that while rejoicing in her merits, we may profit from the example of such great virtue: through our Lord.

May 24

## OUR LADY, HELP OF CHRISTIANS

Lesser Double, First Class

*Mass Gaudeamus, from the Common of the Feasts of the B. V. Mary, p. [105], except the following:*

**COLLECT.** Almighty and merciful God, who for the defence of Christendom didst marvellously establish a perpetual help in the most blessed virgin Mary, grant us this boon, that we who are fortified by such protection during life's battle may in death achieve victory over our fiendish enemy: through our Lord.

**SECRET.** We offer thee, Lord, sacrificial gifts in atonement and for the triumph of the Christian faith. Let the Virgin Help of Christians, by whose means a great Christian victory was won, lend us her aid, enabling us to profit by this sacrifice: through our Lord.

**ORATIO.** Omnipotens et misericors Deus, qui ad defensionem populi christiani in beatissima Virgine Maria perpetuum auxilium mirabiliter constituisti: concede propitius; ut, tali praesidio muniti certantes in vita, victoriam de hoste maligno consequi valeamus in morte. Per Dominum.

**SECRETA.** Pro religionis christianae triumpho hostias placationis tibi, Domine, immolamus: quae, ut nobis proficiant, opem auxiliatrix Virgo praestet; per quam talis perfecta est victoria. Per Dominum.

*Preface of our Lady; Et te in Festivitate, p. 527.*

**POSTCOMMUNION.** - Lord, stand by the nations which are nourished by partaking of thy body and blood. With the aid of thy holy Mother, may they be delivered from all harm and danger, and guarded in the performance of every good work: thou who art God.

**POSTCOMMUNIO.** - Adesto, Domine, populis, qui participatione Corporis et Sanguinis tui reficiuntur: ut, sanctissima tua Genitrice auxiliante, ab omni malo et periculo liberentur, et in omni opere bono custodiantur: Qui vivis.

May 25

## S. MARY MAGDALENE DE PAZZI

Carmelite, Virgin

Greater Double of the Second Class

## INTROITUS

(Osee 2, 19)

**S**ponsábo te mihi in sempiternum: et sponsábo te mihi in justitia, et iudicio, et in misericordia, et in miserationibus. (T. P. Allelúja, allelúja). (Ps. 44, 2) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Sponsábo.* V. Glória Patri. *Sponsábo.*

**ORATIO.** Deus, virginitátis amátor, qui beátam Mariám Magdalénam Virginem, tuo amóre succénasam, cæléstibus donis decorásti: da; ut, quam festíva celebritáte venerámur, puritáte et caritáte imitémur. Per Dóminum.

## INTROIT

(Osee 2, 19)

**I** will espouse thee to me for ever: and I will espouse thee to me in justice, and in judgement, and in loving kindness, and in mercies. (Alleluia, alleluia). (Ps. 44, 2) Joyful are the thoughts that well up from my heart, a King's honour for my theme. *I will espouse.* V. Glory. *I will espouse.*

**COLLECT.** God, who lovest virginity and didst inflame the blessed maiden Mary Magdalene with love of thee, adorning her with heavenly gifts, grant that we who keep this festival in her honour may emulate her purity and charity: through our Lord.

*Commemoration of S. Gregory VII, Pope and Confessor:*

**ORATIO.** Deus, in te sperántium fortitúdo, qui beátum Gregórium Confessórem tuum atque Pontíficem, pro tuénda Ecclesiæ libertáte, virtúte constántiæ roborásti: da nobis, ejus exémplo et intercessióne, ómnia adversántia fórtiter superáre. (Per Dóminum).

**COLLECT.** O God, the strength of those who trust in thee, who didst fortify thy blessed confessor and pontiff Gregory with courage and constancy to defend the Church's freedom, grant that by his example and intercession we may boldly surmount all opposition: (through our Lord).

*Commemoration of S. Urban I, Pope and Martyr:*

COLLECT. Grant, we beseech thee, almighty God, that we who celebrate the feast of thy blessed martyr and pontiff Urban, may be aided by his intercession with thee: through our Lord.

Lesson from the Book of Wisdom. (*Cant. 2, 6; 3, 5; 8, 5-7*).

His left hand pillows my head; his right hand, even now, ready to embrace me. An oath, maidens of Jerusalem! I charge you, wake never from her sleep my heart's love, till wake she will. Who is this that makes her way up by the desert road, all gaily clad, leaning upon the arm of her true love? When I came and woke thee, it was under the apple-tree, the same where sore distress overtook thy own mother, where she that bore thee had her hour of shame. Hold me close to thy heart, close as locket or bracelet fits; not death itself is so strong as love, not the grave itself cruel as love unrequited; the torch that lights it is a blaze of fire. Yes, love is a fire no waters avail to quench, no floods to drown; for love, a man will give up all that he has in the world, and think nothing of his loss.

GRADUAL. (*Ps. 70, 20*)  
How often thou hast made

ORATIO. Da, quæsumus, omnipotens Deus: ut, qui beāti Urbāni Mártyris tui atque Pontíficis solémnia cólimus, ejus apud te intercessiónibus adjuvémur. Per Dóminum.

Léctio libri Sapiéntiæ. (*Cant. 2, 6; 3, 5; 8, 5-7*).

Læva ejus sub cápite meo et dextera illius amplexábitur me. Adjúro vos, filiæ Jerúsalem, ne suscitétis, neque evigiláre faciátis diléctam, donec ipsa velit. Quæ est ista, quæ ascéndit de desérto delíciis áffluens, inníxa super diléctum suum? Sub árbore malo suscitávi te: ibi corrúpta est mater tua, ibi violáta est génitrix tua.

Pone me ut signáculum super cor tuum, ut signáculum super bráchium tuum: quia fortis est ut mors diléctio, dura sicut inférnus æmulátio: lámpades ejus lámpades ignis atque flammárum. Aquæ multæ non potuérunt exstinguere caritátem, nec flúmina óbruunt illam: si déderit homo omnem substantíam domus suæ pro dilectióne, quasi nihil despíciat eam.

GRADUALE. (*Ps. 70, 20*) Quantas ostendísti

mihi tribulatiões multas,  
et malas: et convēsus vi-  
vificāsti me: et de abýs-  
sis terræ íterum reduxísti  
me. V. (*Ibid.*, 93, 19) Se-  
cúndum multitudínem do-  
lórum meórum in corde  
meo: consolatiões tuæ læ-  
tificavérunt ánimam meam.

Allelúja, allelúja. V. (*Gal.*  
2, 19-20) Christo confixa  
sum Cruci: vivo ego, jam  
non ego, vivit vero in me  
Christus. Allelúja.

me see times of bitter trouble!  
And still thou wouldst re-  
lent, and give me back life,  
and bring me up again from  
the very depths of the earth.  
V. (*Ibid.*, 93, 19) Amid all  
the thronging cares that fill-  
ed my heart, my soul thrilled  
with thy consolation.

Alleluia, alleluia. V. (*Gal.*  
2, 19-20) With Christ I hang  
upon the Cross, and yet I  
am alive; or rather, not I;  
it is Christ that lives in me.  
Alleluia.

*In Eastertide instead of the Gradual is said:*

Allelúja. V. (*Gal.* 2, 19-  
20) Christo confixa sum  
Cruci: vivo ego, jam non  
ego, vivit vero in me  
Christus. Allelúja, allelúja.  
V. (*Matth.* 28, 2) Angelus  
Dómini descendit de cæ-  
lo: et accedens revolvit  
lápídem, et sedébat super  
eum. Allelúja.

Alleluia. V. (*Gal.* 2, 19-20)  
With Christ I hang upon the  
Cross, and yet I am alive;  
or rather, not I; it is Christ  
that lives in me. Alleluia, al-  
leluia. V. (*Matt.* 28, 2) An  
angel of the Lord came to  
the place, descending from  
heaven, and rolled away the  
stone and sat over it. Alle-  
luia.

*After the Ascension:*

Allelúja. V. (*Gal.* 2, 19-  
20) Christo confixa sum  
Cruci: vivo ego, jam non  
ego, vivit vero in me  
Christus. Allelúja, allelúja.  
V. (*Ephes.* 4, 8) Ascén-  
dens Christus in altum,  
captívam duxit captivitá-  
tem: dedit dona homíni-  
bus. Allelúja.

Alleluia. V. (*Gal.* 2, 19-20)  
With Christ I hang upon the  
Cross, and yet I am alive;  
or rather, not I; it is Christ  
that lives in me. Alleluia, al-  
leluia. V. (*Ephes.* 4, 8) Christ  
ascending on high, led cap-  
tivity captive; he has brought  
gifts to men. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 11, 25-30*).

At this time: Jesus answered and said: Father, who art Lord of heaven and earth, I give thee praise that thou hast hidden all this from the wise and the prudent, and revealed it to little children. Be it so, Father, since this finds favour in thy sight. My Father has entrusted everything into my hands; none knows the Son truly except the Father, and none knows the Father truly except the Son, and those to whom it is the Son's good pleasure to reveal him. Come to me, all you that labour and are burdened; I will give you rest. Take my yoke upon yourselves, and learn from me; I am gentle and humble of heart; and you shall find rest for your souls. For my yoke is easy, and my burden is light. Creed.

OFFERTORY. (*Ps. 17, 17-18*) He reached down from heaven, caught hold of me, rescued me from that flood, saved me from the enemies that held me at their mercy. (Alleluia).

SECRET. God, who didst wonderfully endow the blessed maiden Mary Magdalene with the gifts of the Holy Spirit, grant that, by her intercession, the Holy Spirit

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 11, 25-30*).

In illo témpore: Respóndens Jesus, dixit: Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti hæc a sapiéntibus et prudéntibus, et revelásti ea párvulis. Ita Pater: quóniam sic fuit plácitum ante te. Omnia mihi trádicta sunt a Patre meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me omnes, qui laborátis, et oneráti estis, et ego reficiam vos. Tóllite jugum meum super vos, et discite a me quia mitis sum, et húmilis corde: et inveniétis réquiem animábus vestris. Jugum enim meum suáve est, et onus meum leve.

Credo.

OFFERTORIUM. (*Ps. 17, 17-18*) Misit de summo, et accépit me: et assúmpsit me de aquis multis. Erípuit me de inimicis meis fortíssimis (*T. P. Allelúja*).

SECRETA. Deus, qui beátam Mariám Magdalénam Vírginem Spíritus Sancti donis mirabíliter inflammásti: da; ut, ipsa intercedénte, Spíritus San-

ctus igne sui amoris corda nostra benigne succendat. Per Dóminum... in unitate ejúdem.

may mercifully enkindle our hearts with the fire of his love: through our Lord... in the unity of the same Holy Spirit.

*Of S. Gregory:*

SECRETA. Propitiáre, quæsumus, Dómine, supplicatióibus nostris: et, interveniénte pro nobis sancto Gregório Confessore tuo atque Pontífice, sacraméntis cæléstibus serviéntes, ab omni culpa líberos esse concéde; ut, purificánte nos grátia tua, his, quibus famulámur, mystériis emundémur. (Per Dóminum).

SECRET. Let our entreaties move thy compassion, Lord, we pray thee; and with thy blessed confessor and pontiff Gregory pleading for us, grant that we ministers of this heavenly sacrament may be free from every fault, and through thy purifying grace be cleansed by the very mysteries we serve: (through our Lord).

*Of S. Urban:*

SECRETA. Hæc hóstia, quæsumus, Dómine, emúndet nostra delícta: et ad sacrificium celebrándum, subditórum tibi corpóra, mentésque sanctíficet. Per Dóminum.

SECRET. We beseech thee, Lord, that these offerings may cleanse away our sins, and sanctify the souls and bodies of thy servants for the celebration of this sacrifice: through our Lord.

COMMUNIO. (Ps. 17, 25) Retribuit mihi Dóminus secúndum justítiam meam, secúndum puritátem mánuum meárum in conspéctu oculórum ejus. (T. P. Allelúja).

COMMUNION. (Ps. 17, 25) Ever faithful in his presence, ever found guiltless in act, the Lord will requite me. (Alleluia).

POSTCOMMUNIO. - Sumpsimus, Dómine, sacri dona mystérii: te humíliter deprecántes; ut, sicut in beáta María Magdaléna Vírgine magnália

POSTCOMMUNION. - We have received, Lord, the gifts of the holy mystery, humbly beseeching thee that as we declare thy wonders in the blessed maiden Mary



Magdalene, so by her loving prayers we may obtain the bounty of thy lovingkindness: through our Lord.

tua prædicamus, sic tuæ misericordiæ largitatem, piis ejus precibus, consequamur. Per Dóminum.

*Of S. Gregory:*

POSTCOMMUNION. - Let the prayers of thy confessor and pontiff, blessed Gregory, be added, Lord, to ours, so that the sacrifice we have offered thee may further our salvation: (through our Lord).

POSTCOMMUNIO. - Ut nobis, Dómine, tua sacrificia dent salutem: beatus Gregorius Confessor tuus atque Póntifex, quæsumus, precátor accédât. (Per Dóminum).

*Of S. Urban:*

POSTCOMMUNION. - Our strength renewed by partaking of thy sacred gift, we pray thee, Lord our God, that, through the prayer of thy blessed martyr and pontiff Urban, we who perform this rite may feel its power: through our Lord.

POSTCOMMUNIO. - Refecti participatióne muneris sacri, quæsumus, Dómine Deus noster: ut, cujus exsequimur cultum, intercedente beato Urbáno Mártire tuo atque Pontífice, sentiámus effectum. Per Dóminum.

May 26

S. PHILIP NERI, Confessor

Lesser Double

INTROIT

(Rom. 5, 5)

THE love of God has been poured out in our hearts by his Spirit dwelling in us. (Alleluia, alleluia). (Ps. 102, 1) Bless the Lord, my soul, unite, all my powers, to bless that holy name. V. Glory.

INTROITUS

(Rom. 5, 5)

CARITAS Dei diffúsa est in córdibus nostris per inhabitántem Spíritum ejus in nobis. (T. P. Allelúja, allelúja). (Ps. 102, 1) Benedic, ánima mea, Dómino: et ómnia, quæ intra me sunt, nómini sancto ejus. V. Glória Patri.

ORATIO. Deus, qui beátum Philíppum Confessórem tuum Sanctórum tuórum glória sublimásti: concéde propítius; ut, cuius solemnitate lætámur, ejus virtútum proficiámus exémplo. Per Dóminum.

COLLECT. God who hast enthroned thy blessed confessor Philip in glory among thy saints grant us this boon: that we may profit by the example of his virtues in whose feast we are rejoicing: through our Lord.

*Lesson Optávi, et datus est, p. 1042.*

GRADUALE. (Ps. 33, 12 et 6) Veníte, filii, audíte me: timórem Dómini docébo vos. V. Accédite ad eum, et illuminámini: et fácies vestræ non confundéntur.

Allelúja, allelúja. V. (Thren. 1, 13) De excélsó misit ignem in óssibus meis, et erudívit me. Allelúja.

GRADUAL. (Ps. 33, 12, 6) Come, my children, listen to me: I shall teach you the fear of the Lord. V. Enter his presence and find there enlightenment; here is no room for downcast looks.

Alleluia, alleluia. V. (Lam. 1, 13) The Lord has been my teacher, sending fire into my inmost frame. Alleluia.

*In Eastertide instead of the Gradual is said:*

Allelúja. V. (Thren. 1, 13) De excélsó misit ignem in óssibus meis, et erudívit me. Allelúja, allelúja. V. (Matth. 28, 2) Angelus Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

Alleluia. V. (Lam. 1, 13) The Lord has been my teacher, sending fire into my inmost frame. Alleluia, alleluia. V. (Matt. 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

*After the Ascension:*

Allelúja. V. (Thren. 1, 13) De excélsó misit ignem in óssibus meis, et erudívit me. Allelúja, allelúja. V. (Ephes. 4, 8) Ascéndens Christus in altum, captívam duxit captivitátem: dedit dona homínibus. Allelúja.

Alleluia. V. (Lam. 1, 13) The Lord has been my teacher, sending fire into my inmost frame. Alleluia, alleluia. V. (Ephes. 4, 8) Christ ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

*Gospel Sint lumbi vestri, p. [65].*

OFFERTORY. (Ps. 118, 32) Do but open my heart wide, and easy lies the path thou hast decreed. (Alleluia).

SECRET. Look kindly, Lord, upon the sacrificial gifts here laid before thee; and grant that the Holy Spirit may kindle in us that same fire with which he miraculously pierced the heart of blessed Philip: through our Lord... in the unity of the same Holy Spirit.

COMMUNION. (Ps. 83, 3) To the living God my heart, my whole being, thrills with joy. (Alleluia).

POSTCOMMUNION. - Grant, Lord, that we who have feasted at thy heavenly banquet may, prompted by the merits and example of thy blessed confessor Philip, ever hunger after the true bread of life: through our Lord.

OFFERTORIUM. (Ps. 118, 32) Viam mandatorum tuorum cucurri, cum dilatasti cor meum. (T. P. Allelúja).

SECRETA. Sacrificiis præséntibus, quæsumus, Dómine, inténde placátus: et præsta; ut illo nos igne Spíritus Sanctus inflámmet, quo beáti Philíppi cor mirabíliter penetrávit. Per Dóminum... in unitáte ejúsdem.

COMMUNIO (Ps. 83, 3) Cor meum, et caro mea exsultavérunt in Deum vivum. (T. P. Allelúja).

POSTCOMMUNIO. - Cæléstibus, Dómine, pasti delíciis: quæsumus; ut beáti Philíppi Confessóris tui méritis et imitatióne, semper éadem, per quæ veráciter vívimus, appetámus. Per Dóminum.

May 27

S. BEDE THE VENERABLE, Conf., Doct.

Lesser Double

*Mass In médio, from the Common of Doctors, p. [46], except the following Collect:*

COLLECT. God, who enlightenest thy Church with the learning of thy blessed confessor and doctor Bede, grant this favour to thy ser-

ORATIO. Deus, qui Ecclésiám tuam beáti Bedæ Confessóris tui atque Doctóris eruditióné clarificas: concéde propítius

fámulis tuis; ejus semper illustrári sapiéntia et méritis adjuvári. Per Dóminum.

vants, that they may at all times be illuminated by his wisdom and aided by his merits: through our Lord.

May 28

S. AUGUSTINE OF CANTERBURY, Bp. and Cf.

Lesser Double

INTROITUS

(Ps. 131, 9-10)

**S**acerdótes tui, Dómine, induant justítiam, et sancti tui exsúltent: propter David servum tuum, non avértas fáciem Christi tui. (*T. P. Allelúja, allelúja*). (*Ps. ibid., 1*) Meménto, Dómine, David: et omnis mansuetúdinis ejus. *ŷ. Glória Patri.*

**ORATIO.** Deus, qui Anglórum gentes, prædicatione et miraculis beáti Augustíni Confessóris tui atque Pontíficis, veræ fidei luce illustráre dignátus es: concéde; ut, ipso interveniénte, errántium corda ad veritátis tuæ rédeant unitátem, et nos in tua simus voluntáte concórdes. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses. (*1 Thess. 2, 2-9*).

Fratres: Fidúciam habúimus in Deo nostro lo-

INTROIT

(Ps. 131, 9-10)

**L**ET thy priests go clad in the vesture of innocence, thy faithful ones cry aloud with rejoicing: think of thy servant David, and do not refuse audience to him thou hast anointed. (*Alleluia, alleluia*). (*Ps. ibid., 1*) Lord, remember David, and all his patient endurance. *ŷ. Glory.*

**COLLECT.** God, who wast graciously pleased to enlighten the peoples of England with the light of true faith through the preaching and miracles of thy blessed confessor-bishop Augustine, grant that by his intercession the hearts of those who stray may find their way back to the unity of thy truth, and we ourselves live in harmony with thy will: through our Lord.

Lesson from the Epistle of S. Paul the Apostle to the Thessalonians. (*1 Thess. 2, 2-9*).

Brethren: Our God gave us courage to preach the di-

vine gospel to you with great earnestness. Our appeal to you was not based on any false or degraded notions, was not backed by cajolery. We have passed God's scrutiny, and he has seen fit to entrust us with the work of preaching; when we speak, it is with this in view; we would earn God's good opinion, not man's, since it is God who scrutinizes our hearts. We never used the language of flattery, you will bear us out in that, nor was it, God knows, an excuse for enriching ourselves; we have never asked for human praise, yours or another's, although, as apostles of Christ, we might have made heavy demands on you. No, you found us innocent as babes in your company; no nursing mother ever cherished her children more; in our great longing for you, we desired nothing better than to offer you our own lives, as well as God's gospel, so greatly had we learned to love you. Brethren, you can remember how we toiled and laboured, all the time we were preaching God's gospel to you, working day and night so as not to burden you with expense.

GRADUAL. (*Ps. 131, 16-17*) I will clothe his priests in the vesture of triumph: cries of rejoicing shall echo among his faithful servants.

qui ad vos Evangélium Dei in multa sollicitudine. Exhortatio enim nostra non de errore, neque de immunditia, neque in dolo, sed sicut probati sumus a Deo, ut crederetur nobis Evangélium: ita loquimur, non quasi hominibus placentes, sed Deo, qui probat corda nostra.

Neque enim aliquando fuimus in sermone adulationis, sicut scitis: neque in occasione avaritiae: Deus testis est: nec quærentes ab hominibus gloriam, neque a vobis, neque ab aliis; cum possemus vobis oneri esse ut Christi Apóstoli: sed facti sumus parvuli in medio vestrum, tamquam si nutrix foveat filios suos. Ita desiderantes vos, cupide volebamus tradere vobis non solum Evangélium Dei, sed etiam animas nostras: quoniam carissimi nobis facti estis.

Mémoires enim estis, fratres, labóris nostri, et fatigatiónis: nocte ac die operantes, ne quem vestrum graváremus, prædicávimus in vobis Evangélium Dei.

GRADUALE. (*Ps. 131, 16-17*) Sacerdotes ejus induam salutari: et sancti ejus exsultatione exsultabunt. *¶* Illuc producam

cornu David: parávi lucernam Christo meo.

Allelúja, allelúja. V. (Ps. 109, 4) Jurávit Dóminus, et non pœnitébit eum: Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Allelúja.

*In Eastertide instead of the Gradual is said:*

Allelúja. V. (Ps. 109, 4) Jurávit Dóminus, et non pœnitébit eum: Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Allelúja, allelúja. V. (Matth. 28, 2) Angelus Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

V. There the stock of David shall bud, there the lamp burn which I have lit for the King I have anointed.

Alleluia, alleluia. V. (Ps. 109, 4) The Lord has sworn an oath, there is no retracting: Thou art a priest for ever in the line of Melchisedech. Alleluia.

Alleluia. V. (Ps. 109, 4) The Lord has sworn an oath, there is no retracting: Thou art a priest for ever in the line of Melchisedech. Alleluia, alleluia. V. (Matth. 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

*After the Ascension:*

Allelúja. V. (Ps. 109, 4) Jurávit Dóminus, et non pœnitébit eum: Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Allelúja, allelúja. V. (Ephes. 4, 8) Ascéndens Christus in altum, captivam duxit captivitátem: dedit dona homínibus. Allelúja.

Alleluia. V. (Ps. 109, 4) The Lord has sworn an oath, there is no retracting: Thou art a priest for ever in the line of Melchisedech. Alleluia, alleluia. V. (Ephes. 4, 8) Christ ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

*Gospel Designávit Dóminus, p. 1000.*

OFFERTORIUM. (Ps. 88, 25) Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus. (T. P. Allelúja).

OFFERTORY. (Ps. 88, 25) My faithfulness and mercy shall go with him: as my champion he shall rise to greatness. (Alleluia).

**SECRET.** We offer sacrifice to thee, Lord, on this festival of thy blessed confessor-bishop Augustine, humbly praying that the sheep which have gone astray may return to the one fold, and feed on this life-giving pasture: through our Lord.

**COMMUNION.** (*Matt.* 24, 46-47) Blessed is that servant who is found on the watch when his lord comes: I promise you, he will give him charge of all his goods. (*Alleluia*).

**POSTCOMMUNION.** - Our strength renewed by the life-giving sacrifice, we humbly entreat thee, Lord, that through blessed Augustine's intercession it may always and everywhere be offered up in honour of thy name: through our Lord.

**SECRETA.** Sacrificium tibi offérimus, Dómine, in solemnitate beáti Augustíni Pontíficis et Confessóris tui, humíliter deprecántes: ut oves, quæ perierunt, ad unum ovile revérsæ, hoc salutári pábulo nutriántur. Per Dóminum.

**COMMUNIO.** (*Matth.* 24, 46-47) Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constituet eum. (*T. P. Allelúja*).

**POSTCOMMUNIO.** - Hóstia salutári refécti: te, Dómine, súpplices exorámus; ut éadem, beáti Augustíni interveniénte suffrágio, in omni loco nómini tuo júgiter immolé-tur. Per Dóminum.

May 31

## OUR LADY, MEDIATRIX OF ALL GRACES

Lesser Double, First Class

### INTROIT

(*Heb.* 4, 16)

**L**ET us come boldly, then, before the throne of grace, to meet with mercy, and with that grace which will help us in our needs. (*Alleluia, alleluia*). (*Ps.* 120, 1) I lift up my eyes to the hills, to find deliverance. *V.* Glory.

### INTROITUS

(*Hebr.* 4, 16)

**A**Deámus cum fidúcia ad thronum grátiae, ut misericórdiam consequámur, et grátiam inve-niámus in auxilio oppor-túno. (*T. P. Allelúja, allelúja*). (*Ps.* 120, 1) Levávi óculos meos in montes: unde véniet auxílium mihi. *V.* Glória Patri.

ORATIO. Dómine Jesu Christe, noster apud Patrem mediátor, qui beatissimam Vírginem matrem tuam, matrem quoque nostram et apud te mediátricem constituere dignátus es: concéde propítius; ut quisquis ad te benefícia petitúrus accéserit, cuncta se per eam impetrásse lætétur: Qui vivis et regnas cum eódem Deo Patre in unitate.

*Commemoration of S. Angela Merici, Virgin:*

ORATIO. Deus, qui novum per beatam Angelam sacrárum Vírginum collégium in Ecclesiá tua floréscere voluísti: da nobis, ejus intercessióne, angélicis móribus vívere; ut, terrénis ómnibus abdicáti, gáudiis pérfrui mereámur ætérnis. Per Dóminum.

Léctio Isaíæ Prophétæ.  
(Isai. 55, 1-3 et 5).

Omnes sitiéntes, veníte ad aquas: et qui non habétis argéntum, properáte, émite et comédite: veníte, émite absque argénto et absque ulla commutatóne vinum et lac. Quare appénditis argéntum non in pánibus, et labórem vestrum non in saturitáte? Audíte audiéntes me, et comédite bonum, et delectábitur in crassitúdine ánima vestra. Inclínate aurem vestram, et

COLLECT. Lord Jesus Christ, our Mediator with the Father, who didst deign to make thy blessed virgin Mother our own mother also, and mediatrix between thyself and us, graciously grant that whoever comes before thee to ask thy bounty may be gladdened by obtaining all he asks through her: thou who art God living and reigning with the same God the Father.

COLLECT. God, who didst decree that a new order of consecrated virgins should flourish in thy Church by means of blessed Angela; at her intercession grant us grace to live like angels, to renounce all earthly things, and thereby to earn everlasting bliss: through our Lord.

Lesson from the Prophet Isaias. (Isaias 55, 1-3, 5).

Come to the waters, all you who are thirsty; hasten, you who have no money, buy and eat: come, buy wine and milk, without money, without payment. Why do you expend money for what is not bread, labour for that with which you are not filled? Hear, you who are listening to me: buy what is good, and your souls shall be gladdened with plenty. Turn your ears to me, come: hear, and your souls shall live. See, I



will call a nation which thou hast not known, and peoples which have not known thee will run to thee, for the sake of the Lord thy God, and the Holy One of Israel, who has given thee renown.

**GRADUAL.** (*Ecclus.* 24, 25-26) From me comes every grace of faithful observance, from me all promise of life and vigour. *V.* Hither turn your steps, all you that have learned to long for me; take your fill of the increase I yield.

Alleluia, alleluia. *V.* Hail, Mother of mercy, Mary, Mother of hope and grace. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

**TRACT.** (*Apoc.* 22, 16-17) I am the root, the offspring of David's race, the bright star that brings in the day. *V.* The spirit and my bride bid me come. Let every one who hears this say, Come. *V.* Come, you who are thirsty, taste, you who will, the water of life, it is my free gift.

*In Eastertide instead of the Gradual and Tract is said:*

Alleluia. *V.* (*Isaias* 60, 4) Look about thee, and see; all these are gathered together; they have come to thee. Alleluia, alleluia. *V.* Thy sons shall come from afar, and thy daughters shall rise up at thy side. Alleluia.

veníte ad me: audíte, et vivet ánima vestra. Ecce gentem, quam nesciébas, vocábis: et gentes, quæ te non cognovérunt, ad te current propter Dóminum Deum tuum, et Sanctum Israel, quia glorificávit te.

**GRADUALE.** (*Eccli.* 24, 25-26) In me grátia omnis viæ et veritátis, in me omnis spes vitæ et virtútis. *V.* Transíte ad me, omnes qui concupíscitis me, et a generatióibus meis implémini.

Allelúja, allelúja. *V.* Salve, Mater misericórdiæ, Mater spei et grátia, o María. Allelúja.

**TRACTUS.** (*Apoc.* 22, 16-17) Ego sum radix et genus David, stella splendida et matutína. *V.* Et spíritus et sponsa dicunt: Veni. Et qui audit, dicat: Veni. *V.* Et qui sitit, véniat; et qui vult, accípiat aquam vitæ gratis.

Allelúja. *V.* (*Isai.* 60, 4) Leva in circúitu óculos tuos, et vide: omnes isti congregáti sunt, venérunt tibi. Allelúja, allelúja. *V.* (*Ibid.*) Fílii tui de longe vénient, et filia tuæ de látere surgent. Allelúja.

✠ Sequéntia sancti Evan-  
gélíi secúndum Joán-  
nem. (*Joann. 19, 25-27*).

In illo témpore: Sta-  
bant juxta Crucem Jesu  
mater ejus, et soror matris  
ejus, María Cléophæ, et  
María Magdaléne. Cum  
vidísset ergo Jesus ma-  
trem, et discipulum stan-  
tem, quem diligébat, dicit  
matri suæ: Múlier, ecce  
filius tuus. Deínde dicit  
discípulo: Ecce mater tua.  
Et ex illa hora accépit  
eam discipulus in sua.

Credo.

OFFERTORIUM. (*Jerem. 18, 20*) Recordáre,  
Virgo mater, in conspéctu  
Dei, ut loquáris pro no-  
bis bona, et ut avértat in-  
dignatióem suam a no-  
bis. (*T. P. Allelúja*).

SECRETA. Matris tuæ  
ac mediátrícis nostræ pré-  
cibus, Dómine, quæsu-  
mus, hæc hostiárum oblá-  
tio nosmetípsos, tua grá-  
tia largiénte, tibi perfíciat  
munus ætérnum: Qui vi-  
vis.

SECRETA. Hóstia, Dó-  
mine, quam tibi beátæ  
Angelæ memóriam reco-  
léntes offérimus, et no-  
stræ pravitatís véniam im-  
plóret, et grátia tuæ no-  
bis dona concíliet. Per  
Dóminum.

✠ Continuation of the Holy  
Gospel according to S.  
John. (*John 19, 25-27*).

At this time: His mother,  
and his mother's sister, Mary  
the wife of Cleophas, and  
Mary Magdalene, had taken  
their stand beside the cross  
of Jesus. And Jesus, seeing  
his mother there, and the  
disciple, too, whom he loved,  
standing by, said to his moth-  
er, Woman, this is thy son.  
Then he said to the disciple,  
This is thy mother. And  
from that hour the disciple  
took her into his own keep-  
ing.

Creed.

OFFERTORY. (*Jer. 18, 20*)  
Maiden, Mother of God, do  
not forget us; plead for us  
there, where thou standest in  
God's presence, to avert his  
anger from us. (*Alleluia*).

SECRET. Lord, we pray  
that through thy bountiful  
grace and the entreaties of  
thy Mother, our Mediatrix,  
this sacrificial offering may  
work upon us until we too  
become an eternal offering to  
thee: who art God.

Of S. Angela:

SECRET. Let the sacrifi-  
cial gift we offer thee, Lord,  
in worshipful memory of  
blessed Angela, beg pardon  
for our wickedness and win  
for us the gifts of thy grace:  
through our Lord.

*Preface of our Lady; Et te in Festivitate, p. 527.*

COMMUNION. (*Esth. 15, 17*) Most wondrous art thou, Mary; in thy countenance is every grace. (Alleluia).

POSTCOMMUNION. - Lord, may thy blessed Mother, and our Mediatrix, Mary, come to our rescue with her prayers; and may this sacred pledge, with the gift of thy grace, help us draw nearer to our eternal ransom: thou who art God.

COMMUNIO. (*Esther 15, 17*) Valde mirabilis es, o María, et fácies tua plena est gratiarum. (T. P. Allelúja).

POSTCOMMUNIO. - Subvéniat nobis, Dómine, beátæ Mariæ matris tuæ ac nostræ mediatrix oratio: ut per hæc sacrosancta commercia, tua grátia largiente, ad redemptionis æternæ proficiamus augmentum: Qui vivis.

*Of S. Angela:*

POSTCOMMUNION. - We who have eaten of the bread of heaven beseech thee, Lord, that the prayers and example of blessed Angela may cleanse us of all stain and make us pleasing to thee both in body and soul: through our Lord.

POSTCOMMUNIO. - Cælesti alimónia refecti, supplices te, Dómine, deprecámur: ut beátæ Angelæ precibus et exemplo, ab omni labe mundati, et corpore tibi placeámus, et mente. Per Dóminum.

On the same day, May 31

S. ANGELA MERICI, Virgin

Lesser Double

*Mass Dilexísti, from the Common of a Virgin, p. [79], with the Prayers as given in the preceding Mass.*

## FEASTS OF JUNE

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June 2

SS. MARCELLINUS, PETER, AND ERASMUS,

Martyrs

Simple

*Out of Eastertide:*

### INTROITUS

(Ps. 33, 18)

**C**Lamavérunt justí, et Dóminus exaudivit eos: et ex ómnibus tribulatió nibus eórum liberávit eos. (Ps. *ibid.*, 2) Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. V. Glória Patri.

ORATIO. Deus, qui nos ánnua beatórum Mártýrum tuórum Marcellíni, Petri atque Erásmi solemnitáte lætíficas: præsta, quæsumus; ut, quorum gaudémus méritis, accendámur exémp lis. Per Dóminum.

Léctio libri Apocalýpsis beáti Joánnis Apóstoli. (Apoc. 7, 13-17).

In diébus illis: Respóndit unus de senióri bus, et dixit mihi: Hi, qui amícti sunt stolis albis, qui sunt? et unde venérunt? Et dixi illi: Dómine mī, tu scís.

### INTROIT

(Ps. 33, 18)

**R**oused by the cry of the innocent, the Lord sets them free from all their afflictions. (Ps. *ibid.*, 2) At all times I will bless the Lord; his praise shall be on my lips continually. V. Glory.

COLLECT. O God, who year by year dost fill our hearts with gladness on the festival of thy holy martyrs Marcellinus, Peter, and Erasmus, graciously grant that, while rejoicing in their merits, we may be fired by their example: through our Lord.

Lesson from the Book of the Apocalypse of S. John the Apostle. (Apoc. 7, 13-17).

At this time: One of the elders turned to me, and asked, Who are they, and whence do they come, these who are robed in white? My Lord, said I, thou canst tell

me. These, he said, have come here out of the great affliction; they have washed their robes white in the blood of the Lamb. And now they stand before God's throne, serving him day and night in his temple; the presence of him who sits on the throne shall overshadow them. They will not be hungry or thirsty any more; no sun, no noon-day heat, shall fall across their path. The Lamb, who dwells where the throne is, will be their shepherd, leading them out to the springs whose water is life; and God will wipe away every tear from their eyes.

GRADUAL. (Ps. 33, 18-19) Roused by the cry of the innocent, the Lord sets them free from all their afflictions. *℣*. So near is the Lord to patient hearts, so ready to defend the humble spirit.

Alleluia, alleluia. *℣*. (Ps. 144, 10-11) Let thy faithful servants bless thee, Lord, let them publish the glory of thy kingdom. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (Luke 21, 9-19).

At this time: Jesus said to his disciples: When you hear of wars and revolts, do not be alarmed by it; such things must happen first, but the end will not come all at

Et dixit mihi: Hi sunt, qui venérunt de tribulatione magna, et lavérunt stolas suas, et dealbavérunt eas in sanguíne Agni.

Ideo sunt ante thronum Dei, et sérviant ei die ac nocte in templo ejus: et qui sedet in throno, habitábit super illos: non esúrient, neque sítient ámplius, nec cadet super illos sol, neque ullus æstus: quóniam Agnus, qui in médio throni est, reget illos, et dedúcet eos ad vitæ fontes aquárum, et absterget Deus omnem lácrimam ab óculis eórum.

GRADUALE. (Ps. 33, 18-19) Clamavérunt justí, et Dóminus exaudivit eos: et ex ómnibus tribulationibus eórum liberávit eos. *℣*. Juxta est Dóminus his, qui tribuláto sunt corde: et húmiles spíritu salvabúntur.

Allelúja, allelúja. *℣*. (Ps. 144, 10-11) Sancti tui, Dómine, benedícunt te: glóriam regni tui dicent. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (Luc. 21, 9-19).

In illo témpore: Dixit Jesus discíplis suis: Cum audierítis prælia et seditiones, nolíte terréri: oportet primum hæc fieri, sed nondum statim finis.

Tunc dicébat illis: Surge gens contra gentem, et regnum advérsus regnum. Et terrémótus magni erunt per loca, et pestiléntiæ, et fames, terróresque de cælo, et signa magna erunt. Sed ante hæc ómnia injicient vobis manus suas, et persecúentur tradéntes in synagógas et custódias, trahéntes ad reges et præsides propter nomen meum: contínget autem vobis in testimónium. Pónite ergo in córdibus vestris non præmeditári quemádmódum respondeátis. Ego enim dabo vobis os, et sapiéntiam, cui non póterunt résistere, et contradícere omnes adversárii vestri. Tradémini autem a paréntibus, et frátribus, et cognátis, et amícis, et morte afficiént ex vobis: et éritis ódio ómnibus propter nomen meum: et capíllus de cápite vestro non períbit. In patiéntia vestra possidébitis ánimas vestras.

OFFERTORIUM. (*Ps. 31, 11*) Lætámini in Dómino, et exsultáte, justí: et gloriámini, omnes recti corde.

SECRETA. Hæc hóstia, quæsumus, Dómine, quam in sanctórum Mártyrum tuórum natalítiis recenséntes offérimus: et víncula

once. Then he told them: Nation will rise in arms against nation, and kingdom against kingdom; there will be great earthquakes in this region or that, and plagues and famines; and sights of terror and great portents from heaven. Before all this, men will be laying hands on you and persecuting you; they will give you up to the synagogues, and to prison, and drag you into the presence of kings and governors on my account; that will be your opportunity for making the truth known. Resolve, then, not to prepare your manner of answering beforehand; I will give you such eloquence and such wisdom as all your adversaries shall not be able to withstand, or to confute. You will be given up by parents and brethren and kinsmen and friends, and some of you will be put to death; all the world will be hating you because you bear my name; and yet no hair of your head shall perish. It is by endurance that you will secure possession of your souls.

OFFERTORY. (*Ps. 31, 11*) Just souls, be glad, and rejoice in the Lord; true hearts, make your boast in him.

SECRET. Holding in remembrance the birthday of thy holy martyrs, Lord, we offer this consecrated gift: may it loosen the bonds of

our wickedness and win for us the boon of thy pardon: through our Lord.

COMMUNION. (*Wisdom 3, 1, 2, 3*) The souls of the just are in God's hands, beyond the reach of their tormentor's malice. Fools account them dead, but all is well with them.

POSTCOMMUNION. - Filled with thy sacred gift, we humbly beseech thee, Lord, that we may feel thy saving grace increased by the liturgy which in bounden duty we perform: through our Lord.

nostræ pravitatis absolvat, et tuæ nobis misericordiæ dona conciliet. Per Dóminum.

COMMUNIO. (*Sap. 3, 1, 2 et 3*) Justórum ánimæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt óculis insipientium mori: illi autem sunt in pace.

POSTCOMMUNIO. - Sacro múnere satiáti, supplices te, Dómine, deprecámur: ut, quod débitæ servitútis celebrámus ofício, salvatiónis tuæ sentiámus augméntum. Per Dóminum.

*In Eastertide, Mass Sancti tui, from the Common of Martyrs, p. [33], with the Prayers as given above.*

June 4

S. FRANCIS CARACCIOLO, Confessor

Lesser Double

INTROIT

(*Ps. 21, 15; 68, 10*)

**M**Y heart turned to molten wax within me: jealousy for the honour of thy house consumed me. (Alleluia, alleluia). (*Ps. 72, 1*) What bounty God shows to Israel, to all upright hearts! *V.* Glory.

COLLECT. God, who didst adorn the founder of a new order, blessed Francis, with zeal for prayer and love of

INTROITUS

(*Ps. 21, 15; 68, 10*)

**F**Actum est cor meum tamquam cera liquefcens in médio ventris mei: quóniam zelus domus tuæ comédit me. (*T. P. Allelúja, allelúja*). (*Ps. 72, 1*) Quam bonus Israel Deus: his, qui recto sunt corde! *V.* Glória Patri.

ORATIO. Deus, qui beátum Francíscum, novi órdinis institutórem, orándi stúdio et pœniténtiæ

amóre decorásti: da fá-  
mulis tuis in ejus imita-  
tione ita proficere; ut,  
semper orántes et corpus  
in servitútem redigéntes,  
ad cæléstem glóriam per-  
veníre mereántur. Per  
Dóminum.

Léctio libri Sapiéntiæ.  
(*Sap. 4, 7-14*).

Justus, si morte præoc-  
cupátus fúerit, in refrigé-  
rio erit. Senéctus enim  
venerábilis est non diu-  
túrna, neque annórum nú-  
mero computáta: cani au-  
tem sunt sensus hóminis,  
et ætas senectútis víta im-  
maculáta. Placens Deo fa-  
ctus est diléctus, et vivens  
inter peccatóres translátus  
est. Raptus est, ne malítia  
mutáret intelléctum ejus,  
aut ne fictio decíperet  
ánimam illius. Fascinatio  
enim nugacitátis obscé-  
rat bona, et inconstántia  
concupiscéntiæ transvértit  
sensum sine malítia. Con-  
summátus in brevi explé-  
vit témpora multa, plácita  
enim erat Deo ánima il-  
líus: propter hoc prope-  
rávit educere illum de  
medio iniquitátum.

GRADUALE. (*Ps. 41, 2*)  
Quemádmódum desi-  
derat cervus ad fontes a-  
quárum: ita desiderat áni-  
ma mea ad te, Deus. V.  
(*Ps. ibid., 3*) Sitívit áni-  
ma mea ad Deum for-  
tem vivum.

penance, grant that thy ser-  
vants may so advance after  
his example, that by constant  
prayer and the subjection of  
their bodies they may become  
worthy to attain heavenly  
glory: through our Lord.

Lesson from the Book of  
Wisdom. (*Wisdom 4, 7-14*).

Not so the innocent; though  
he should die before his time,  
rest shall be his. A seniority  
there is that claims rever-  
ence, owing nothing to time,  
not measured by the lapse  
of years; count a man grey-  
haired when he is wise, ripe  
of age when his life is stain-  
less. Divine favour, divine  
love banished this man from  
a life he shared with sinners;  
caught him away before wick-  
edness could pervert his  
thoughts, before wrongdoing  
could allure his heart; such  
witchery evil has, to tarnish  
honour, such alchemy do the  
roving passions exercise even  
on minds that are true metal.  
With him, early achievement  
counted for long apprentice-  
ship; so well the Lord loved  
him, from a corrupt world  
he would grant him swift  
release.

GRADUAL. (*Ps. 41, 2*)  
O God, my whole soul longs  
for thee, as a deer for run-  
ning water. V. (*Ps. ibid., 3*)  
My whole soul thirsts for  
God, the strong, the living  
God.



Alleluia, alleluia. *ŷ.* (Ps. 72, 26) This frame, this earthly being of mine must come to an end; still God will comfort my heart, God will be eternally my inheritance. Alleluia.

Allelúja, allelúja. *ŷ.* (Ps. 72, 26) Defécit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in ætérnum. Allelúja.

*After the Ascension instead of the Gradual is said:*

Alleluia. *ŷ.* (Ps. 72, 26) This frame, this earthly being of mine must come to an end; still God will comfort my heart, God will be eternally my inheritance. Alleluia, alleluia. *ŷ.* (Ephes. 4, 8) Christ ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

Allelúja. *ŷ.* (Ps. 72, 26) Defécit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in ætérnum. Allelúja, allelúja. *ŷ.* (Ephes. 4, 8) Ascéndens Christus in altum, captívam duxit captivitátem: dedit dona homínibus. Allelúja.

*Gospel* Sint lumbi vestri, p. [65].

OFFERTORY. (Ps. 91, 13) The innocent man will flourish as the palm-tree flourishes: he will grow to greatness as the cedars grow on Lebanon. (Alleluia).

OFFERTORIUM. (Ps. 91, 13) Justus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur. (T. P. Allelúja).

SECRET. Merciful Jesus, grant that we who are commemorating the shining merits of blessed Francis may be consumed with the same fire of love as burned in him, and so may be enabled to take our place worthily around this holy table of thine: who art God.

SECRETA. Da nobis, clementíssime Jesu: ut præclára beáti Francísci mérita recoléntes, eódem nos, ac ille, caritátis igne succénsi, digne in circúitu sacrae hujus mensæ tuæ esse valeámus: Quí vivis.

COMMUNION. (Ps. 30, 20) Lord, what a store of mercies thou hast treasured up for the men who fear thee! (Alleluia).

COMMUNIO. (Ps. 30, 20) Quam magna multitúdo dulcédinis tuæ, Dómine, quam abscondisti timentibus te! (T. P. Allelúja).

**POSTCOMMUNIO.** -  
Sacrosáncti sacrificii, quæsumus, Dómine, quod hodie in solemnitate beati Francisci tuæ obtúlimus majestati: grata semper in méntibus nostris memória perseveret, et fructus. Per Dóminum.

**POSTCOMMUNION.** -  
Let the happy memory of the most holy sacrifice that we have offered to thy majesty, Lord, on this festival-day of blessed Francis, dwell ever in our souls, and bear enduring fruit: through our Lord.

June 5

## S. BONIFACE, Bishop and Martyr

Lesser Double

### INTROITUS

(Isai 65, 19 et 23)

**E**Xsultábo in Jerúsalem, et gaudébo in pópulo meo: et non audiétur in eo ultra vox fletus et vox clamóris. Elécti mei non laborábunt frustra, neque generábunt in conturbatióne: quia semen benedictórum Dómini est, et nepótes eórum cum eis. (T. P. Allelúja, allelúja). (Ps. 43, 2) Deus, áuribus nostris audívimus: patres nostri narravérunt opus, quod opératus es in diébus eórum. V. Glória Patri.

**ORATIO.** Deus, qui multitudínem populórum, beati Bonifátii Mártyris tui atque Pontificis zelo, ad agnitiónem tui nóminis vocáre dignátus es: concéde propítius; ut, cujus solénnia cólimus, étiam patrocínia sentiámus. Per Dóminum.

### INTROIT

(Isaias 65, 19, 23)

**I** will rejoice in Jerusalem, take pride in my people: and the sound of weeping and lament shall be heard among them no more. These, my chosen, will not toil in vain or beget children to see them overwhelmed by calamity: their is a race the Lord blesses, and their children shall be spared to them. (Alleluia, alleluia). (Ps. 43, 2) O God, the tale has come to our ears: have not our fathers told it?—of the great things thou didst in their time. V. Glory.

**COLLECT.** God, who wast pleased to call many peoples to the knowledge of thy name through the zeal of thy martyr-bishop, blessed Boniface, grant us this boon, that we who are keeping his feast may also feel the power of his advocacy: through our Lord.

Lesson from the Book of Wisdom. (*Ecclus. 44, 1-15*).

Now let us call the roll of famous men that were our fathers, long ago. What high achievements the Lord has made known in them, ever since time began! Here were men that had power and bore rule, men that excelled in strength, or in the wisdom that dowered them; prophets that worthily upheld the name of prophecy, issuing to the people the commands their times needed, uttering, through their foresight, a sacred charge to the nations. Here were men that had skill to devise melodies, to make songs and to set them down in writing. Here were men rich in ability, noble of aim, that dwelt peacefully in their homes. These were the glories of their race, the ornament of their times; and the sons they begot have left a memory that adds to the recital of their praise. Not like those others, who are forgotten in death as if they had never been, nameless, they and their children, as if they had never lived; no, these were men of tender heart; their deeds of charity will never be forgotten. Blessings abide with their posterity; their descendants are a race set apart for God, the pledged heirs of his promises. For their sakes this line of theirs will endure for all time; their

Lectio libri Sapiéntiæ. (*Eccli. 44, 1-15*).

Laudémus viros glorió-sos, et paréntes nostros in generatióne sua. Multam glóriam fecit Dóminus magnificéntia sua a sæcu-lo. Dominántes in pote-státibus suis, hómines ma-gni virtúte, et prudéntia sua præditi, nuntiántes in prophétis dignitátem prophétarum, et imperántes in præsénti pópulo, et virtúte prudéntiæ pópulis sanctíssima verba. In pe-rítia sua requiréntes mo-dos músicos, et narrántes cármina scripturarum. Hó-mines dívites in virtúte, pulchritúdinis stúdiu habéntes: pacificántes in dó-mibus suis. Omnes isti in generatió nibus gentis suæ glóriam adépti sunt, et in diébus suis habéntur in láudibus. Qui de illis nati sunt, reliqué runt nomen narrándi laudes eórum. Et sunt quorum non est me-mória: periérunt quasi qui non fúerint: et nati sunt, quasi non nati, et filii ipsórum cum ipsis. Sed illi viri misericórdiæ sunt, quorum pietátes non defué runt: cum sémine eórum pérmanent bona, heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et fí-lii eórum propter illos us-que in ætérnum manent: semen eórum et glória

eórum non derelinquétur. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatió-nem et generatió-nem. Sapientiam ipsórum narrent pópuli, et laudem eórum nuntiet Ecclésia.

GRADUALE. (1 *Petr.* 4, 13-14) Communicantes Christi passionibus gaude-te, ut in revelatióne glóriæ ejus gaudeatis exultantes. V. Si exprobrámini in nómine Christi, beati éritis: quóniam quod est honóris, glóriæ, et virtútis Dei, et qui est ejus Spí-ritus, super vos requiescet.

Allelúja, allelúja. V. (*Isai.* 66, 12) Declinábo super eum quasi flúvium pacis, et quasi torrén-tem inundántem glóriam. Allelúja.

*After the Ascension instead of the Gradual is said:*

Allelúja. V. (*Isai.* 66, 12) Declinábo super eum quasi flúvium pacis, et quasi torrén-tem inundántem glóriam. Allelúja, allelúja. V. (*Ephes.* 4, 8) Ascéndens Christus in altum, captivam duxit captivitátem: dedit dona homínibus. Allelúja.

✠ Sequéntia sancti Evan-gelii secúndum Matthæ-um. (*Matth.* 5, 1-12).

In illo témpore: Videns Jesus turbas, ascéndit in montem, et cum sedísset,

stock, their name will never be allowed to die out. Their bodies lie in peace, their re-nown lasts on, age after age. Their wisdom is yet a leg-end among the people; wher-ever men assemble, their story is told.

GRADUAL. (1 *Peter* 4, 13-14) Rejoice, when you share in some measure the sufferings of Christ; so joy will be yours, and triumph, when his glory is revealed. V. Your lot will be a blessed one, if you are reproached for the name of Christ; it means that the virtue of God's honour and glory and power, it means that his own Spirit, is resting upon you.

Alleluia, alleluia. V. (*Is.* 66, 12) Peace shall flow through him like a river and like a torrent in flood shall be his glory. Alleluia.

Alleluia. V. (*Isaias* 66, 12) Peace shall flow through him like a river and like a torrent in flood shall be his glory. Alleluia, alleluia. V. (*Ephes.* 4, 8) Christ ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt.* 5, 1-12).

At this time: When Jesus saw how great the crowd was, he went up on to the moun-

tain side; there he sat down, and his disciples came about him. And he began speaking to them; this was the teaching he gave. Blessed are the poor in spirit; the kingdom of heaven is theirs. Blessed are the patient; they shall inherit the land. Blessed are those who mourn; they shall be comforted. Blessed are those who hunger and thirst for holiness; they shall have their fill. Blessed are the merciful; they shall obtain mercy. Blessed are the clean of heart; they shall see God. Blessed are the peacemakers; they shall be counted the children of God. Blessed are those who suffer persecution in the cause of right; the kingdom of heaven is theirs. Blessed are you, when men revile you and persecute you and speak all manner of evil against you falsely, because of me. Be glad and light-hearted, for a rich reward awaits you in heaven.

**OFFERTORY.** (*Ps. 15, 7, 8*) Blessed be the Lord who schools me. Always I can keep the Lord within sight; always he is at my right hand, to make me stand firm. (Alleluia).

**SECRET.** Send down upon these consecrated gifts thy abundant blessing, Lord, to bring about our pardon and sanctification, and to bring us joy in this festival of thy

accessérunt ad eum discipuli ejus, et apériens os suum, docébat eos, dicens: Beáti páuperes spíritu: quóniam ipsórum est regnum cælórum. Beáti mites: quóniam ipsi possidébunt terram. Beáti qui lugent: quóniam ipsi consolabúntur. Beáti qui esúriunt et sítiunt justitiam: quóniam ipsi saturabúntur. Beáti misericórdes: quóniam ipsi misericórdiam consequéntur. Beáti mundo corde: quóniam ipsi Deum vidébunt. Beáti pacífici: quóniam filii Dei vocabúntur. Beáti qui persecutióem patiúntur propter justitiam: quóniam ipsórum est regnum cælórum. Beáti estis cum maledíxerint vobis, et persecúti vos fúerint, et díxerint omne malum advérsus vos, mentíentes, propter me: gaudéte, et exsultáte, quóniam merces vestra copiósa est in cælis.

**OFFERTORIUM.** (*Ps. 15, 7 et 8*) Benedícam Dóminum, qui tribuit mihi intelléctum: providébam Deum in conspéctu meo semper, quóniam a dextris est mihi ne commóvear. (*T. P. Allelúja*).

**SECRETA.** Super has hóstias, Dómine, quæsumus, benedíctio copiósa descéndat: quæ et sanctificatióem nostram misericórditer operétur; et de

sancti Bonifátií Mártýris tui atque Pontíficis fáciat solemnitate gaudere. Per Dóminum.

COMMUNIO. (*Apoc.* 3, 21) Qui vícerit, dabo ei sedere mecum in throno meo: sicut et ego vici, et sedi cum Patre meo in throno ejus. (*T. P. Allelúja*).

POSTCOMMUNIO. - Sanctificáti, Dómine, salutári mystério; quæsumus; ut nobis sancti Bonifátií Mártýris tui atque Pontíficis pia non desit oratio, cujus nos donásti patrocínio gubernári. Per Dóminum.

holy martyr-bishop Boniface: through our Lord.

COMMUNION. (*Apoc.* 3, 21) Who wins the victory? I will let him share my throne with me: I too have won victory, and now I sit sharing my Father's throne. (*Alleluia*).

POSTCOMMUNION. - Sanctified by this life-giving rite, we beg thee, Lord, who hast given us thy holy martyr-bishop Boniface to be our protector and guide, that he may not cease to help us by his godly prayers: through our Lord.

June 6

## S. NORBERT, Bishop and Confessor

Lesser Double

*Mass Státuit, from the Common of a Confessor-Bishop, p. [37], except the following Collect:*

ORATIO. Deus, qui beátum Norbértum Confessórem tuum atque Pontíficem, verbi tui præcónem exímium effecísti, et per eum Ecclésiám tuam nova prole fœcundásti: præsta, quæsumus; ut, ejúsdem suffragántibus méritis, quod ore simul et ópere dócuit, te adjuvánte, exercére valeámus. Per Dóminum.

COLLECT. God, who didst make thy blessed bishop and confessor Norbert an outstanding preacher of thy word, and through him didst cause thy Church to bring forth a new offspring; grant that, by thy help and with his merits pleading for us, we may be enabled to practise what he taught by word and deed: through our Lord.

June 7

## BL. ANNE OF S. BARTHOLOMEW, Carm., Virg.

Lesser Double

*Mass Dilexisti, from the Common of a Virgin, p. [79], except the following:*

**COLLECT.** God, who didst mould blessed Anne, thy virgin, into a singular model of humility, grant to us thy servants that, following in her footsteps, we may be worthy to receive the reward promised to the humble: through our Lord.

**SECRET.** We offer thee, Lord, these gifts and humbly beseech thee that through the intercession of blessed Anne, thy virgin, our offerings may be found acceptable in the sight of thy divine majesty: through our Lord.

**POSTCOMMUNION.** - We beseech thee, Lord, our God, that we who have been nourished by thy saving mysteries and who rejoice on the festival of blessed Anne, thy virgin, may by her intercession become worthy to partake of heavenly gifts: through our Lord.

**ORATIO.** Deus, qui beatam Annam Virginem tuam eximium humilitatis exemplar effecisti: concede nobis, famulis tuis; ut, illius vestigia sequentes, promissa humilibus premia consequi valeamus. Per Dominum.

**SECRETA.** Hæc dona tibi, Domine, offerentes: suppliciter deprecamur; ut, beata Anna Virgine tua interveniente, vota quoque nostra ante conspectum divinæ majestatis tuæ accepta inveniri mereantur. Per Dominum.

**POSTCOMMUNIO.** - Salutariis replenti mysteriis, quæsumus, Domine Deus noster: ut, festivitæ beatæ Annæ Virginis tuæ gaudentes; ejusdem intercessiōe, cælestium donorum participes fieri valeamus. Per Dominum.

June 8

## SS. MEDARDUS AND GILDARDUS

Bishops and Confessors

Lesser Double

*Mass Sapiëntiam, from the Common of Several Confessors, p. [62].*

June 9

## SS. PRIMUS AND FELICIAN, Martyrs

Simple

*Out of Eastertide:*

## INTROITUS

*(Eccli. 44, 15 et 14)*

**S**APIÉNTIAM sanctórum narrent pópuli, et laudes eórum núniet ecclésia: nómina autem eórum vivent in sæculum sæculi. *(Ps. 32, 1)* Exultáte, justi, in Dómino: rectos decet collaudátio. *ŷ. Glória Patri.*

**ORATIO.** Fac nos, quæsumus, Dómine, sanctórum Mártyrum tuórum Primi et Feliciáni semper festa sectári: quorum suffrágiis protectiónis tuæ dona sentiámus. Per Dóminum.

**Léctio** Epístolæ beáti Pauli Apóstoli ad Romános. *(Rom. 8, 18-23).*

Fratres: Non sunt condígnæ passiónes hujus témporis ad futúram glóriam, quæ revelábitur in nobis. Nam exspectátio creatúræ revelatióem filiórum Dei exspectat. Vanitáti enim creatúra subiecta est, non volens, sed propter eum, qui subjecit eam in spe: quia et ipsa creatúra liberábitur a servitúte corrupti-

## INTROIT

*(Ecclus. 44, 15, 14)*

**T**HE wisdom of the holy ones is yet a legend among the people; wherever men assemble their story is told: their renown lasts on for ever. *(Ps. 32, 1)* Triumph in the Lord, all you faithful souls: praise is his due from every upright heart. *ŷ. Glory.*

**COLLECT.** Lord, make us always keep worthily the feast of thy holy martyrs Primus and Felician; and may their intercession enable us to feel the protection we receive at thy hand: through our Lord.

**Lesson** from the Epistle of S. Paul the Apostle to the Romans. *(Rom. 8, 18-23).*

Brethren: Not that I count these present sufferings as the measure of that glory which is to be revealed in us. If creation is full of expectancy, that is because it is waiting for the sons of God to be made known. Created nature has been condemned to frustration; not for some deliberate fault of its own, but for the sake of him who so condemned it,



with a hope to look forward to; namely, that nature in its turn will be set free from the tyranny of corruption, to share in the glorious freedom of God's sons. The whole of nature, as we know, groans in a common travail all the while. And not only do we see that, but we ourselves do the same; we ourselves, although we have already begun to reap our spiritual harvest, groan in our hearts, waiting for that adoption which is the ransoming of our bodies from their slavery.

**GRADUAL.** (*Ps. 149, 5, 1*) In triumph let thy faithful servants rejoice, rejoice and take their rest. *V.* Sing the Lord a new song; here, where the faithful gather, let his praise be heard.

Alleluia, alleluia. *V.* (*Ps. 67, 4*) Good men keep holiday and rejoice in God's sight, glad and content. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 24, 3-13*).

At this time: While Jesus was sitting down on mount Olivet, the disciples came to him privately, and said, Tell us, when will this be? And what sign will be given of thy coming, and of the world being brought to an end? Jesus answered them, Take care that you do not allow anyone to deceive you. Many will come making use of my

nis in libertatem gloriæ filiorum Dei. Scimus enim quod omnis creatura in-gemiscit, et parturit us-que adhuc. Non solum autem illa, sed et nos ipsi primitias spiritus habentes, et ipsi intra nos gemimus, adoptionem filiorum expectantes, redemptionem corporis nostri.

**GRADUALE.** (*Ps. 149, 5 et 1*) Exsultabunt Sancti in gloria, lætabuntur in cubilibus suis. *V.* Cantate Dómino canticum novum: laus ejus in ecclesia sanctorum.

Allelúja, allelúja. *V.* (*Ps. 67, 4*) Justi epuléntur, et exsúltent in conspéctu Dei: et delecténtur in lætítia. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 24, 3-13*).

In illo témpore: Sedén-te Jesu super montem Olivéti, accessérunt ad eum discipuli secréto, dicéntes: Dic nobis quando hæc erunt? et quod signum advéntus tui, et consummationis sæculi? Et respóndens Jesus, dixit eis: Vidéte ne quis vos sedúcat: multi enim vénient in nómine meo, dicéntes:

Ego sum Christus: et multos sedúcent. Auditóri enim estis prælia, et opi-niões præliórum. Vidéte ne turbémini: opórtet enim hæc fieri, sed non-dum est finis. Consúrget enim gens in gentem, et regnum in regnum: et erunt pestilentíæ, et fa-mes, et terræmótus per loca. Hæc autem ómnia inítia sunt dolórum. Tunc tradent vos in tribulatió-nem, et occident vos: et éritis ódio ómnibus génti-bus propter nomen me-um. Et tunc scandaliza-búntur multi, et ínvicem tradent, et ódio habébunt ínvicem. Et multi pseu-doprophétæ surgent, et sedúcent multos. Et quóniam abundábit iníquitas, refrigéscet caritas multórum. Qui autem perseve-ráverit usque in finem, hic salvus erit.

OFFERTORIUM. (Ps. 67, 36) Mirábilis Deus in sanctis suis: Deus Israel, ipse dabit fortitúdinem plebi suæ: benedíctus Deus, alleluja.

SECRETA. Fiat tibi, quæsumus, Dómine, hó-stia sacránda placábilis, pretiósi celebritáte martý-rii: quæ et peccáta nostra puríficet, et tuórum tibi vota concíliet famulórum. Per Dóminum.

name; they will say, I am Christ, and many will be deceived by it. And you will hear tell of wars, and ru-mours of war; see to it that you are not disturbed in mind; such things must happen, but the end will not come yet. Nation will rise in arms against nation, kingdom a-against kingdom, and there will be plagues and famines and earthquakes in this region or that; but all this is but the beginning of travail. In those days, men will give you up to persecution, and will put you to death; all the world will be hating you because you bear my name; whereup-on many will lose heart, will betray and hate one another. Many false prophets will a-rise, and many will be de-ceived by them; and the char-ity of most men will grow cold, as they see wickedness abound everywhere; but that man will be saved who en-dures to the last.

OFFERTORY. (Ps. 67, 36) How wonderful God is in his saints! The God of Israel will give his people strength and courage! Blessed be God, alleluia.

SECRET. Let the offering we are to consecrate appease thee, Lord, by its commemo-ration of a glorious martyr-dom. May it wash away our sins and recommend thy ser-vants' prayers to thee: through our Lord.

COMMUNION. (*John 15, 16*) The task I have appointed you is to go out and bear fruit, fruit which will endure.

POSTCOMMUNION. - Almighty God, we pray that the feast of thy holy martyrs Primus and Felician, which we have kept with heavenly rite, may win for us thy merciful forgiveness: through our Lord.

COMMUNIO. (*Joann. 15, 16*) Ego vos elégi de mundo, ut eátis, et fructum afferátis; et fructus vester máneat.

POSTCOMMUNIO. - Quæsumus, omnipotens Deus: ut sanctórum Mártýrum tuórum Primi et Feliciáni cæléstibus mystériis celebráta solémnitas, indulgéntiam nobis tuæ propitiatiónis acquírat. Per Dóminum.

June 10

## S. MARGARET, Queen, Widow

Semidouble

*Mass Dilexísti, from the Common of a Holy Woman, p. [87], except the following Collect:*

COLLECT. God, who didst fill the blessed queen Margaret with singular and admirable love for the poor, grant that her pleading and example may continually increase divine love in our hearts: through our Lord.

ORATIO. Deus, qui beátam Margarítam regínam exímia in páuperes caritáte miráblem effecísti: da; ut, ejus intercessióne et exémplo, tua in córdibus nostris caritas júgiter augeátur. Per Dóminum.

June 11

## S. BARNABAS, Apostle

Lesser Double, First Class

INTROIT  
(*Ps. 138, 17*)

**G**reat reverence have I for thy friends, O God; sovereign power is theirs in abundance. (Alleluia, alleluia).

INTROITUS  
(*Ps. 138, 17*)

**M**ihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eó-

rum. (*T. P. Allelúja, allelúja*). (*Ps. ibid., 1-2*) Dómine, probásti me, et cognovísti me: tu cognovísti sessionem meam, et resurrectionem meam. V. Glória Patri.

ORATIO. Deus, qui nos beáti Bárnabæ Apóstoli tui méritis et intercessióne lætificas: concede propítius; ut, qui tua per eum beneficia póscimus, dono tuæ grátiae consequámur. Per Dóminum.

Lectio Actuum Apostolorum. (*Act. 11, 21-26; 13, 1-3*).

In diébus illis: Multus númerus credéntium Antiochiæ convérsus est ad Dóminum. Pervénit autem sermo ad aures ecclésiæ, quæ erat Jerosólymis, super istis: et miserunt Bárnabam usque ad Antiochiám. Qui cum pervénisset, et vidísset grátiam Dei, gavisus est: et hortabátur omnes in propósito cordis permanére in Dómino: quia erat vir bonus, et plenus Spíritu Sancto, et fide. Et appósita est multa turba Dómino. Proféctus est autem Bárnabas Tarsum, ut quæreretur Saulum: quem cum invenísset, perdúxit Antiochiám. Et annum totum conversáti sunt ibi in ecclésia: et docuerunt tur-

(*Ps. ibid., 1-2*) Lord, I lie open to thy scrutiny; thou knowest me, knowest when I sit down and when I rise up again. V. Glory.

COLLECT. God, who hast given us cause to rejoice in the merits and intercession of thy blessed apostle Barnabas, be pleased to grant that we who seek thy favours through him may obtain them as a gift of thy grace: through our Lord.

Lesson from the Acts of the Apostles. (*Acts 11, 21-26; 13, 1-3*).

At this time: A great number at Antioch learned to believe, and turned to the Lord. The story of this came to the ears of the Church at Jerusalem, and they sent Barnabas on a mission to Antioch. When he came there and saw what grace God was bestowing on them, he was full of joy, and encouraged them all to remain true to the Lord with steady purpose of heart, like the good man he was, full of the Holy Spirit, full of faith; a great multitude was thus won over to the Lord. He went on to Tarsus, to look for Saul, and when he found him, brought him back to Antioch. For a whole year after this they were made welcome in the Church there, teaching a

great multitude. And Antioch was the first place in which the disciples were called Christians. The Church at Antioch has as its prophets and teachers Barnabas, and Simon who was called Niger, and Lucius of Cyrene, and Manahen, foster-brother of Herod the tetrarch, and Saul. These were offering worship to God and fasting, when the Holy Spirit said, I must have Barnabas and Saul dedicated to the work to which I have called them. Thereupon they fasted and prayed and laid their hands on them, and so took leave of them.

GRADUAL. (*Ps. 138, 17-18*) Great reverence have I for thy friends, O God; sovereign power is theirs in abundance. *V.* They are numberless as the sand, past all my counting.

Alleluia, alleluia. *V.* (*Acts 5, 12*) And there were many signs and miracles done by the apostle before the people. Alleluia.

*After the Ascension instead of the Gradual is said:*

Alleluia. *V.* (*Acts 5, 12*) And there were many signs and miracles done by the apostles before the people. Alleluia, alleluia. *V.* (*Ephes. 4, 8*) Christ, ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

bam multam, ita ut cognominarentur primum Antiochiæ discipuli, Christiáni. Erant autem in ecclesiá, quæ erat Antiochiæ, prophætæ et doctóres, in quibus Bárnabas, et Simon, qui vocabátur Niger, et Lúcius Cyrenénsis, et Mánahen, qui erat Heródis Tetrárchæ collatáneus, et Saulus. Ministrántibus autem illis Dómino, et jejunántibus, dixit illis Spíritus Sanctus: Segregáte mihi Saulum, et Bárnabam in opus, ad quod assúmpsi eos. Tunc jejunántes, et orántes, imponentésque eis manus, dimisérunt illos.

GRADUALE. (*Ps. 138, 17-18*) Nimis honorátí sunt amíci tui, Deus: nimis confortátus est principátus eórum. *V.* Dinumerábo eos, et super arénam multiplicabúntur.

Allelúja, allelúja. *V.* (*Act. 5, 12*) Per manus autem Apostolórum fiébant signa, et prodígia multa in pópulo. Allelúja.

Allelúja. *V.* (*Act. 5, 12*) Per manus autem Apostolórum fiébant signa, et prodígia multa in pópulo. Allelúja, allelúja. *V.* (*Ephes. 4, 8*) Ascéndens Christus in altum, captivam duxit captivitátem: dedit dona homínibus. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Joán-nem. (*Jo. 15, 12-16*).

In illo témpore: Dixit Jesus discíplis suis: Hoc est præcéptum meum, ut diligátis ínvicem, sicut dilexi vos. Majórem hac dilectiónem nemo habet, ut ánimam suam ponat quis pro amícis suis. Vos amíci mei estis, si feceritis quæ ego præcípio vobis. Jam non dicam vos servos: quia servus nescit quid fáciat dóminus ejus. Vos autem dixi amícos: quia ómnia quæcúm-que audívi a Patre meo, nota feci vobis. Non vos me elegistis: sed ego elégi vos, et pósui vos, ut eátis et fructum afferátis, et fructus vester máneat:

ut quodcúmque petiéritis Patrem in nómine meo, det vobis.

Credo.

OFFERTORIUM. (*Ps. 138, 17*) Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. (*T. P. Allelúja*).

SECRETA. Múnera, Dómine, obláta sanctífica: et, intercedénte beáto Barnaba Apóstolo tuo, nos per hæc peccatórum nostrórum máculis emúnda. Per Dóminum.

✠ Continuation of the Holy Gospel according to S. John. (*John 15, 12-16*).

At this time: Jesus said to his disciples: This is my commandment, that you should love one another, as I have loved you. This is the greatest love a man can show, that he should lay down his life for his friends; and you, if you do all that I command you, are my friends. I do not speak of you any more as my servants; a servant is one who does not understand what his master is about, whereas I have made known to you all that my Father has told me; and so I have called you my friends. It was not you that chose me, it was I that chose you. The task I have appointed you is to go out and bear fruit, fruit which will endure; so that every request you make of the Father in my name may be granted you.

Creed.

OFFERTORY. (*Ps. 138, 17*) Great reverence have I for thy friends, O God; sovereign power is theirs in abundance. (*Alleluia*).

SECRET. Hallow the gifts we offer, Lord; and at the intercession of thy blessed apostle Barnabas, by their means cleanse us wholly from the defilement of our sins: through our Lord.

*Preface of the Apostles, p. 531.*

COMMUNION. (*Matt. 19, 28*) You who have followed me shall sit on thrones and shall be judges over the twelve tribes of Israel. (Alleluia).

POSTCOMMUNION. - Humbly we beseech thy gracious goodness, almighty God, to grant that we whom thou renewest with thy sacrament may, through the intercession of thy blessed apostle Barnabas, lead acceptable lives in thy service: through our Lord.

COMMUNIO. (*Matth. 19, 28*) Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israel. (*T. P. Allelúja*).

POSTCOMMUNIO. - Súpplices te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, intercedénte beáto Bárnaba Apóstolo tuo, tibi étiam plácitis móribus dignánter tríbuas deservíre. Per Dóminum.

June 12

S. JOHN OF S. FACUNDO, Confessor

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

COLLECT. O God, author of peace and lover of charity, who didst adorn thy blessed confessor John with a singular gift of reconciling enemies, grant, by his merits and intercession, that we may stand firm in thy love and never by any trial be separated from thee: through our Lord.

ORATIO. Deus, auctor pacis et amátor caritátis, qui beátum Joánnem Confessórem tuum mirífica dissidéntes componéndi grátia decorásti: ejus méritis et intercessióne concéde; ut, in tua caritáte firmáti, nullis a te tentatiónibus separémur. Per Dóminum.

*Commemoration of Ss. Basilides, Cyrinus, Nabor, and Nazarius, Mm., by the following Prayers:*

COLLECT. Lord, may the birthday of thy holy martyrs Basilides, Cyrinus, Nabor, and Nazarius shine bright

ORATIO. Sanctórum Mártyrum tuórum Basili-dis, Cyríni, Náboris atque Nazárii, quæsumus, Dó-

mine, natalítia nobis votíva respléndeant: et, quod illis cóntulit excelléntia sempitérna, frúctibus nostræ devotiónis accréscať. Per Dóminum.

SECRETA. Pro sanctórum tuórum Basílidis, Cyríni, Náboris atque Nazárii ságuine venerándo, hóstias tibi, Dómine, solémniter immolámus, tua mirabília pertractántes: per quem talis est perfécta victória. Per Dóminum.

POSTCOMMUNIO. - Semper, Dómine, sanctórum Mártyrum tuórum Basílidis, Cyríni, Náboris atque Nazárii solémnia celebrántes: præsta, quæsumus; ut eórum patrocínia júgiter sentiámus. Per Dóminum.

with our devotion; and may our service bear such fruit as may enhance the glory that enduring eminence in virtue has won for them: through our Lord.

SECRET. Solemnly we devote our consecrated gifts to thee, Lord, in pious memory of the blood shed by thy saints Basilides, Cyrinus, Nabor, and Nazarius, and recalling thy miracles of grace that won so complete a victory: through our Lord.

POSTCOMMUNION. - Grant, we pray thee, Lord, that we who each year keep the festival of thy holy martyrs Basilides, Cyrinus, Nabor, and Nazarius, may enjoy their continual protection: through our Lord.

June 13

S. ANTHONY OF PADUA, Conf. and Doct.

Lesser Double

*Mass In médio, from the Common of Doctors, p. [46], except the following:*

ORATIO. Ecclésiám tuam Deus, beáti Antónii Confessóris tui atque Doctóris solémnitas votíva lætíficet: ut spirituálibus semper muniáťur auxiliis et gáudiis pérfrui mereáťur ætéris. Per Dóminum.

COLLECT. O God, may the devout commemoration of thy blessed confessor and doctor Anthony fill thy Church with joy. May her children, with the constant help of spiritual powers, become worthy to enjoy everlasting bliss: through our Lord.



SECRET. Lord, may the present offering bring salvation to thy people, for whose sake thou didst deign to sacrifice thyself, a living victim, to thy Father: thou who art God, living and reigning with the selfsame God the Father and the Holy Spirit for ever.

POSTCOMMUNION. - We who have feasted on the divine gifts pray thee, Lord, that through the merits and intercession of thy blessed confessor and doctor Anthony we may feel the effect of this life-giving sacrifice: through our Lord.

SECRETA. Præsens oblatio fiat, Dómine, pópulo tuo salutáris: pro quo dignátus es Patri tuo te vivéntem hóstiám immoláre: Qui cum eódem Deo Patre, et Spíritu Sancto vivis et regnas Deus, per ómnia sácula sæculórum.

POSTCOMMUNIO. - Divínis, Dómine, munéribus satiáti: quæsumus; ut, beáti Antónii Confessóris tui atque Doctóris méritis et intercessióne, salutáris sacrificií sentiámus efféctum. Per Dóminum.

June 14

## OUR FATHER S. ELISEUS, Prophet

Greater Double of the Second Class

### INTROIT

(4 Kings 2, 15)

THE spirit of Elias came down to rest on Eliseus: and meeting him, the sons of the prophets fell down face to earth. (Ps. 76, 2) To the Lord I cry aloud; cry aloud to the God who will not refuse a hearing. *The spirit of Elias.* V. Glory. *The spirit of Elias.*

COLLECT. Almighty and eternal God, whose glories were marvelously proclaimed by thy chosen prophets, grant, we beseech thee, that even

### INTROITUS

(4 Reg. 2, 15)

REquievit spíritus Eliæ super Eliséum: et veniéntes filii prophetarum in occúrsum ejus, adoravérunt eum proni in terram. (Ps. 76, 2) Voce mea ad Dóminum clamávi: voce mea ad Deum, et inténdit mihi. *Requievit.* V. Glória Patri. *Requievit.*

ORATIO. Omnípotens sempitérne Deus, qui in eléctis prophétis mirábilis prædicáris: præsta, quæsumus; ut, sicut Eliæ spí-

ritum in Prophéta tuo Eliséo duplicásti, ita in nobis Spíritus Sancti grátiam, ad virtútum ópera exercénda, multiplicáre dignéris. Per Dóminum... in unitáte ejúsdem.

as thou didst give the double spirit of Elias to thy prophet Eliseus, so thou wilt deign to increase within us the grace of the Holy Spirit to enable us to perform virtuous deeds; through our Lord... in the unity of the same.

*Commemoration of S. Basil the Great, Bp., Cf., Doct.:*

ORATIO. Deus, qui pópulo tuo æternæ salútis beátum Basilium místrum tribuísti: præsta, quæsumus; ut, quem Doctórem vitæ habúimus in terris, intercessórem habére mereámur in cælis. Per Dóminum.

Lectio libri Regum. (4 Reg. 2, 15 et 19-25).

In diébus illis: Vidéntes Eliséum filii propheetárum, qui erant in Jéricho e contra, dixerunt: Requiévit spíritus Eliæ super Eliséum. Et veniéntes in occúrsum ejus, adoravérunt eum proni in terram. Dixerúntque viri civitátis ad Eliséum: Ecce habitátio civitátis hujus óptima est, sicut tu ipse, dómine, perspícis: sed aquæ péssimæ sunt, et terra stérilis. At ille ait: Afférte mihi vas novum, et míttite in illud sal. Quod cum attulissent, egréssus ad fontem aquárum, misit in illum sal, et ait: Hæc dicit Dóminus: Sanávi aquas has, et non erit ultra in eis mors,

COLLECT. O God, who didst give blessed Basil to thy people as a minister of eternal salvation, grant, we pray thee, that we may be worthy to have as our advocate in heaven him who on earth taught us the way of life: through our Lord

Lesson from the Book of Kings. (4 Kings 2, 15, 19-25).

In those days: When they saw Eliseus, the disciples from Jericho that stood watching cried out, The spirit Elias had has come down to rest on Eliseus! And so, meeting him, they fell down face to earth. The citizens there had a complaint to bring before Eliseus; This city, my lord, has a fair site, as thou canst see for thyself, but the water is foul, and the soil barren. Bring me a new jar, said he, filled with salt. And when this was brought, he went out to the spring from which the water came and cast the salt in. Here, he said, is a promise the Lord makes to you: I have healed this water, it shall bring death and dearth no longer. From

that day to this the water has been pure, in fulfilment of Eliseus' promise. Then he went back to Bethel, and as he climbed up along the road, he was mocked by some young boys from the city; Up with thee, bald-pate, they cried, up with thee, bald-pate! And he, turning to look, called down the Lord's curse on them. Thereupon, out came two bears from the forest, and forty-two of the boys were torn in pieces. From thence he went on to mount Carmel.

GRADUAL. (4 *Kings* 2, 21-22) Eliseus went out to the spring from which the water came and cast the salt in, and said: Here is a promise the Lord makes you: I have healed this water, it shall bring death and dearth no longer. *℣*. From that day to this the water has been pure, in fulfilment of Eliseus' promise.

Alleluia, alleluia. *℣*. (*Ecclus.* 48, 13) In the whirlwind Elias was lost to view, bequeathing his spirit in full measure to Eliseus. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke* 4, 23-27).

At this time: Jesus said to the Jewish crowd: No doubt you will tell me, as the proverb says, Physician, heal thyself; do here in thy own country all that we have

neque sterilitas. Sanátæ sunt ergo aquæ usque in diem hanc, juxta verbum Eliséi, quod locútus est. Ascéndit autem inde in Bethel: cumque ascenderet per viam, púeri parvi egressi sunt de civitate, et illudébant ei, dicéntes: Ascénde calve, ascénde calve. Qui cum respexisset, vidit eos, et maledixit eis in nómine Dómini: egressique sunt duc ursi de saltu, et laceravérunt ex eis quadraginta duos púeros. Abiit autem inde in montem Carméli.

GRADUALE. (4 *Reg.* 2, 21-22) Egréssus Eliséus ad fontem aquárum, misit in illum sal, et ait: Hæc dicit Dóminus: Sanávi aquas has, et non erit ultra in eis mors, neque sterilitas. *℣*. Sanátæ sunt ergo aquæ usque in diem hanc, juxta verbum Eliséi.

Allelúja, allelúja. *℣*. (*Eccli.* 48, 13) Elías in turbine tectus est, et in Eliséo complétus est spíritus ejus. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc.* 4, 23-27).

In illo témpore: Dixit Jesus turbis Judæórum: Utique dicétis mihi hanc similitúdinem: Médice, cura teípsum: quanta adívimus facta in Caphár-

naum, fac et hic in pátria tua. Ait autem: Amen dico vobis, quia nemo prophéta accéptus est in pátria sua. In veritáte dico vobis, multæ víduæ erant in diébus Eliæ in Israel, quando clausum est cælum annis tribus, et ménsibus sex, cum facta esset fames magna in omni terra: et ad nullam illárum missus est Eliás, nisi in Sarépta Sidóniæ, ad mulierem víduam. Et multi leprósi erant in Israel sub Eliséo prophéta: et nemo eórum mundátus est nisi Náaman Syrus.

Credo.

OFFERTORIUM. (4 Reg. 4, 3-4) Dixit Eliséus mulieri de uxóribus prophetárum: Vade, pete mútuo ab ómnibus vicínis tuis vasa vácuá non pauca: et ingrédere, et claudé óstium tuum, cum intrínsecus fúeris tu, et filii tui: et mitte óleum in ómnia vasa hæc: et cum plena fúerint, tolles.

SECRETA. Hóstias tibi, Dómine, laudis offérimus, suppliciter deprecántes: ut eásdem, pro nobis prophético interveniénté suffrágio, et placátus accípias, et ad salutem nostram proveníre concédas. Per Dóminum.

heard of thy doing at Capharnaum. And he said, Believe me, no prophet finds acceptance in his own country. Why, you may be sure of this, there were many widows among the people of Israel in the days of Elias, when a great famine came over all the land, after the heavens had remained shut for three years and six months, but Elias was not sent to any of these. He was sent to a widow woman in Sarepta, which belongs to Sidon. And there were many lepers among the people of Israel in the days of the prophet Eliseus; but it was none of them, it was Naaman the Syrian, who was made clean.

Creed.

OFFERTORY. (4 Kings 4, 3-4) To the woman, whose husband had been one of the prophets, Eliseus said: Go and borrow empty jars from all thy neighbours, and do not stint thyself. Then go home, and lock the door on thyself and thy sons within; fill all these jars with oil, and set them aside when they are full.

SECRET. We offer to thee, Lord, sacrifices of praise, humbly beseeching that by the prophet's intercession for us, thou wilt be pleased to accept our offerings and make them profitable to our salvation: through our Lord.

*Of S. Basil:*

**SECRET.** Let the yearly festival of thy confessor and bishop, Saint Basil, commend us to thy pity, Lord. May the service of loving atonement with which we keep it earn for him increase of glory, and win for us the gifts of thy favour: through our Lord.

**COMMUNION.** (*Ecclus.* 48, 15) In his life Eliseus did great wonders, and in death he wrought miracles.

**POSTCOMMUNION.** - May the reception of thy sacrament ever purify us, and at the intercession of blessed Eliseus thy prophet may we merit to abound in heavenly delights: through our Lord.

**SECRETA.** Sancti Basilii Confessoris tui atque Pontificis, quæsumus, Dómine, ánnua solémnitas pietáti tuæ nos reddat acceptos: ut per hæc piæ placatiónis officia, et illum beáta retribútió comitétur, et nobis grátia tuæ dona concíliet. Per Dóminum.

**COMMUNIO.** (*Eccli.* 48, 15) Eliséus in vita sua fecit monstra, et in morte mirabília operátus est.

**POSTCOMMUNIO.** - Puríficet nos semper et múniat tui suscéptio sacraménti: et, intercessióne beáti Eliséi Prophétæ tui, mereámur gáudiis cæléstibus admiscéri. Per Dóminum.

*Of S. Basil:*

**POSTCOMMUNION.** - O God, who rewardest loyal souls, grant that through the prayers of thy blessed confessor-bishop Basil, whose worshipful festival we are keeping, we may obtain forgiveness: through our Lord.

**POSTCOMMUNIO.** - Deus, fidélium remunerátor animárum: præsta; ut beáti Basilii Confessoris tui atque Pontificis, cujus venerándam celebrámus festivitátem, précibus indulgéntiam consequámur. Per Dóminum.

June 15

SS. VITUS, MODESTUS, AND CRESCENTIA,

Martyrs

Simple

*Mass Multæ tribulatiónes, from the Common of Martyrs, p. [24], except the following:*

**COLLECT.** At the intercession of thy holy martyrs

**ORATIO.** Da Ecclésiæ tuæ, quæsumus, Dómine,

sanctis Martýribus tuis Vito, Modésto atque Crescéntia intercedéntibus, supérbe non sápere, sed tibi plácita humilitáte proficere: ut, prava despiciens, quæcúmque recta sunt, líbera exérceat caritáte. Per Dóminum.

SECRETA. Sicut glóriam divínæ poténtiæ múnera pro Sanctis obláta testántur: sic nobis efféctum, Dómine, tuæ salutiónis impéndant. Per Dóminum.

POSTCOMMUNIO. - Refécti, Dómine, benedictióne solémni: quæsumus; ut per intercessiónem sanctórum Mártyrum tuórum Viti, Modésti et Crescéntiæ, medicína sacraménti et corpóribus nostris prosit, et méntibus. Per Dóminum.

Vitus, Modestus, and Crescentia, give thy Church grace, we beg thee, Lord, to forgo the pride of wisdom and to advance in that humility which pleases thee, so that she may scorn depravity and with unhampered love pursue all righteousness: through our Lord.

SECRET. As the offerings made in honour of the saints bear witness to God's power and glory, so, Lord, may they bestow on us the effect of thy saving grace: through our Lord.

POSTCOMMUNION. - Filled with thy solemn blessing, Lord, we pray that by the intercession of thy holy martyrs, Vitus, Modestus, and Crescentia, the healing virtue of this sacrament may benefit our bodies and our souls: through our Lord.

June 18

## S. EPHRAEM THE SYRIAN, Deacon, Confessor and Doctor

Lesser Double

*Mass In medio, from the Common of Doctors, p. [46], except the following:*

ORATIO. Deus, qui Ecclésiám tuam beáti Ephræm Confessóris tui et Doctóris mira eruditóne et præcláris vitæ méritis illustráre voluísti: te supplices exorámus; ut, ipso

COLLECT. O God, whose will it was that thy blessed confessor and doctor Ephraem, with his marvellous learning and the shining merits of his life, should bring glory to thy Church, we humbly

beseech thee to defend her, by his intercession and thy unfailing power, against the snares of wickedness and error: through our Lord.

*Commemoration of Ss. Mark and Marcellian, Martyrs, by the following Prayers:*

**COLLECT.** Grant, we pray thee, almighty God, that we who are celebrating the birthday of thy holy martyrs Mark and Marcellian may by their intercession be preserved from all the ills that threaten us: through our Lord.

**SECRET.** Hallow the gifts we have dedicated to thee, Lord, and, at the intercession of the holy martyrs Mark and Marcellian, let them move thee to hear us and have mercy: through our Lord.

**POSTCOMMUNION.** - We who have feasted on thy saving sacramental gift humbly beseech thee, Lord, that by the intercession of thy holy martyrs Mark and Marcellian we may be not only gladdened by its taste but made new by its working: through our Lord.

intercedente, eam adversus erroris et pravitatis insidias perenni tua virtute defendas. Per Dominum.

**ORATIO.** Præsta, quæsumus, omnipotens Deus: ut, qui sanctorum Martyrum tuorum Marci et Marcelliæ natalitia colimus; a cunctis malis imminentibus, eorum intercessionibus liberemur. Per Dominum.

**SECRETA.** Mûnera tibi, Dômine, dicata sanctifica: et, intercedentibus sanctis Martýribus tuis Marco et Marcelliáno, per eadem nos placatus inténde. Per Dóminum.

**POSTCOMMUNIO.** - Salutáris tui, Dômine, múnere satiáti, súpplices exorámus: ut, cujus lætámur gustu, intercedentibus sanctis Martýribus tuis Marco et Marcelliáno, renovémur effectû. Per Dóminum.

June 19

S. JULIANA FALCONIERI, Virgin

Lesser Double

*Mass Dilexísti, from the Common of a Virgin, p. [79], except the following:*

**COLLECT.** God, who wast pleased miraculously to re-

**ORATIO.** Deus, qui beátam Juliánam Vírgi-

nem tuam extrémō morbo laborántem, pretiósō Fílii tui corpore mirábiliter recreáre dignátus es: concéde, quæsumus; ut, ejus intercedéntibus méritis, nos quoque eódem in mortis agóne refécti ac roboráti, ad cæléstem pátriam perducámur. Per eúmdem Dóminum.

store thy virgin blessed Juliana on her death bed with the precious Body of thy Son, grant, we pray thee, that with her merits pleading for us, we too may be strengthened and comforted in our last hour by that same Body and come safely to our heavenly fatherland: through the same.

*Commemoration of Ss. Gervase and Protase, Martyrs, by the following Prayers:*

ORATIO. Deus, qui nos ánnua sanctórum Mártýrum tuórum Gervásii et Protásii solemnitáte lætíficas: concéde propítius; ut, quorum gaudémus méritis, accendámur exémp-  
lis. Per Dóminum.

COLLECT. O God, who year by year dost fill our hearts with gladness on the festival of thy holy martyrs Gervase and Protase, graciously grant that, while rejoicing in their merits, we may be fired by their example: through our Lord.

SECRETA. Oblátis, quæsumus, Dómine, placáre munéribus: et, intercedéntibus sanctis Martýribus tuis Gervásio et Protásio, a cunctis nos défénde perículis. Per Dóminum.

SECRET. Lord, we pray thee accept our peace-offerings, and at the intercession of thy holy martyrs Gervase and Protase guard us from every peril: through our Lord.

POSTCOMMUNIO. - Hæc nos commúnio, Dómine, purget a crimine: et, intercedéntibus sanctis Martýribus tuis Gervásio et Protásio, cæléstis remédii fáciat esse consórtes. Per Dóminum.

POSTCOMMUNION. - Lord, may this communion cleanse us from guilt, and, at the intercession of thy holy martyrs Gervase and Protase, bring upon us a share of healing from on high: through our Lord.

June 20

S. SILVERIUS, Pope and Martyr

Simple

*Mass Státuit, from the Common of a Martyr, p. [4].*



June 21

## S. ALOYSIUS GONZAGA, Confessor

Lesser Double

## INTROIT

(Ps. 8, 6)

**T**Hou hast placed him only a little below the angels, crowning him with glory and honour. (Ps. 148, 2) Give praise to the Lord, all you angels of his: praise him, all his armies. V. Glory.

**COLLECT.** God, who apportionest the gifts of heaven, and who in the angelical youth Aloysius didst unite wonderful innocence of character with no less marvellous penance; by his merits and prayers grant that we who have not followed him in innocence may imitate his penance: through our Lord.

Lesson from the Book of Wisdom. (Ecclus. 31, 8-11).

Blessed is the man who lives unreprieved, who has no greed for gold, puts no trust in his store of riches. Show us such a man, and we will be loud in his praise; here is a life to wonder at. A man so tested and found perfect wins eternal honour; he kept clear of sin, when sinful ways were easy, did no wrong, when wrong lay in his power. His treasure is safely preserved in the Lord's keeping.

## INTROITUS

(Ps. 8, 6)

**M**Inuisti eum paulo minus ab Angelis: glória et honóre coronasti eum. (Ps. 148, 2) Laudáte Dóminum, omnes Angeli ejus: laudáte eum, omnes virtútes ejus. V. Glória Patri.

**ORATIO.** Caeléstium donórum distribútor, Deus, qui in angélico júvene Aloísio miram vitæ innocentiam pari cum pœnitentia sociásti: ejus méritis et précibus concéde; ut, innocentem non secúti, pœnitentem imitémur. Per Dóminum.

Léctio libri Sapiéntiæ. (Eccli. 31, 8-11).

Beátus vir, qui invéntus est sine mácula: et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirábilia in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória æténa: qui pótuit transgredi, et non est transgréssus: fácere mala, et non fecit: ideo stabilita sunt bona illius in Dómino.

**GRADUALE.** (*Ps. 70, 5-6*) Dómine, spes mea a juventúte mea: in te confirmátus sum ex útero: de ventre matris meæ tu es protéctor meus. *℣.* (*Ps. 40, 13*) Me autem propter innocentiam suscepísti: et confirmásti me in conspéctu tuo in ætérnum.

Allelúja, allelúja. *℣.* (*Ps. 64, 5*) Beátus quem elegísti, et assumpsísti: inhabitábit in átriis tuis. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 22, 29-40*).

In illo témpore: Respondens Jesus, ait sadducæis: Errátis, nesciéntes Scriptúras, neque virtútem Dei. In resurrectione enim neque nubent, neque nubéntur: sed erunt sicut Angeli Dei in cælo.

De resurrectione autem mortuórum non legístis quod dictum est a Deo dicénte vobis: Ego sum Deus Abraham, et Deus Isaac, et Deus Jacob? Non est Deus mortuórum, sed vivéntium. Et audiéntes turbæ, mirabántur in doctrína ejus. Pharisei autem audiéntes quod siléntium imposuísset sadducæis, convenérunt in unum: et interrogávit eum unus ex eis legis doctor, tentans eum: Magíster,

**GRADUAL.** (*Ps. 70, 5-6*) Thou, my Lord, the hope of my youth, thou hast upheld me from birth, thou hast guarded me ever since I left my mother's womb. *℣.* (*Ps. 40, 13*) Thou dost befriend my innocence, and wilt have me stand continually in thy presence.

Alleluia, alleluia. *℣.* (*Ps. 64, 5*) Blessed is the man on whom thy choice falls, whom thou bringest near to thyself, bidding him dwell in thy palace! Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 22, 29-40*).

At this time: Jesus said in reply to the Sadducees: You are wrong; you do not understand the scriptures, or what is the power of God. When the dead rise again, there is no marrying and giving in marriage; they are as the angels in heaven are. But now, in the matter of the resurrection, did you never read what God himself said: I am the God of Abraham, and the God of Isaac, and the God of Jacob? Yet it is of living men, not of dead men, that he is God. This the multitude heard, and were amazed by his teaching. And now the Pharisees, hearing how he had put the Sadducees to silence, met together; and one of them, a lawyer, put a question to try him: Master, which commandment

in the law is the greatest? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart and thy whole soul and thy whole mind. This is the greatest of the commandments, and the first. And the second, its like, is this: Thou shalt love thy neighbour as thyself. On these two commandments, all the law and the prophets depend.

**OFFERTORY.** (*Ps. 23, 3-4*) Who dares climb the mountain of the Lord, and appear in his sanctuary? The guiltless in act, the pure in heart.

**SECRET.** Lord, make us sit down to the heavenly banquet clothed in that wedding-garment which the loving care and ceaseless tears of blessed Aloysius adorned with pearls beyond price: through our Lord.

**COMMUNION.** (*Ps. 77, 24-25*) The bread of heaven was his gift to them: man ate the food of angels.

**POSTCOMMUNION.** - Grant, Lord, that we who have been nourished with the bread of angels, may also live like angels, and, after the example of him whose feast we keep to-day, remain ever constant in thanks-giving: through our Lord.

quod est mandatum magnum in lege? Ait illi Jesus: Dīliges Dōminum Deum tuum ex toto corde tuo, et in tota ānima tua, et in tota mente tua. Hoc est mǎximum, et primum mandatum. Secūndum autem sīmīle est huic: Dīliges prōximum tuum, sicut teīpsum. In his duōbus mandātis univērsa lex pendet, et prophētæ.

**OFFERTORIUM.** (*Ps. 23, 3-4*) Quis ascēdet in montem Dōmini, aut quis stabit in loco sancto ejus? Innocens mǎnibus, et mundo corde.

**SECRETA.** Cǎlēsti convīvio fac nos, Dōmine, nuptiālī veste indūtos accūmbere: quam beātī Aloīsii pia prǎeparatio, et juges lǎcrimæ inǎestimābilibus ornābant margarītis. Per Dōminum.

**COMMUNIO.** (*Ps. 77, 24-25*) Panem cǎli dedit eis: panem Angelōrum manducāvit homo.

**POSTCOMMUNIO.** - Angelōrum esca nutritos, angēlicis étiam, Dōmine, da mōribus vivere: et ejus, quem hódie cōlimus, exēmplo, in gratiārum semper actiōne manére. Per Dōminum.

June 22

## S. PAULINUS, Bishop and Confessor

Simple

*Mass Sacerdotes, from the Common of a Confessor-Bishop, p. [42], except the following:*

ORATIO. Da, quæsumus, omnipotens Deus: ut beāti Paulīni Confessoris tui atque Pontificis venerāda solēmnitas, et devotiōnem nobis augeat, et salutem. Per Dōminum.

SECRETA. Sancti tui, quæsumus, Dōmine, nos ubique lætificent: ut, dum eōrum mērita recōlimus, patrocīnia sentiāmus. Per Dōminum.

POSTCOMMUNIO. - Præsta, quæsumus, omnipotens Deus: ut, de perceptis munēribus grātias exhibētes, intercedēte beāto Paulīno Confessore tuo atque Pontifice, beneficia potiōra sumāmus. Per Dōminum.

COLLECT. Grant, we pray thee, almighty God, that the worshipful festival of thy blessed confessor and bishop Paulinus, may increase our devotedness and further our salvation: through our Lord.

SECRET. May thy saints be for us everywhere a source of joy, we pray thee, Lord, so that as we recall their merits, we may feel the power of their intercession: through our Lord.

POSTCOMMUNION. - Grant, we pray thee, almighty God, that in giving thanks for the gifts we have received, we may obtain still greater blessings through the intercession of thy blessed confessor and bishop Paulinus: through our Lord.

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*If this day should be a Saturday, the Vigil of the Nativity of S. John the Baptist is anticipated, with the Mass as given for the following day. A commemoration is made of S. Paulinus, and the third prayer is of our Lady, Concède, p. 492.*

June 23

THE VIGIL OF THE NATIVITY  
OF S. JOHN THE BAPTIST

Simple

## INTROIT

*(Luke 1, 13, 15, 14)*

**Z**achary, do not be afraid; thy prayer has been heard, and thy wife Elizabeth is to bear thee a son, to whom thou shalt give the name of John; he is to be high in the Lord's favour; and from the time when he is yet a child in his mother's womb he shall be filled with the Holy Ghost: and many hearts shall rejoice over his birth. (*Ps. 20, 2*) Well may the king rejoice, Lord, in thy protection; well may he triumph in thy saving power. *V.* Glory.

## INTROITUS

*(Luc. 1, 13, 15 et 14)*

**N**E tíneas, Zacharía, exaudíta est oratio tua: et Elísabeth uxor tua páriet tibi fílium, et vocábis nomen ejus Joán-nem: et erit magnus coram Dómino: et Spíritu Sancto replébitur adhuc ex útero matris suæ: et multi in nativité ejus gaudébunt. (*Ps. 20, 2*) Dómine, in virtúte tua lætábitur rex: et super salutáre tuum exsultábit vehementer. *V.* Glória Patri.

*The Glória in excélsis is not said.*

**COLLECT.** Grant, almighty God, we pray thee, that thy household may tread the path of salvation, and by following the counsel of blessed John the Precursor, come safely to him whose coming he foretold: Jesus Christ, thy Son, our Lord: who is God.

**ORATIO.** Præsta, quæsumus, omnipotens Deus: ut familia tua per viam salutis incédât; et, beáti Joánnis Præcursóris hortaménta sectándo, ad eum quem prædixit, secúra pervéníat, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

*Second Collect, Concède; third, Against the Persecutors of the Church or for the Pope, pp. 492-494.*

Lesson from the Prophet Jeremiah. (*Jer. 1, 4-10*).

Lectio Jeremíæ Prophétæ. (*Jerem. 1, 4-10*).

At this time the word of the Lord came to me; and his message was: I claimed thee for my own, while thou

In diébus illis: Factum est verbum Dómini ad me, dicens: Priúsqvam te formárem in útero, novi

te: et ántequam exíres de vulva, sanctificávi te, et prophétam in géntibus dedi te. Et dixi: A a a, Dómine Deus: ecce nescio loqui, quia puer ego sum.

Et dixit Dóminus ad me: Noli dicere: Puer sum:

quóniam ad ómnia, quæ mittam te, ibis: et univérſa, quæcúmque mandávero tibi, loqueris. Ne tímeas a fácie eórum: quia tecum ego sum, ut éruam te, dicit Dóminus. Et misit Dóminus manum suam, et tétigít os meum: et dixit Dóminus ad me:

Ecoe dedi verba mea in ore tuo: ecce constitui te hódie super gentes, et super regna, ut evéllas, et déstruas, et dispérdas, et díssipes, et ædífices, et plantes.

GRADUALE. (*Joann.* 1, 6-7) Fuit homo missus a Deo, cui nomen erat Joánnēs. ¶ Hic venit ut testimónium perhibéret de lúmine, paráre Dómino plebem perféctam. *Fuit homo.*

✠ Inítium sancti Evangelíi secúndum Lucam. (*Luc.* 1, 5-17).

Fuit in diébus Heródis, regis Judææ, sacerdos quidam nómine Zacharías, de vice Abía, et uxor illíus

wast still in thy mother's womb; before ever thou camest to the birth, I set thee apart for myself; I have a prophet's errand for thee among the nations. Alas, alas, Lord God, said I, I am but a child that has never learned to speak. A child, sayest thou? the Lord answered. Nay I have a mission for thee to undertake, a message to entrust to thee. Have no human fears; am I not at thy side, to protect thee from harm? the Lord says. And with that, the Lord put out his hand, and touched me on the mouth; See, he told me, I have inspired thy lips with utterance. Here and now I give thee authority over the nations; with a word thou shalt root them up and pull them down, overthrow and lay them in ruins, with a word thou shalt build them up and plant them anew.

GRADUAL. (*John* 1, 6-7) A man appeared, sent from God, whose name was John. ¶ He came to bear witness to the light, to prepare for the Lord a people fit to receive him. *A man appeared.*

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke* 1, 5-17).

In the days when Herod was king of Judæa, there was a priest called Zachary, of Abia's turn of office, who

had married a wife of Aaron's family, by name Elizabeth; they were both well approved in God's sight, following all the commandments and observances of the Lord without reproach. They had no child; Elizabeth was barren, and both were now well advanced in years. He, then, as it happened, was doing a priest's duty before God in the order of his turn of office; and had been chosen by lot, as was the custom among the priests, to go into the sanctuary of the Lord and burn incense there, while the whole multitude of the people stood praying without, at the hour of sacrifice. Suddenly he saw an angel of the Lord, standing at the right of the altar where incense was burnt. Zachary was bewildered at the sight, and overcome with fear; but the angel said, Zachary, do not be afraid; thy prayer has been heard, and thy wife Elizabeth is to bear thee a son, to whom thou shalt give the name of John. Joy and gladness shall be thine, and many hearts shall rejoice over his birth, for he is to be high in the Lord's favour; he is to drink neither wine nor strong drink; and from the time when he is yet a child in his mother's womb he shall be filled with the Holy Ghost. He shall bring back many of the sons

de filiabus Aaron, et nomen ejus Elisabeth. Erant autem justi ambo ante Deum, incedentes in omnibus mandatis, et justificationibus Domini sine querela, et non erat illis filius, eo quod esset Elisabeth sterilis, et ambo processissent in diebus suis. Factum est autem, cum sacerdotio fungeretur in ordine vicis suae ante Deum, secundum consuetudinem sacerdotii, sorte exiit ut incensum poneret, ingressus in templum Domini: et omnis multitudo populi erat orans foris hora incensi.

Apparuit autem illi Angelus Domini, stans a dextris altaris incensi. Et Zacharias turbatus est videns, et timor irruit super eum. Ait autem ad illum Angelus: Ne timeas, Zacharia, quoniam exaudita est deprecatio tua: et uxor tua Elisabeth pariet tibi filium, et vocabis nomen ejus Joannem: et erit gaudium tibi, et exultatio, et multi in nativitate ejus gaudebunt: erit enim magnus coram Domino:

et vinum, et siceram non bibit, et Spiritu Sancto replabitur adhuc ex utero matris suae: et multos filiorum Israel convertet ad Dominum Deum ipsorum:

et ipse præcedet ante illum in spíritu, et virtute Eliæ: ut convertat corda patrum in filios, et incredulos ad prudentiam justorum, parare Dómino plebem perfectam.

**OFFERTORIUM.** (*Ps.* 8, 6-7) Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

**SECRETA.** Múnera, Dómine, oblata sanctifica: et, intercedente beáto Joáinne Baptísta, nos per hæc a peccatorum nostrorum máculis emúnda. Per Dóminum.

of Israel to the Lord their God, ushering in his advent in the spirit and power of an Elias. He shall unite the hearts of all, the fathers with the children, and teach the disobedient the wisdom that makes men just, preparing for the Lord a people fit to receive him.

**OFFERTORY.** (*Ps.* 8, 6-7). Thou hast crowned him with honour and glory, bidding him, Lord, rule over the works of thy hands.

**SECRET.** Hallow the gifts we offer Lord, and at the intercession of blessed John the Baptist, by their means cleanse us wholly from the defilement of our sins: through our Lord.

*Additional Secrets, pp. 493-494.*

**COMMUNIO.** (*Ps.* 20, 6) Magna est glória ejus in salutári tuo: glóriam et magnum decórem impónes super eum, Dómine.

**POSTCOMMUNIO.** - Beáti Joánnis Baptístæ nos, Dómine, præclára comitétur orátio: et quem ventúrum esse prædixit, poscat nobis fore placátum, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

**COMMUNION.** (*Ps.* 20, 6) Great is the renown thy protection has won for him: glory, and high honour, Lord, thou hast made his.

**POSTCOMMUNION.** - May blessed John the Baptist's mighty prayer go with us, Lord, and secure for us the pardon of him whose coming he foretold: Jesus Christ thy Son, our Lord: who is God.

*Additional Postcommunions, pp. 493-494.*



June 24

## THE NATIVITY OF S. JOHN THE BAPTIST

Greater Double of the First Class  
with Major Octave

## INTROIT

(Isaias 49, 1, 2)

**W**Hen I was still lying  
in my mother's womb  
the Lord sent his sum-  
mons to me by name: my  
utterance is a sword he has  
been keeping, ready sharpen-  
ed, under cover of his hand;  
here is an arrow he has  
chosen out carefully. (Ps.  
91, 2) Sweet it is to praise  
the Lord, to sing, most high  
God, in honour of thy name.  
When I. ♯. Glory. When I.

**COLLECT.** God, who  
hast made this day illustrious  
in our eyes by the birth of  
blessed John, give thy peo-  
ple everywhere the grace of  
spiritual joys, and guide the  
souls of all thy faithful into  
the way of eternal salvation:  
through our Lord.

**Lesson from the Prophet**  
Isaias. (Isaias 49, 1-3, 5,  
6, 7).

Listen remote islands; pay  
heed to me, nations from  
far away. Before ever I was  
born the Lord sent his  
summons to me, bethought  
himself of me when I was  
still lying in my mother's

## INTROITUS

(Isai. 49, 1 et 2)

**D**E ventre matris meæ  
vocavit me Dómi-  
nus nómine meo: et pó-  
suit os meum ut gládium  
acútum: sub teguménto  
manus suæ protéxit me,  
et pósuit me quasi sagít-  
tam eléctam. (Ps. 91, 2)  
Bonum est confitéri Dó-  
mino: et psállere nómini  
tuo, Altíssime. *De ventre.*  
¶ Glória Patri. *De ventre.*

**ORATIO.** Deus, qui  
præséntem diem honorá-  
bilem nobis in beáti Jo-  
ánnis nativitate fecísti: da  
pópulis tuis spirituálium  
grátiam gaudiórum; et  
ómnium fidélium mentes  
dírige in viam salutis æ-  
térnæ. Per Dóminum.

**Lectio** Isaíæ Prophétæ.  
(Isai. 49, 1-3, 5, 6 et 7).

Audíte, ínsulæ, et at-  
téndite, pópuli de longe:  
Dóminus ab útero vocá-  
vit me, de ventre matris  
meæ recordátus est nómi-  
nis meí. Et pósuit os me-  
um quasi gládium acú-

tum: in umbra manus suæ protéxit me, et pósuit me sicut sagíttam eléctam: in pháretra sua abscóndit me. Et dixit mihi: Servus meus es tu, Israel, quia in te gloriábor. Et nunc dicit Dóminus, formans me ex útero servum sibi: Ecce dedi te in lucem géntium, ut sis salus mea usque ad extrémum terræ. Reges vidébunt, et consúrgent príncipes, et adorábunt propter Dóminum, et sanctum Israel, qui elégit te.

GRADUALE. (*Jerem. 1, 5 et 9*) Priúsqvam te formárem in útero, novi te: et ántequam exíres de ventre, sanctificávi te.

ŷ. Misit Dóminus manum suam, et tétigit os meum, et dixit mihi.

Allelúja, allelúja. ŷ. (*Matth. 11, 11*) Inter natos mulierum non surréxit major Joáinne Baptísta. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 1, 57-68*).

Elísabeth implétum est tempus paríendi, et pépe-

womb. My utterance is a sword he has been keeping, ready sharpened, under cover of his hand; here is an arrow he has chosen out carefully, but still keeps back in his quiver. Thou art my servant, he has told me; thou art the Israel in which I will make my boast. But now I have had a message from him. I am his servant, appointed, ever since I lay in the womb. Behold, I have appointed thee to be the light of the Gentiles, in thee I will send out my salvation to the furthest corners of the earth. Kings, when they see this, will rise up from their thrones, princes, too, and fall down to worship, in honour of the Lord, the Holy One of Israel, who has thus made choice of thee.

GRADUAL. (*Jer. 1, 5, 9*) I claimed thee for my own, while thou wast still in thy mother's womb; before ever thou camest to the birth, I set thee apart for myself. ŷ. The Lord put out his hand and touched me on the mouth and spoke to me.

Alleluia, alleluia. ŷ. (*Matt. 11, 11*) There has been raised up no greater son of woman than John the Baptist. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 1, 57-68*).

Elizabeth's time had come for her childbearing, and she

bore a son. Her neighbours and her kinsfolk, hearing how wonderfully God had showed his mercy to her, came to rejoice with her; and now, when they assembled on the eighth day for the circumcision of the child, they were for calling him Zachary, because it was his father's name; but his mother answered: No, he is to be called John. And they said, There is none of thy kindred that is called by this name, and began asking his father by signs, what name he would have him called by. So he asked for a tablet, and wrote on it the words: His name is John; and they were all astonished. Then, of a sudden, his lips and his tongue were unloosed, and he broke into speech, giving praise to God; so that fear came upon all their neighbourhood, and there was none of these happenings but was noised abroad throughout all the hill country of Judaea. All those who heart it laid it to heart; Why then, they asked, what will this boy grow to be? And indeed the hand of the Lord was with him. Then his father Zachary was filled with the Holy Ghost, and spoke in prophecy: Blessed be the Lord, the God of Israel; he has visited his people, and wrought their redemption.

Creed.

rit filium. Et audiérunt vicini, et cognáti ejus, quia magnificávit Dóminus misericórdiam suam cum illa, et congratulábantur ei. Et factum est in die octávo, venérunt circumcidere púerum, et vocábant eum nómine patris sui Zacharíam. Et respóndens mater ejus, dixit: Nequáquam, sed vocábitur Joánnes. Et dixerunt ad illam: Quia nemo est in cognatióne tua, qui vocétur hoc nómine. Innuébant autem patri ejus, quem vellet vocári eum.

Et póstulans pugillárem, scripsit, dicens: Joánnes est nomen ejus. Et miráti sunt univérsti. Apértum est autem illico os ejus, et lingua ejus, et loquebátur benedicens Deum. Et factus est timor super omnes vicínos eórum: et super ómnia montána Judææ divulgabántur ómnia verba hæc: et posuérunt omnes, qui audierant in corde suo, dicétes: Quis, putas, puer iste erit? Etenim manus Dómini erat cum illo. Et Zacharías pater ejus replétus est Spíritu Sancto, et prophetávit, dicens: Benedíctus Dóminus Deus Israel, quia visitávit, et fecit redemptiónem plebis suæ.

Credo.

OFFERTORIUM. (Ps. 91, 13) Justus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur.

SECRETA. Tua, Dómine, munéribus altária cumulámus: illíus nativitatém honóre débito celebránte, qui Salvatórem mundi et cécinit adfutúrum, et adesse monstrávit, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

COMMUNIO. (Luc. 1, 76) Tu, puer, prophéta Altíssimi vocáberis: præibis enim ante faciém Dómini paráre vías ejus.

POSTCOMMUNIO. - Sumat Ecclésia tua, Deus, beáti Joánnis Baptístæ generatióne lætítiam: per quem suæ regeneratiónis cognóvit auctórem, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

OFFERTORY. (Ps. 91, 13) The innocent man will flourish as the palm-tree flourishes: he will grow to greatness as the cedars grow on Lebanon.

SECRET. We heap up gifts upon thy altars, Lord, keeping with due pomp the birthday of him who prophesied the coming and made known the presence of the world's Saviour, Jesus Christ, thy Son, our Lord, who is God.

COMMUNION. (Luke 1, 76) Thou, my child, wilt be known for a prophet of the Most High, going before the Lord, to clear his way for him.

POSTCOMMUNION. - Let thy Church, God, take joy in the birth of blessed John the Baptist, through whom she came to know the author of her own rebirth, Jesus Christ, thy Son, our Lord: who is God.

*In votive Masses of S. John the above Mass is said, but the Prayers are taken from the Vigil. In a solemn votive Mass after Septuagesima, the Allelúja and its verse are omitted and the Tract Desidérium from the Mass Státuit, p. [6], is said; in Eastertide, in place of the Gradual and Tract there is said:*

Allelúja. V. (Luc. 1, 76) Tu, puer, prophéta Altíssimi, vocáberis: præibis ante Dóminum paráre vías ejus. Allelúja, allelúja.

Alleluia. V. (Luke 1, 76) Thou, my child, wilt be known for a prophet of the Most High, going before the Lord to clear his way for

him. Alleluia, alleluia. *ŷ.* *(Osee 14, 4)* Justus germinabit sicut lilium: et florébit in ætérnum ante Dóminum. Allelúja.

June 25

S. WILLIAM, Abbot

Lesser Double

*Mass Os justi, from the Common of an Abbot, p. [59], except the following:*

COLLECT. O God, who to help our weakness hast given us thy saints for our pattern and protection as we tread the path to salvation, grant that we may so revere the merits of the blessed abbot William as to secure his advocacy and to follow in his footsteps: through our Lord.

ORATIO. Deus, qui infirmitati nostræ ad terendam salutis viam in Sanctis tuis exéplum et præsidium collocásti: da nobis, ita beáti Guliélmi Abbátis mérita venerári; ut ejúsdem excipiámus suffrágia, et vestigia prosequámur. Per Dóminum.

*Commemoration of the octave of S. John, p. 1106.*

June 26

SS. JOHN AND PAUL, Martyrs

Lesser Double

INTROIT

*(Ps. 33, 20-21)*

**T**Hough a hundred trials beset the innocent, the Lord will bring them safely through them all. Under the Lord's keeping every bone of theirs is safe, not one of them shall suffer harm. *(Ps. ibid., 2)* At all times I will bless the Lord: his praise shall be on my lips continually. *ŷ.* Glóry.

INTROITUS

*(Ps. 33, 20-21)*

**M**Ultæ tribulationes justórum, et de ómnibus his liberávit eos Dóminus: custódit Dóminus ómnia ossa eórum: unum ex his non conterétur. *(Ps. ibid., 2)* Benedicam Dóminum in omni témpore: semper laus ejus in ore meo. *ŷ.* Glória Patri.

ORATIO. Quæsumus, omnipotens Deus: ut nos geminata lætitia hodiernæ festivitatis excipiat, quæ de beatorum Martyrum Joannis et Pauli glorificatione procedit; quos eadem fides et passio vere fecit esse germanos. Per Dominum.

COLLECT. Almighty God, let twofold joy be ours on this day's festival, as we celebrate the triumph of blessed John and Paul: true brothers, for they shared one faith, one martyrdom: through our Lord.

*Commemoration of the octave of S. John the Baptist, p. 1106.*

Lectio Epistolæ beati Pauli Apóstoli ad Romanos. (*Rom. 8, 35-39*).

Fratres: Quis nos separabit a caritate Christi: tribulatio, an angustia, an fames, an nuditas, an periculum, an persecutio, an gladius? (sicut scriptum est: Quia propter te mortificamur tota die: æstimati sumus sicut oves occisionis). Sed in his omnibus superamus propter eum, qui dilexit nos.

Certus sum enim quia neque mors, neque vita, neque angeli, neque principatus, neque virtutes, neque instantia, neque futura, neque fortitudo, neque altitudo, neque profundum, neque creatura alia poterit nos separare a caritate Dei, quæ est in Christo Jesu Domino nostro.

GRADUALE. (*Ps. 132, 1-2*) Ecce quam bonum, et

Lesson from the Epistle of S. Paul the Apostle to the Romans. (*Rom. 8, 35-39*).

Brethren: Who will separate us from the love of Christ? Will affliction, or distress, or persecution, or hunger, or nakedness, or peril, or the sword? For thy sake, says the scripture, we face death at every moment, reckoned no better than sheep marked down for slaughter. Yet in all this we are conquerors, through him who has granted us his love. Of this I am fully persuaded; neither death nor life, nor angels or principalities or powers, neither what is present nor what is to come, no force whatever, neither the height above us nor the depth beneath us, nor any other created thing, will be able to separate us from the love of God, which comes to us in Christ Jesus our Lord.

GRADUAL. (*Ps. 132, 1-2*) Gracious the sight and

full of comfort, when brethren dwell united. V. Gracious as balm poured on the head till it flows down on to the beard; balm that flowed down Aaron's beard.

Alleluia, alleluia. V. (*Apoc. 11, 4, 6*) These are the two olive-trees, the two candlesticks that shine before the Lord: they have it in their power to shut heaven with clouds, and to open its gates: for their tongues are made the keys of heaven. Alleluia.

quam jucundum, habitare fratres in unum. V. Sicut unguentum in capite, quod descendit in barbam, barbam Aaron.

Allelúja, allelúja. V. (*Apoc. 11, 4 et 6*) Isti sunt duæ olivæ, et duo candelabra lucéntia ante Dóminum: habent potestatem cláudere cælum núbibus, et aperíre portas ejus: quia linguæ eórum claves cæli factæ sunt. Allelúja.

*Gospel Cum audiéritis prælia, p. [26].*

OFFERTORY. (*Ps. 5, 12-13*) All those who love thy name will boast of thee, Lord, who givest thy benediction to the just. Lord, thou dost throw thy loving-kindness about us like a shield.

SECRET. Lord, graciously accept the sacrificial gifts that have been dedicated to thee for the sake of thy holy martyrs John and Paul, and grant that we may find in them a never-failing source of help: through our Lord.

OFFERTORIUM. (*Ps. 5, 12-13*) Gloriabúntur in te omnes, qui díligunt nomen tuum, quóniam tu, Dómine, benedíces justo: Dómine, ut scuto bonæ voluntátis tuæ coronásti nos.

SECRETA. Hóstias tibi, Dómine, sanctórum Mártýrum tuórum Joánnis et Pauli dicátas méritis, benígnus assúme: et ad perpétuum nobis tribue proveníre subsídium. Per Dóminum.

*Commemoration of S. John the Baptist, p. 1109.*

COMMUNION. (*Wisdom 3, 4, 5, 6*) Men saw only the pains they endured; God, all the while, did but test them. Pure gold, they must be tried in the crucible; his victims, they must come to him from the altar.

COMMUNIO. (*Sap. 3, 4, 5 et 6*) Et si coram homínibus torménta passi sunt, Deus, tentávit illos: tamquam aurum in fornáce probávit eos, et quasi holocáusta accépit eos.

POSTCOMMUNIO. -  
Súmpsimus, Dómine, sanctórum Mártyrum tuórum Joánnis et Pauli solémnia celebrántes, sacraménta cæléstia: præsta, quæsumus; ut, quod temporáliter gérimus, ætérnis gáudiis consequámur. Per Dóminum.

POSTCOMMUNION -  
We have kept the festival of thy holy martyrs John and Paul, and have partaken of the heavenly sacrament, Lord; we pray thee grant that the sacred rite we accomplish at this moment may bear fruit in the joys of eternity: through our Lord.

*Commemoration of S. John the Baptist, p. 1109.*

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June 27

FOURTH DAY WITHIN THE OCTAVE OF  
THE NATIVITY OF S. JOHN  
THE BAPTIST

Semidouble

*Mass as on the Feast, p. 1106, but the Introit is said twice only. Second Prayer is of our Lady, Concède; third, Against the Persecutors of the Church or for the Pope, pp. 492-494.*

*If today should be a Saturday, the Vigil of Ss. Peter and Paul is anticipated. In the Mass a commemoration is made of the octave of S. John the Baptist.*

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June 28

OCTAVE-DAY OF THE NATIVITY  
OF S. JOHN THE BAPTIST  
(anticipated)

Lesser Double, First Class

*Mass as on the Feast, p. 1106, but the Introit is said twice only. Commemoration and last Gospel of the Vigil of Ss. Peter and Paul.*



On the same day, June 28

# THE VIGIL OF SS. PETER AND PAUL, App.

Simple

## INTROIT

(John 21, 18-19)

**T**He Lord told Peter, As a young man thou wouldst gird thyself and walk where thou hadst the will to go, but when thou hast grown old, another shall gird thee, and carry thee where thou goest, not of thy own will. So much he told him, prophesying the death by which he was to glorify God. (Ps. 18, 2) See how the skies proclaim God's glory, how the vault of heaven betrays his craftsmanship. *V.* Glóry.

## INTROITUS

(Joann. 21, 18-19)

**D**icit Dóminus Petro: Cum esses júnior, cingébas te, et ambulábas ubi volébas: cum autem senúeris, exténdes manus tuas, et álius te cinget, et ducet quo tu non vis: hoc autem dixit, significans qua morte clarificatúrus esset Deum. (Ps. 18, 2) Cæli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. *V.* Glória Patri.

*The Glória in excélsis is not said.*

**COLLECT.** God, who dost permit us to prepare for the glorious birthday of thy blessed apostles Peter and Paul, grant, we pray, that we may always be sustained by their good offices and be aided by their prayers: through our Lord.

**ORATIO.** Deus, qui nos beatórum Apostolórum tuórum Petri et Pauli natalítia gloriósa præveníre concédís: tríbue, quæsumus; eórum nos semper et beneficiis præveníri, et oratióibus adjuvári. Per Dóminum.

**Lesson from the Acts of the Apostles.** (Acts 3, 1-10).

**Lectio Actuum Apostolórum.** (Act. 3, 1-10).

At this time: Peter and John were going up to the temple at the ninth hour, which is an hour of prayer, when a man was carried by who had been lame from birth. Every day he was put

In diébus illis: Petrus et Joánnes ascendébant in templum ad horam oratióis nonam. Et quidam vir, qui erat claudus ex útero matris suæ, bajulabátur: quem ponébant

quotidie ad portam templi, quæ dicitur Speciosa, ut peteret eleemosynam ab introeuntibus in templum. Is cum vidisset Petrum et Joannem incipientes introire in templum, rogabat ut eleemosynam acciperet. Intuens autem in eum Petrus cum Joanne, dixit: Respice in nos. At ille intendebat in eos, sperans se aliquid accepturum ab eis. Petrus autem dixit: Argentum et aurum non est mihi: quod autem habeo, hoc tibi do: In nomine Jesu Christi Nazaræni surge, et ambula. Et apprehensa manu ejus dextera, allevavit eum, et proutinus consolidatæ sunt bases ejus, et plantæ. Et exsiliens, stetit et ambulabat: et intravit cum illis in templum, ambulans et exsiliens, et laudans Deum. Et vidit omnis populus eum ambulantem, et laudantem Deum. Cognoscabant autem illum, quod ipse erat qui ad eleemosynam sedebat ad Speciosam portam templi: et implenti sunt stupore et extasi in eo quod contigerat illi.

GRADUALE. (Ps. 18, 5 et 2) In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum. V. Cæli enarrant gloriā Dei: et opera

down at what is called the Beautiful Gate of the temple, so that he could beg alms from the temple visitors. And he asked Peter and John, as he saw them on their way into the temple, if he might have alms from them. Peter fastened his eyes on him, as John did too, and said, Turn towards us; and he looked at them attentively, hoping that something would be given him. Then Peter said to him, Silver and gold are not mine to give, I give thee what I can. In the name of Jesus Christ of Nazareth, rise up and walk. So, taking him by his right hand, he lifted him up; and with that, strength came to his feet and ankles; he sprang up, and began walking, and went into the temple with them, walking, and leaping, and giving praise to God. All the people as they saw him walking and praising God, recognized him for the man who used to sit begging at the Beautiful Gate of the temple, and were full of wonder and bewilderment at what had befallen him.

GRADUAL. (Ps. 18, 5, 2) Their utterance fills every land, their message reaches the end of the world. V. See how the skies proclaim God's glory, how the vault of

heaven betrays his craftsmanship. *Their utterance.*

✠ Continuation of the Holy Gospel according S. John. (*John 21, 15-19*).

At this time: Jesus said to Simon Peter: Simon, son of John, dost thou care for me more than these others? Yes, Lord, he told him, thou knowest well that I love thee. And he said to him, Feed my lambs. And again, a second time, he asked him, Simon, son of John, dost thou care for me? Yes, Lord, he told him, thou knowest well that I love thee. He said to him, Tend my shearlings. Then he asked him a third question, Simon, son of John, dost thou love me? Peter was deeply moved when he was asked a third time, Dost thou love me? and said to him, Lord, thou knowest all things; thou canst tell that I love thee. Jesus said to him, Feed my sheep. Believe me when I tell thee this; as a young man, thou wouldst gird thyself and walk were thou hadst the will to go, but when thou hast grown old, another shall gird thee, and carry thee where thou goest, not of thy own will. So much he told him, prophesying the death by which he was to glorify God.

OFFERTORY. (*Ps. 138, 17*) Great reverence have I

mánuum ejus annúnciat firmaméntum. *In omnem.*

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann. 21, 15-19*).

In illo témpore: Dicit Simóni Petro Jesus: Simón Joánnis, díligis me plus his? Dicit ei: Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei íterum: Simón Joánnis, díligis me?

Ait illi: Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tértio: Simón Joánnis, amas me? Contrístátus est Petrus, quia dixit ei tértio, Amas me? et dixit ei: Dómine, tu ómnia nosti: tu scis quia amo te. Dixit ei: Pasce oves meas. Amen, amen dico tibi: cum esses júnior, cingébas te, et ambulábas ubi volébas: cum autem senúeris, exténderis manus tuas, et álius te cinget, et ducet quo tu non vis. Hoc autem dixit, significans qua morte clarificáturus esset Deum.

OFFERTORIUM. (*Ps. 138, 17*) Mihi autem ni-

mis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

SECRETA. Munus pópuli tui, quæsumus, Dómine, apostólica intercessióne sanctifica: nosque a peccatórum nostrórum máculis emúnda. Per Dóminum.

COMMUNIO. (*Joann. 21, 15 et 17*) Simon Joánnis, díligis me plus his? Dómine, tu ómnia nosti: tu scis, Dómine, quia amo te.

POSTCOMMUNIO. - Quos cælésti, Dómine, aliménto satiásti: apostólicis intercessiónibus ab omni adversitaté custódi. Per Dóminum.

for thy friends, O God; sovereign power is theirs in abundance.

SECRET. Hallow thy people's gift, we beg thee, Lord, at the apostles' intercession and cleanse us wholly from the defilement of our sins: through our Lord.

COMMUNION. (*John 21, 15, 17*) Simon, son of John, dost thou care for me more than these others? Lord, thou knowest all things, thou canst tell that I love thee.

POSTCOMMUNION - Let the pleading of thy apostles move thee, Lord, to keep from all adversity those whom thou hast filled with the bread of heaven: through our Lord.

June 29

## SS. PETER AND PAUL, Apostles

Greater Double of the First Class  
with Major Octave

### INTROITUS

(*Act. 12, 11*)

**N**unc scio vere quia misit Dóminus Angelum suum: et erípuít me de manu Heródis, et de omni exspectatióne plebis Judæórum. (*Ps. 138,*

### INTROIT

(*Acts 12, 11*)

**N**ow I can tell for certain that the Lord has sent his angel to deliver me out of Herod's hands and from all that the people of the Jews hoped to see.

(Ps. 138, 1-2) Lord, I lie open to thy scrutiny; thou knowest me, knowest when I sit down, and when I rise up again. *Now I can tell.*  
 V. Glory. *Now I can tell.*

COLLECT. O God, who hast made this day sacred by the martyrdom of thy apostles Peter and Paul, grant that thy Church may in all things follow the teaching of those from whom she received the first beginnings of the faith: through our Lord.

Lesson from the Acts of the Apostles. (*Acts 12, 1-11*).

It was at this same time that Herod exerted his authority to persecute some of those who belonged to the Church. James, the brother of John, he beheaded, and then, finding that this was acceptable to the Jews, he went further, and laid hands on Peter too. It was the time of unleavened bread; and he imprisoned Peter, after arresting him, with a guard of four soldiers, relieved four times a day; when paschal-time was over, he would bring him out in the presence of the people. Peter, then, was well guarded in prison, but there was a continual stream of prayer going up to God from the church on his behalf. And now the day was coming when Herod was to bring

1-2) Dómine, probásti me, et cognovísti me: tu cognovísti sessionem meam, et resurrectionem meam. *Nunc scio.* V. Glória Patri. *Nunc scio.*

ORATIO. Deus, qui hodiernam diem Apostolorum tuorum Petri et Pauli martyrio consecrásti: da Ecclesiæ tuæ, eorum in omnibus sequi præceptum; per quos religionis sumpsit exórdium. Per Dóminum.

Lectio Actuum Apostolorum. (*Act. 12, 1-11*).

In diébus illis: Misit Heródes rex manus, ut affligeret quosdam de ecclésia. Occidit autem Iacobum fratrem Joánnis gládio. Videns autem quia placéret Judæis, appósuit ut apprehénderet et Petrum. Erant autem dies azymórum. Quem cum apprehendísset, misit in cárcerem, tradens quátuor quaterniónibus mílitum custodiéndum, volens post Pascha producere eum pópulo. Et Petrus quidem servabátur in cárcere. Oratio autem fiebat sine intermissione ab ecclésia ad Deum pro eo. Cum autem productúrus eum esset Heródes, in ipsa nocte erat Petrus dórmienti inter duos mílites, vinctus caténis duábus: et custó-

des ante óstium custodiébant cárcerem. Et ecce Angelus Dómini ástitit: et lumen refúlsit in habitáculo: percussóque látere Petri, excitávit eum, dicens: Surge velociter. Et cecidérunt caténæ de má-nibus ejus. Dixit autem Angelus ad eum: Præcín-gere, et cálcea te cáligas tuas. Et fecit sic. Et dixit illi: Circúm-da tibi vestiméntum tuum, et sé-quare me. Et éxiens se-quebátur eum, et nesciébát quia verum est quod fiébat per Angelum: existi-mábat autem se visum vidére. Transeúntes au-tem primam et secúndam custódiám, venérunt ad portam férream, quæ du-cit ad civitátem: quæ ul-tro apérta est eis. Et exe-úntes processérunt vicum unum: et contínuo dis-céssit Angelus ab eo. Et Petrus ad se revérsus, dixit: Nunc scio vere quia misit Dóminus Angelum suum, et erípuit me de manu Heródis, et de om-ni exspectatióne plebis Ju-dæórum.

GRADUALE. (Ps. 44, 17-18) Constitues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. V. Pro pátribus tuis nati sunt

him out; that night, Peter was sleeping with two chains on him, between two soldiers, and there were warders at the door guarding his prison. Suddenly an angel of the Lord stood over him, and a light shone in his cell. He smote Peter on the side, to rouse him; Quick, he said, rise up; and there-upon the chains fell from his hands. Then the angel said to him, Gird thyself up, and put on thy shoes; and, when he had done this, Throw thy cloak over thee, and follow me. So he followed him out, unaware that what the angel had done for him was true; he thought he was seeing a vision. Thus they passed one party of guards, then a second, and reached the iron gate which leads out into the city; this opened for them of its own accord. They came out, and as soon as they had passed on up one street, the angel left him. At this, Peter came to himself. Now I can tell for certain, he said, that the Lord has sent his angel, to deliver me out of Herod's hands, and from all that the people of the Jews hoped to see.

GRADUAL. (Ps. 44, 17-18) Thou wilt divide a world between them for their domains; thy name, Lord, will never be forgotten. V. Children are born to thee to con-

tinue the line of thy fathers: thereupon shall nations do thee honour.

Alleluia, alleluia. *v.* (*Matt. 16, 18*) Thou art Peter, and it is upon this rock that I will build my Church. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 16, 13-19*).

At this time: Jesus came into the neighborhood of Caesarea Philippi; and there he asked his disciples, What do men say of the Son of Man? Who do they think he is? Some say John the Baptist, they told him, others Elias, others again, Jeremy or one of the prophets. Jesus said to them, And what of you? Who do you say that I am? Then Simon Peter answered, Thou art the Christ, the Son of the living God. And Jesus answered him, Blessed art thou, Simon son of Jona; it is not flesh and blood, it is my Father in heaven that has revealed this to thee. And I tell thee this in my turn, that thou art Peter, and it is upon this rock that I will build my church; and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose

tibi filii: propterea populi confitebuntur tibi.

Allelúja, allelúja. *v.* (*Matth. 16, 18*) Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 16, 13-19*).

In illo témpore: Venit Jesus in partes Cæsaráe Philíppi, et interrogábat discipulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixerunt: Alii Joánnem Baptistam, álii autem E-líam, álii vero Jeremíam, aut unum ex prophétis. Dicit illis Jesus: Vos autem quem me esse dicitis?

Respóndens Simon Petrus, dixit: Tu es Christus Fílius Dei vivi. Respóndens autem Jesus, dixit ei: Beátus es, Simon Bar Jona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est.

Et ego dico tibi quia tu es Petrus, et super hanc petram ædificábo Ecclésiám meam, et portæ inferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælórum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúm-

que sólveris super terram,  
erit solútum et in cælis.  
Credo.

OFFERTORIUM. (*Ps.*  
44, 17-18) Constitúes eos  
príncipes super omnem  
terram: mémoires erunt  
nóminis tui, Dómine, in  
omni progénie et genera-  
tione.

SECRETA. Hóstias,  
Dómine, quas nómini tuo  
sacrándas offérimus, apo-  
stólica prosecúatur orá-  
tio: per quam nos expiári  
tribuas, et deféndi. Per  
Dóminum.

on earth shall be loosed in  
heaven.  
Creed.

OFFERTORY. (*Ps.* 44,  
17-18) Thou wilt divide a  
world between them for  
their domains: while time  
lasts, thy name, Lord, will  
never be forgotten.

SECRET. May the prayer  
of thy apostles accompany  
the offerings we present for  
consecration, Lord, to thee.  
Grant that we may thereby  
obtain pardon and protection:  
through our Lord.

*Preface of the Apostles, p. 531.*

COMMUNIO. (*Matth.*  
16, 18) Tu es Petrus, et  
super hanc petram ædifi-  
cábo Ecclésiám meam.

POSTCOMMUNIO. -  
Quos cælésti, Dómine,  
aliménto satiásti: apostó-  
licis intercessiónibus ab  
omni adversitáte custódi.  
Per Dóminum.

COMMUNION. (*Matth.*  
16, 18) Thou art Peter, and  
it is upon this rock that I  
will build my Church.

POSTCOMMUNION. -  
Let the pleading of thy apos-  
tles move thee, Lord, to  
keep from all adversity those  
whom thou hast filled with  
the bread of heaven:  
through our Lord.

*For votive Masses of Ss. Peter and Paul outside Eastertide there is said the Mass Mihi autem, which is said during the octave of this Feast, p. 1136, but the Prayers are taken from the Mass for the Octave-day, p. 1139.*

*In Eastertide is said the Mass Protexísti, as on the Feast of S. Mark, p. 998. The Prayers, Epistle, and Gospel, however, are taken from the Mass Mihi autem.*



June 30

## COMMEMORATION OF S. PAUL, Apostle

Lesser Double, First Class

## INTROIT

(2 Tim. I, 12)

**H**E to whom I have given my confidence is no stranger to me, and I am fully persuaded that he, the just iudge, has the means to keep my pledge safe, until my audit-day comes. (Ps. 138, 1-2) Lord, I lie open to thy scrutiny; thou knowest me, knowest when I sit down and when I rise up again. *℣.* Glory.

**COLLECT.** O God, who by the preaching of the blessed apostle Paul didst teach a multitude of nations, grant that we may feel the power of his advocacy whose memory we are honouring: through our Lord.

## INTROITUS

(2 Tim. I, 12)

**S**Cio cui crédidi, et certus sum quia potens est depósitum meum serváre in illum diem, justus iudex. (Ps. 138, 1-2) Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectionem meam. *℣.* Glória Patri.

**ORATIO.** Deus, qui multitudinem géntium beáti Pauli Apóstoli prædicatione docuísti: da nobis, quæsumus; ut, cujus natalítia cólimus, ejus apud te patrocínia sentiámus. Per Dóminum.

*Commemoration of S. Peter:*

**COLLECT.** God, who didst bestow the keys of the heavenly kingdom upon thy apostle, blessed Peter, conferring on him pontifical authority to bind and loose, grant that by the help of his intercession we may be released from the fetters of our sins: (thou who art God).

**ORATIO.** Deus, qui beáto Petro Apóstolo tuo, collátis clávis regni cæléstis, ligándi atque solvéndi pontificium tradidísti: concéde; ut, intercessionis ejus auxílio, a peccatórum nostrórum nexibus liberémur: (Qui vivis).

*Commemoration of the octave of S. John the Baptist,*  
p. 1106.

Léctio Epístolæ beāti Pauli Apóstoli ad Gálatas. (*Gal. I, 11-20*).

Fratres: Notum vobis fácio Evangélium, quod evangelizátum est a me, quia non est secúndum hóminem: neque enim ego ab hómine accépi illud, neque didici, sed per revelatióem Jesu Christi.

Audístis enim conversatióem meam aliquándo in Judaísmo: quóniam supra modum persequébar Ecclésiám Dei, et expugnábam illam, et proficiébam in Judaísmo supra multos coetáneos meos in gènere meo, abundántius æmulátor exsistens paternárum meárum traditiónum. Cum autem plácuít ei, qui me segregávit ex útero matris meæ, et vocávit per grátiam suam, ut reveláret Fílium suum in me, ut evangelizárem illum in géntibus:

contínuo non acquiévi carni et sánguini, neque veni Jerosólymam ad antecessóres meos Apóstolos: sed ábii in Arábiam: et íterum revérsus sum Damáscum: deínde post annos tres veni Jerosólymam vidére Petrum, et mansi apud eum diébus quíndecim: álium autem Apostolórum vidi néminem, nisi Jacóbum fratrem Dó-

Lesson from the Epistle of S. Paul the Apostle to the Galatians. (*Gal. I, 11-20*).

Let me tell you this, brethren; the gospel I preached to you is not a thing of man's dictation; it was not from man that I inherited or learned it, it came to me by a revelation from Jesus Christ. You have been told how I bore myself in my Jewish days, how I persecuted God's Church beyond measure and tried to destroy it, going further in my zeal as a Jew than many of my own age and race, so fierce a champion was I of the traditions handed down by my forefathers. And then, he who had set me apart from the day of my birth, and called me by his grace, saw fit to make his Son known in me, so that I could preach his gospel among the Gentiles. My first thought was not to hold any consultations with any human creature; I did not go up to Jerusalem to see those who had been apostles longer than myself; no, I went off into Arabia, and when I came back, it was to Damascus. Then, when three years had passed, I did go up to Jerusalem, to visit Peter, and I stayed a fortnight there in his company; but I did not see any of the other apostles, except James, the Lord's brother. Such is

my history; as God sees me, I am telling you the plain truth.

**GRADUAL.** (*Gal. 2, 8-9*) He whose power enabled Peter to become the apostle of the circumcised, enabled me to become the apostle of the Gentiles: and they recognized the grace God had given me. *V. (1 Cor. 15, 10)* The grace God has shown me has not been without fruit: that grace remains with me always.

Alleluia, alleluia. *V.* With good right may we honour thee, holy apostle Paul, God's chosen instrument. Alleluia.

mini. Quæ autem scribo vobis, ecce coram Deo quia non mēntior.

**GRADUALE.** (*Gal. 2, 8-9*) Qui operatus est Petro in apostolatum, operatus est et mihi inter gentes: et cognoverunt gratiam Dei, quæ data est mihi. *V. (1 Cor. 15, 10)* Grátia Dei in me vácuá non fuit: sed grátia ejus semper in me manet.

Allelúja, allelúja. *V.* Tu es vas electiónis, sancte Paule Apóstole: vere digne es glorificándus. Allelúja.

*Gospel* Ecce nos relíquimus, p. [61]. Creed.

**OFFERTORY.** (*Ps. 138, 17*) Great reverence have I for thy friends, O God: sovereign power is theirs in abundance.

**SECRET.** Lord, heed the prayers of thy apostle Paul, and hallow thy people's gifts, so that things which thy own ordinance makes acceptable to thee may become more so by the fervour of his pleading: through our Lord.

**OFFERTORIUM.** (*Ps. 138, 17*) Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

**SECRETA.** Apóstoli tui Pauli précibus, Dómine, plebis tuæ dona sanctifica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. Per Dóminum.

*Of S. Peter:*

**SECRET.** Let the intercession of the blessed apostle Peter second the prayers and offerings of thy Church, we beg thee, Lord; and may

**SECRETA.** Ecclésiæ tuæ, quæsumus, Dómine, preces et hóstias beáti Petri Apóstoli comméndet orátio: ut, quod pro il-

ílius glória celebrámus, nobis prosit ad véniam. (Per Dóminum). | the rite we are celebrating in his honour procure our pardon: (through our Lord).

*Commemoration of S. John the Baptist, p. 1109.*

*Preface of the Apostles, p. 531.*

COMMUNIO. (*Matth. 19, 28 et 29*) Amen dico vobis: quod vos, qui reliquistis ómnia, et secuti estis me, centuplum accipietis, et vitam æternam possidebitis.

POSTCOMMUNIO. - Percéptis, Dómine, sacraméntis: beáto Paulo Apóstolo tuo interveniente, deprecámur; ut, quæ pro illius celebráta sunt glória, nobis proficiant ad medellam. Per Dóminum.

COMMUNION. (*Matth. 19, 28, 29*) I promise you who have forsaken all and followed me that you shall receive your reward a hundredfold and obtain everlasting life.

POSTCOMMUNION. - Having partaken of thy sacrament, Lord, we beseech thee that the rite we have celebrated in honour of thy blessed apostle Paul may, through his intercession, serve as a remedy for our own ills: through our Lord.

*Of S. Peter:*

POSTCOMMUNIO. - Lætíficet nos, Dómine, munus oblátum: ut, sicut in Apóstolo tuo Petro te mirabilem prædicámus; sic per illum tuæ sumamus indulgéntiæ largitatem. (Per Dóminum).

POSTCOMMUNION. - May the gift we have offered bring us joy, O Lord. We proclaim the wonders wrought by thee in thy apostle Peter; may we receive through him thy bountiful forgiveness: (through our Lord).

*Commemoration of S. John the Baptist, p. 1109.*

## FEASTS OF JULY

July 1

THE MOST PRECIOUS BLOOD  
OF OUR LORD JESUS CHRIST

Greater Double of the First Class

## INTROIT

(Apoc. 5, 9-10)

**O**UT of every tribe, every language, every people, thou hast ransomed us, Lord, with thy blood; thou hast made us a royal race to serve our God. (Ps. 88, 2) Here is a song to put the Lord's mercies on record for ever: ages will pass, and still these words of mine shall proclaim thy faithfulness. *Out of every tribe. V. Glory. Out of every tribe.*

**COLLECT.** Eternal, ever-living God, who didst ordain that thy only-begotten Son should redeem the world and with his blood atone to thee for man's offences; grant, we pray thee, that we may so worship (in this festal rite) the ransom paid for our salvation, and find in its power such defence against the evils of this earthly life, that we may enjoy its everlasting fruit in heaven: through the same.

## INTROITUS

(Apoc. 5, 9-10)

**R**edemísti nos, Dómine, in ságuine tuo, ex omni tribu, et lingua, et pópulo, et natióne: et fecísti nos Deo nostro regnum. (Ps. 88, 2) Misericórdias Dómini in ætérnum cantábo: in generatióem et generatióem annuntiábo veritátem tuam in ore meo. *Redemísti. V. Glória Patri. Redemísti.*

**ORATIO.** Omnípotens sempitérne Deus, qui unigénitum Fílium tuum mundi Redemptórem constituísti, ac ejus Sanguine placári voluísti: concéde, quæsumus, salútis nostræ prétium (solémni cultu) ita venerári, atque a præséntis vitæ malis ejus virtúte deféndi in terris; ut fructu perpétuo lætémur in cælis. Per eúmdem Dóminum.

*In votive Masses the words in brackets are omitted.*

Lectio Epistolæ beati Pauli Apóstoli ad Hebræos. (*Hebr. 9, 11-15*).

Fratres: Christus assístens pónifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis; neque per sánguinem hircórum, aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, æténa redemptióne invénta. Si enim sanguis hircórum, et taurórum, et cinis vítulæ aspérsus, inquinátos sanctificat ad emundatiónem carnis: quanto magis sanguis Christi, qui per Spíritum Sanctum semetípsum óbtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti? Et ideo novi testaménti mediátor est: ut morte intercedénte, in redemptiõem eárum prævaricatiónum, quæ erant sub prióri testaménto, repromissiónem accípiant, qui vocáti sunt æténnæ hereditátis: in Christo Jesu Dómino nostro.

GRADUALE. (*1 Joan. 5, 6 et 7-8*) Hic est qui venit per aquam et sán-

Lesson from the Epistle of S. Paul the Apostle to the Hebrews. (*Heb. 9, 11-15*).

Brethren: Christ has taken his place as our high priest, to win us blessings that still lie in the future. He makes use of a greater, a more complete tabernacle, which human hands never fashioned; it does not belong to this order of creation at all. It is his own blood, not the blood of goats and calves, that has enabled him to enter, once for all, into the sanctuary; the ransom he has won lasts for ever. The blood of bulls and goats, the ashes of a heifer sprinkled over men defiled, has power to hallow them for every purpose of outward purification; and shall not the blood of Christ, who offered himself, through the Holy Spirit, as a victim unblemished in God's sight, purify our consciences, and set them free from lifeless observances, to serve the living God? Thus, through his intervention, a new covenant has been bequeathed to us; a death must follow, to atone for all our transgressions under the old covenant, and then the destined heirs were to obtain, for ever, their promised inheritance, in Christ Jesus, our Lord.

GRADUAL. (*1 John 5, 6, 7-8*) He it is, Jesus Christ, whose coming has been made

known to us by water and blood; water and blood as well, not water alone. V. We have a threefold warrant in heaven, the Father, the Word, and the Holy Ghost, three who are yet one; and we have a threefold warrant on earth, the Spirit, the water, and the blood, three witnesses that conspire in one.

Alleluia, alleluia. V. (*Ibid.*, 9) We are ready to trust human authority; is not divine authority higher still? Alleluia.

guinem, Jesus Christus: non in aqua solum, sed in aqua et sanguine. V. Tres sunt, qui testimónium dant in cælo: Pater, Verbum, et Spíritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimónium dant in terra: Spíritus, aqua, et sanguis: et hi tres unum sunt.

Allelúja, allelúja. V. (*Ibid.*, 9) Si testimónium hóminum accípimus, testimónium Dei majus est. Allelúja.

*In solemn votive Masses after Septuagesima, the Allelúja and its verse are omitted and there is said:*

TRACT. (*Ephes.* 1, 6-8) God has taken us into his favour in the person of his beloved Son; it is in him and through his blood that we enjoy redemption: V. The forgiveness of our sins, so rich is God's grace, that has overflowed upon us in a full stream. V. (*Rom.* 3, 24-25) Justification comes to us as a free gift from his grace, through our redemption in Jesus Christ. V. Whom God has offered to us as a means of reconciliation, in virtue of faith, ransoming us with his blood.

TRACTUS. (*Ephes.* 1, 6-8) Gratificávit nos Deus in dilécto Fílio suo, in quo habémus redemptiónem per sanguinem ejus. V. Remissionem peccatórum, secúndum divítias grátiae ejus, quæ superabundávit in nobis. V. (*Rom.* 3, 24-25) Justificáti gratis per grátiam ipsíus, per redemptiónem, quæ est in Christo Jesu. V. Quem propósuit Deus propitiatióem per fidem in sanguine ipsíus.

*In solemn votive Masses in Eastertide, instead of the Gradual and Tract there is said:*

Alleluia. V. (*Apoc.* 5, 9) Thou, Lord, art worthy to take up the book and break the seals that are on it: for thou wast slain in sacrifice

Allelúja. V. (*Apoc.* 5, 9) Dignus es, Dómine, accipere librum, et aperire signácula ejus: quóniam occíssus es, et redemísti

nos Deo in ságuine tuo. Allelúja, allelúja. *ŷ. (Exodi 12, 13)* Erit autem sanguis vobis in signum: et vidébo ságuinem, et transibó vos: nec erit in vobis plaga dispérdens. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann. 19, 30-35*).

In illo témpore: Cum accepisset Jesus acétum, dixit: Consummátum est. Et inclináto cápite trádidit spíritum. Judæi ergo (quóniam Parascéve erat) ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius qui crucifíxus est cum eo. Ad Jesum autem cum venísset, ut vidérunt eum jam mórtuum, non fregérunt ejus crura; sed unus mílitum láncea latus ejus apérui, et contínuo exívit sanguis et aqua. Et qui vidit testimónium perhíbuit: et verum est testimónium ejus.

Credo.

OFFERTORIUM. (*1 Cor. 10, 16*) Calix benedictiónis, cui benedícimus, nonne comunicátio sanguinis Christi est? et pa-

and hast ransomed us with thy blood and given us to God. *ŷ. (Exodus 12, 13)* The blood will be your badge: at sight of the blood, I will pass you by, and there shall be no scourge of calamity for you. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John. 19, 30-35*).

At this time: When Jesus had drunk the vinegar, he said: It is achieved. Then he bowed his head and yielded up his spirit. The Jews would not let the bodies remain crucified on the sabbath, because that sabbath day was a solemn one; and since it was now the eve, they asked Pilate that the bodies might have their legs broken, and be taken away. And so the soldiers came and broke the legs both of the one and of the other that were crucified with him; but when they came to Jesus, and found him already dead, they did not break his legs, but one of the soldiers opened his side with a spear; and immediately blood and water flowed out. He who saw it has borne his witness; and his witness is worthy of trust.

Creed.

OFFERTORY. (*1 Cor. 10, 16*) We have a cup that we bless; is not this cup we bless a participation in Christ's blood? Is not the



bread we break a participation in the Lord's body?

**SECRET.** Lord of all might, we pray that through this divinely ordained rite we may draw near to Jesus, the mediator of the new covenant, and renew upon thy altars the sprinkling of that blood which pleads a better cause than Abel's: through the same.

nis, quem frángimus, nonne participatio córporis Dómini est?

**SECRETA.** Per hæc divína mystéria, ad novi, quæsumus, testaménti mediátorem Jesum accedámus: et super altária tua, Dómine virtútum, aspersiónem ságuinis mélius loquéntem, quam Abel, innovémus. Per eúmdem Dóminum.

*Preface of the Cross, p. 522.*

**COMMUNION.** (*Hebr. 9, 28*) Christ was offered once for all, to drain the cup of a world's sins; when we see him again, sin will play its part no longer, he will be bringing salvation to those who await his coming.

**POSTCOMMUNION.** - Lord, we have been admitted to thy sacred banquet, and have joyfully drawn water from our Saviour's well. May his blood, we pray thee, become a spring of water within us bringing everlasting life: he who is God.

**COMMUNIO.** (*Hebr. 9, 28*) Christus semel oblátus est ad multórum exhauriéndá peccáta: secúndo sine peccáto apparebit ómnibus exspectántibus se in salútem.

**POSTCOMMUNIO.** - Ad sacram, Dóminè, mensam admissi, háusimus aquas in gáudio de fóntibus Salvatóris: sanguis ejus fiat nobis, quæsumus, fons aquæ in vitam ætérnam saliéntis: Qui tecum.

July 2

## THE VISITATION OF THE BLESSED VIRGIN MARY

Greater Double of the Second Class

### INTROIT

**R** Ejoice we all in the Lord as we keep holiday in Mary's honour; that blessed Maiden whose Vis-

### INTROITUS

**G** Audeámus omnes in Dómino, diem festum celebrántes sub honóre beátæ Mariæ Virgi-

nis: de cujus Visitatione gaudent Angeli, et collaudant Filium Dei. (Ps. 44, 2) Eructavit cor meum verbum bonum: dico ego opera mea Regi. *Gaudeamus*: V. Glória Patri. *Gaudeamus*.

ORATIO. Omnipotens sempiternus Deus, qui, ex abundantia caritatis, beatam Mariam, tuo Filio fecundatam, ad salutationem Elisabeth inspirasti: presta, quæsumus; ut per ejus Visitationem donis cælestibus repleamur, et ab omnibus adversitatibus eruamur. Per eundem Dominum.

itation makes angels joyful and sets them praising the Son of God. (Ps. 44, 2) Joyful the thoughts that well up from my heart, a King's honour for my theme. *Rejoice*. V. Glory. *Rejoice*.

COLLECT. Almighty, everlasting God, who in thy overflowing love didst inspire blessed Mary, who had conceived thy Son, to greet Elizabeth, grant, we pray, that through her Visitation we may be filled with heavenly gifts and may be protected from every peril: through the same.

*Commemoration at Low Mass of Ss. Processus and Martinianus, Mm.:*

ORATIO. Deus, qui nos sanctorum Martyrum tuorum Processi et Martiniani gloriosis confessionibus circumdas et protegis: da nobis et eorum imitatione proficere, et intercessionem gaudere. Per Dominum.

COLLECT. God, who dost encompass and protect us with the glorious testimony borne by thy holy martyrs Processus and Martinianus, grant that we may profit by their example, and rejoice in their intercession: through our Lord.

Lectio libri Sapientiae. (Cant. 2, 8-14).

Lesson from the Book of Wisdom. (Cant. 2, 8-14).

Ecce iste venit saliens in montibus, transiliens colles: similis est dilectus meus caprea, hinnuloque cervorum. En ipse stat post parietem nostrum, respiciens per fenestras, prospiciens per cancellos. En dilectus meus loqui-

See where he comes, how he speeds over the mountains, how he spurns the hills! No doe nor fawn was ever so fleet of foot as my beloved. And now he is standing on the other side of this very wall; now he is looking in through each window in turn,

peering through every chink. I can hear my beloved calling to me: Rise up, rise up quickly, dear heart, so gentle, so beautiful, rise up and come with me. Winter is over now, the rain has passed by. At home, the flowers have begun to blossom; pruning-time has come; we can hear the turtledoves cooing already, there at home. There is green fruit on the fig-trees; the vines in flower are all fragrance. Rouse thee, and come, so beautiful, so well beloved, still hiding thyself as a dove hides in cleft rock or crannied wall. Show me but thy face, let me but hear thy voice, that voice sweet as thy face is fair.

GRADUAL. Blessed art thou, and worshipful, Mary, virgin; who without loss of maidenhood wast found to be the mother of our Saviour. *ſ.* Virgin Mother of God, he whom the entire world cannot hold, enclosed himself within thy womb and was made man.

Alleluia, alleluia. *ſ.* This is the Visitation of the glorious virgin Mary, sprung from Abraham's line, from Juda's tribe, from the noble stock of David. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 1, 39-47*).

At this time: Mary rose up and went with all haste

tur mihi: Surge, própëra, amíca mea, colúmba mea, formósa mea, et veni. Jam enim hiems tránsiit, imber ábiit, et recéssit. Flores apparuérunt in terra nostra, tempus putatiónis advénit: vox túrturis audíta est in terra nostra: ficus prótulit grossos suos: vineæ floréntes dedérunt odórem suum. Surge, amíca mea, speciósa mea, et veni: colúmba mea in foramínibus petræ, in cavérna macériæ, osténde mihi fáciem tuam, sonet vox tua in áuribus meis: vox enim tua dulcis, et fácies tua decóra.

GRADUALE. Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris invénta es mater Salvatóris. *ſ.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit víscera factus homo.

Allelúja, allelúja. *ſ.* Visitátio gloriósa Virginis Mariæ ex sémine Abrahæ, ortæ de tribu Juda, clara ex stirpe David. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 1, 39-47*).

In illo témpore: Exsúrgens María ábiit in

montána cum festinaciónem in civitatem Juda: et intrávit in domum Zachariæ, et salutávit Elisabeth. Et factum est, ut audívit salutaciónem Mariæ Elisabeth, exsultávit infans in útero ejus: et repléta est Spíritu Sancto Elisabeth, et exclamávit voce magna, et dixit: Benedícta tu inter mulieres, et benedíctus fructus ventris tui. Et unde hoc mihi, ut véniat Mater Dómini mei ad me? Ecce enim, ut facta est vox salutaciónis tuæ in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta, quæ credidísti, quóniam perficiéntur ea, quæ dicta sunt tibi a Dómino. Et ait Mariá: Magníficat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo.

Credo.

OFFERTORIUM. Felix namque es, sacra Virgo Mariá, et omni laude digníssima: quia ex te ortus est sol justitiæ, Christus Deus noster.

SECRETA. Omnípotens sempitérne Deus, qui curam de omnibus in te confidéntibus semper habes: præsta, quæsumus; ut, per oblatiónem quam tibi offerimus, visitationem spirituálem beátæ Virgínis Mariæ in nostris ne-

to a town of Juda, in the hill country where Zachary dwelt; and there entering in she gave Elizabeth greeting. No sooner had Elizabeth heard Mary's greeting, than the child leaped in her womb; and Elizabeth herself was filled with the Holy Ghost; so that she cried out with a loud voice, Blessed art thou among women, and blessed is the fruit of thy womb. How have I deserved to be thus visited by the mother of my Lord? Why, as soon as ever the voice of thy greeting sounded in my ears, the child in my womb leaped for joy. Blessed art thou for thy believing; the message that was brought to thee from the Lord shall have fulfilment. And Mary said, My soul magnifies the Lord; my spirit has found joy in God, who is my Saviour.

Creed.

OFFERTORY. Happy art thou, sacred virgin Mary, and very worthy of all praise; for out of thee arose the sun of righteousness, the Christ, our God.

SECRET. Almighty and eternal God, who hast always as the object of thy care those who trust in thee, grant, we pray thee, that through this offering we make to thee, we may ever feel the spiritual visitation of the blessed virgin Mary

in all our needs: through our Lord. | cessitátibus sentiámus. Per Dóminum.

*Of Ss. Processus and Martinianus:*

SECRET. Accept our prayers and offerings, Lord; and let the pleading of thy saints help us to make those offerings worthy of thy regard: through our Lord. | SECRETATA. Súscipe, Dómine, preces et múnera: quæ, ut tuo sint digna conspéctu, Sanctórum tuórum précibus adjuvémur. Per Dóminum.

*Preface of our Lady; Et te in Visitatione, p. 527.*

COMMUNION. Mary, ever-virgin, sovereign Queen of the world, who didst bear Christ, the Lord and Saviour of us all, may thy pleading bring us peace and safety. | COMMUNIO. Regína mundi digníssima, María, Virgo perpétua: intercède pro nostra pace et salúte, quæ genuísti Christum Dóminum Salvatórem ómnium.

POSTCOMMUNION. - Almighty and eternal God, who didst will us to make a commemoration of the Visitation of the blessed Mary, Mother of God, grant, we beseech thee, that through this sacrifice which we have faithfully received, we may in no way forfeit the grace of her visitation: through our Lord. | POSTCOMMUNIO. - Omnípotens sempitérne Deus, qui commemoratió-nem Visitatiónis beátæ Mariæ, Matris Dei, fieri voluísti: præsta, quæsumus; ut, per hoc sacrificium quod fidéliter sumpsimus, ab ejúsdem visitatiónis grátia nullátenus excidámus. Per Dóminum.

*Of Ss. Processus and Martinianus:*

POSTCOMMUNION. - We who have feasted at the sacrificial banquet of the sacred body and precious blood of thy Son, beg, Lord our God, that our act of devout sacrifice may bring us assurance of redemption: through the same. | POSTCOMMUNIO. - Córporis sacri et pretiósí Sánguinis repléti libámine, quæsumus, Dómine Deus noster: ut, quod pia devotióne gérimus, certa redemptiόne capiámus. Per eúndem Dóminum.

July 3

## S. LEO II, Pope and Confessor

Semidouble

*Mass Státuit, from the Common of a Confessor-Bishop, p. [37], except the following:*

ORATIO. Deus, qui beátum Leónem Pontíficem Sanctórum tuórum méritis coæquásti: concéde propítius; ut, qui commemoratiónis ejus festa percólimus, vitæ quoque imitémur exémpia. Per Dóminum.

COLLECT. God, who didst make the blessed pontiff Leo to rank with thy saints in merit, grant in thy mercy that we, who keep this festival in memory of him, may also follow the example of his life: through our Lord.

*Commemoration of the octave of Ss. Peter and Paul from the Mass of the following day, from which the last Gospel is also taken.*

SECRETA. Annue nobis, quæsumus, Dómine, ut intercessióne beáti Leónis hæc nobis prosit oblátio: quam immolándo, totíus mundi tribuísti relaxári delícta. Per Dóminum.

SECRET. Grant, we entreat thee, Lord, that through the intercession of blessed Leo we may profit by this sacrifice, the offering of which, under thy ordinance, earns pardon for the sins of all mankind: through our Lord.

POSTCOMMUNIO. - Deus, qui ánimæ fámuli tui Leónis æternæ beatitúdinis præmia contulísti: concéde propítius; ut, qui peccatórum nostrórum póndere prémimur, ejus apud te précibus sublevémur. Per Dóminum.

POSTCOMMUNION. - God, who hast bestowed on the soul of thy servant Leo the rewards of eternal bliss, grant, in thy mercy, that we who are borne down by the weight of our sins may be raised up through his intercession before thee: through our Lord.

July 4 and 5  
 WITHIN THE OCTAVE  
 OF SS. PETER AND PAUL

Semidouble

INTROIT

(Ps. 138, 17)

**G**reat reverence have I  
 for thy friends, O God;  
 sovereign power is theirs in  
 abundance. (Ps. *ibid.*, 1-2)  
 Lord, I lie open to thy scru-  
 tiny; thou knowest me, know-  
 est when I sit down and  
 when I rise up again. *℟*.  
 Glory.

**COLLECT.** O God, who  
 hast made this day sacred by  
 the martyrdom of thy apos-  
 tles Peter and Paul, grant  
 that thy Church may in all  
 things follow the teaching of  
 those from whom she receiv-  
 ed the first beginnings of the  
 faith: through our Lord.

*Second Collect, of our Lady, Concéde; third, Against  
 the Persecutors of the Church or for the Pope,*  
 pp. 492-494.

Lesson from the Acts of the  
 Apostles. (Acts 5, 12-16).

In those days: There were  
 many signs and miracles done  
 by the apostles before the  
 people. They used to gather  
 with one accord in Solomon's  
 porch. No one else dared to  
 join them, (although the  
 people held them in high

INTROITUS

(Ps. 138, 17)

**M**ihi autem nimis ho-  
 noráti sunt amíci  
 tui, Deus: nimis confor-  
 tatus est principátus eó-  
 rum. (Ps. *ibid.*, 1-2) Dó-  
 mine, probásti me, et co-  
 gnovísti me: tu cognovísti  
 sessiónem meam, et resur-  
 rectioném meam. *℟*. Gló-  
 ria Patri.

**ORATIO.** Deus, qui  
 hodiérnam diem Aposto-  
 lórum tuórum Petri et  
 Pauli martýrio consecrá-  
 sti: da Ecclésiæ tuæ, eó-  
 rum in ómnibus sequi  
 præcéptum; per quos re-  
 ligiónis sumpsit exórdium.  
 Per Dóminum.

Léctio Actuum Apostoló-  
 rum. (Act. 5, 12-16).

In diébus illis: Per ma-  
 nus Apostolórum fiébant  
 signa, et prodígia multa  
 in plebe. Et erant unaní-  
 miter omnes in pórticu  
 Salomónis. Ceterórum au-  
 tem nemo audébat se con-  
 jungere illis: sed magni-

ficábat eos pópulus. Magis autem augebátur credéntium in Dómino multitúdo virórum ac mulierum, ita ut in platéas ejicerent infirmos, et pónèrent in léctulis ac grabátis, ut veniente Petro, saltem umbra illíus obumbráret quemquam illórum, et liberaréntur ab infirmitátibus suis. Concurrébat autem et multitúdo vicinárum civitátum Jerúsalem, afferéntes ægros, et vexátos a spirítibus immúndis: qui curabántur omnes.

**GRADUALE.** (Ps. 44, 17-18) *Constítues eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine. V. Pro pátribus tuis nati sunt tibi filii: proptérea pópuli confitebúntur tibi.*

*Allelúja, allelúja. V. (Act. 5, 12) Per manus autem Apostolórum fiébant signa, et prodígia multa in plebe. Allelúja.*

✠ *Sequéntia sancti Evangelíi secúndum Joánnem. (Joann. 15, 12-16).*

*In illo témpore: Dixit Jesus discíplulis suis: Hoc est præcéptum meum, ut diligátis ínvicem, sicut dilexí vos. Majórem hac dilectiónem nemo habet, ut ánimam suam ponat quis pro amícis suis. Vos amí-*

*honour, and the number of those who believed in the Lord, both men and women, still increased), but they used to bring sick folk into the streets, and lay them down there on beds and pallets, in the hope that even the shadow of Peter might fall upon one of them here and there, as he passed by, and so they would be healed of their infirmities. From neighbouring cities, too, the common people flocked to Jerusalem, bringing with them the sick and those who were troubled by unclean spirits; and all of them were cured.*

**GRADUAL.** (Ps. 44, 17-18) *Thou wilt divide a world between them for their domains; thy name, Lord, will never be forgotten. V. Thou shalt have sons worthy of thy fathers; therefore nations shall do thee honour.*

*Alleluia, alleluia. V. (Acts 5, 12) And there were many signs and miracles done by the apostles before the people. Alleluia.*

✠ *Continuation of the Holy Gospel according to S. John. (John 15, 12-16).*

*At this time: Jesus said to his disciples: This is my commandment, that you should love one another, as I have loved you. This is the greatest love a man can show, that he should lay down his life for his friends;*



and you, if you do all that I command you, are my friends. I do not speak of you any more as my servants; a servant is one who does not understand what his master is about, whereas I have made known to you all that my Father has told me; and so I have called you my friends. It was not you that chose me, it was I that chose you. The task I have appointed you is to go out and bear fruit, fruit which will endure; so that every request you make of the Father in my name may be granted you. Creed.

OFFERTORY. (Ps. 44, 17-18) Thou wilt divide a world between them for their domains: while time lasts, thy name Lord, will never be forgotten.

SECRET. May the prayer of thy apostles accompany the offerings we present for consecration, Lord, to thee. Grant that we may thereby obtain pardon and protection: through our Lord.

*Additional Secrets, pp. 493-494.*

*Preface of the Apostles, p. 531.*

COMMUNION. (Matt. 19, 28) You who have followed me shall sit on thrones and shall be judges over the twelve tribes of Israel.

POSTCOMMUNION. - Let the pleading of thy apos-

ci mei estis, si feceritis quæ ego præcípíio vobis. Jam non dicam vos servos: quia servus nescit quid fáciat dómínus ejus. Vos autem dixi amícos: quia ómnia quæcúmque audívi a Patre meo, nota feci vobis. Non vos me elegístis: sed ego elégi vos, et pósui vos, ut eátis et fructum afferátis, et fructus vester máneat: ut quodcúmque petiérítis Patrem in nómine meo, det vobis.

Credo.

OFFERTORIUM. (Ps. 44, 17-18) Constítues eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine, in omni progénie et generatíone.

SECRETA. Hóstias, Dómine, quas nómini tuo sacrándas offerímus, apostólica prosecúatur orátio: per quam nos expiári tríbuas, et deféndi. Per Dóminum.

COMMUNIO. (Matth. 19, 28) Vos qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israel.

POSTCOMMUNIO. - Quos cælésti, Dómine,

aliménto satiásti: apostó-  
licis intercessiónibus ab  
omni adversitate custódi.  
Per Dóminum.

bles move thee, Lord, to keep  
from all adversity those whom  
thou hast filled with the  
bread of heaven: through our  
Lord.

*Additional Postcommunions, pp. 493-494.*

July 6

## OCTAVE-DAY OF SS. PETER AND PAUL, Apostles

Lesser Double, First Class

### INTROITUS

(*Eccli. 44, 15 et 14*)

**S**apiéntiam sanctórum  
narrent pópuli, et  
laudem eórum nún-tiet ec-  
clésia: nómina autem eó-  
rum vivent in sǎculum  
sǎculi. (*Ps. 32, 1*) Exsul-  
táte, justi, in Dómino:  
rectos decet collaudátio.  
V. Glória Patri.

**ORATIO.** Deus, cujus  
dextera beátum Petrum  
ambulántem in flúctibus,  
ne mergerétur, eréxit, et  
coapóstolum ejus Paulum,  
tértio naufragántem, de  
profúndo pélagi liberávit:  
exáudi nos propítius, et  
concéde; ut, ambórum  
méritis, æternitátis glóriam  
consequámur: Qui vivis.

Lectio libri Sapiéntiæ.  
(*Eccli. 44, 10-15*).

Hi viri misericórdiæ  
sunt, quorum pietátes non  
defué-runt: cum sémine

### INTROIT

(*Ecclus. 44, 15, 14*)

**T**HE wisdom of the saints  
is yet a legend among  
the people; wherever men  
assemble their story is told:  
their renown lives on for  
ever. (*Ps. 32, 1*) Triumph,  
just souls, in the Lord; true  
hearts, it is yours to praise  
him. V. Glory.

**COLLECT.** O God, whose  
right hand upheld blessed  
Peter as he walked upon the  
waters, lest he should sink,  
and delivered his fellow-  
apostle Paul from the depths  
of the sea when shipwreck-  
ed for the third time, gra-  
ciously hear us, and grant  
that, through the merits of  
them both, we may reach the  
glory of eternal life: thou  
who art God.

Lesson from the Book of Wis-  
dom. (*Ecclus. 44, 10-15*).

These were men of tender  
heart, their deeds of charity  
will never be forgotten:

blessings abide with their posterity, their descendants are a race set apart for God, the pledged heirs of his promise. For their sakes this line of theirs will endure for all time; their stock, their name will never be allowed to die out. Their bodies lie in peace, their renown lasts on, age after age. Their wisdom is yet a legend among the people; wherever men assemble their story is told.

**GRADUAL.** (*Wisdom 3, 1-2, 3*) The souls of the just are in God's hands, beyond the reach of their tormentor's malice. *V.* Fools account them dead, but all is well with them.

Alleluia, alleluia. *V.* (*Apoc. 11, 4, 6*) These are the two olive-trees, the two candlesticks that shine before the Lord: they have it in their power to shut heaven with clouds, and to open its gates: for their tongues are made the keys of heaven. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 14, 22-33*).

At this time: Jesus prevailed upon his disciples to take ship and cross to the other side before him, leaving him to send the multitudes home. When he had finished sending them home, he went up by himself on to the hill side, to pray there;

eórum pérmanent bona, heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et filii eórum propter illos usque in ætérnum manent: semen eórum, et glória eórum non derelinquétur. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatió-nem et generatió-nem. Sapientiam ipsórum narrent pópuli, et laudem eórum nuntiet Ecclésia.

**GRADUALE.** (*Sap. 3, 1-2 et 3*) Justórum ánimæ in manu Dei sunt, et non tanget illos torméntum malítiæ. *V.* Visi sunt óculis insipientium mori, illi autem sunt in pace.

Allelúja, allelúja. *V.* (*Apoc. 11, 4 et 6*) Isti sunt duæ olivæ, et duo candelábra lucéntia ante Dóminum: habent potestátem cláudere cælum núbibus, et aperíre portas ejus: quia linguæ eórum claves cæli factæ sunt. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 14, 22-33*).

In illo témpore: Cóm-pulit Jesus discípulos ascéndere in navículam, et præcédere eum trans fretum, donec dimítteret turbas. Et dimíssa turba, ascéndit in montem solus oráre. Véspere autem facto, solus erat ibi. Navi-

cula autem in médio mari jactabatur flúctibus: erat enim contrárius ventus. Quarta autem vigília noctis venit ad eos ámbulans super mare. Et videntes eum super mare ambulátem, turbáti sunt, dicétes: Quia phantásma est. Et præ timóre clamavérunt. Statímque Jesus locútus est eis, dicens: Habéte fidúciam: ego sum, nolíte timére. Respóndens autem Petrus, dixit: Dómine, si tu es, jube me ad te veníre super aquas. At ipse ait: Veni. Et descéndens Petrus de navícula, ambulábat super aquam, ut veníret ad Jesum. Videns vero ventum válidum, tímuit: et, cum cœpisset mergi, clamávit dicens: Dómine, salvum me fac. Et continuo Jesus exténdens manum, apprehéndit eum, et ait illi: Módicæ fidei, quare dubitásti? Et, cum ascendísset in navículam, cessávit ventus. Qui autem in navícula erant venérunt, et adoravérunt eum, dicétes: Vere Fílius Dei es.

Credo.

OFFERTORIUM. (*Ps.* 149, 5-6) Exsultábunt sancti in glória, lætabúntur in cubílibus suis: exalta-

twilight had come, and he remained there alone. Meanwhile the ship was already half-way across the sea, hard put to it by the waves, for the wind was against them. And then, when the night had reached its fourth quarter, Jesus came to them, walking on the sea. When they saw him walking on the sea, the disciples were terrified; they said, It is an apparition, and cried out for fear. But all at once Jesus spoke to them; Take courage, he said, it is myself; do not be afraid. And Peter answered him, Lord, if it is thyself, bid me come to thee over the water. He said, Come; and Peter let himself down out of the ship and walked over the water to reach Jesus. Then, seeing how strong the wind was, he lost courage and began to sink; whereupon he cried aloud, Lord, save me. And Jesus at once stretched out his hand and caught hold of him, saying to him, Why didst thou hesitate, man of little faith? So they went on board the ship, and thereupon the wind dropped. And the ship's crew came and said, falling at his feet, Thou art indeed the Son of God.

Creed.

OFFERTORY. (*Ps.* 149, 5-6) In triumph will thy faithful servants rejoice, rejoice and take their rest: ever on

their lips they bear the high praise of God.

SECRET. Lord, we offer thee our prayers and gifts. Let the pleading of thy apostles Peter and Paul help us to make those offerings worthy of thy regard: through our Lord.

tiones Dei in faucibus eorum.

SECRETA. Offerimus tibi, Dómine, preces et múnera: quæ, ut tuo sint digna conspéctu, Apostolorum tuorum Petri et Pauli précibus adjuvémur. Per Dóminum.

*Preface of the Apostles, p. 531.*

COMMUNION. (*Wisdom 3, 1-2, 3*) The souls of the just are in God's hands, beyond the reach of their tormentors' malice. Fools account them dead, but all is well with them.

POSTCOMMUNION. - Lord, guard and keep under thy continual protection the faithful who rely upon the advocacy of thy apostles Peter and Paul: through our Lord.

COMMUNIO. (*Sap. 3, 1-2 et 3*) Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori: illi autem sunt in pace.

POSTCOMMUNIO. - Prótege, Dómine, pópulum tuum: et Apostolorum Petri et Pauli patrocinio confidentem, perpétua defensione conserva. Per Dóminum.

July 7

SS. CYRIL AND METHODIUS, Bpp. and Cff.

Lesser Double

INTROIT

(*Ps. 131, 9-10*)

LET thy priests go clad in the vesture of innocence, thy faithful ones cry aloud with rejoicing: think of thy servant David, and do not refuse audience to him thou hast anointed. (*Ps. ibid., 1*) Lord, remember David, and all his patient endurance. *V.* Glory.

COLLECT. Almighty, everlasting God, who, through

INTROITUS

(*Ps. 131, 9-10*)

Sacerdotes tui, Dómine, induant justitiam, et sancti tui exsultent: propter David servum tuum, non avértas faciém Christi tui. (*Ps. ibid., 1*) Meménto, Dómine, David: et omnis mansuetudinis ejus. *V.* Glória Patri.

ORATIO. Omnípotens sempitérne Deus, qui Sla-

vóniæ gentes per beátos Confessóres tuos atque Pontífices Cyrillum et Methodium ad agnitiónem tui nóminis veníre tribuísti: præsta; ut, quorum festivitáte gloriámur, eórum consórtio copulémur. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos. (*Hebr. 7, 23-27*).

Fratres: Plures facti sunt sacerdótes, idcirco quod morte prohiberéntur permanére: Jesus autem eo quod máneat in ætérnum, sempitérnum habet sacerdótium. Unde et salváre in perpétuum potest accedéntes per semetípsum ad Deum: semper vivens ad interpellándum pro nobis. Talis enim decébat ut nobis esset pón-tífex, sanctus, innocens, impollútus, segregátus a peccatóribus, et excélsior cælis factus: qui non habet necessitátem quotidie, quemádmódum sacerdótes, prius pro suis delictis hóstias offérre, deinde pro pópuli: hoc enim fecit semel, seípsum offeréndo, Jesus Christus Dóminus noster.

GRADUALE. (*Ps. 131, 16-17*) Sacerdótes ejus índuam salutári: et sancti ejus exsultatióne exsultábunt. *ŷ.* Illuc producám

the ministry of thy blessed confessors and bishops Cyril and Methodius, didst bring the Slavonic peoples to a knowledge of thy name, grant that we who exult in their festival may be joined with them in fellowship: through our Lord.

Lesson from the Epistle of S. Paul the Apostle to the Hebrews. (*Hebr. 7, 23-27*).

Brethren: Of other priests there was a succession, since death denied them permanence; whereas Jesus continues for ever, and his priestly office is unchanging; that is why he can give eternal salvation to those who through him make their way to God, he lives on still to make intercession on our behalf. Such was the high priest that suited our need, holy and guiltless and undefiled, not reckoned among us sinners, lifted high above all the heavens; one who has no need to do as those other priests did, offering a twofold sacrifice day by day, first for his own sins, then for those of the people. What Jesus Christ, our Lord, has done, he has done once for all: and the offering was himself.

GRADUAL. (*Ps. 131, 16-17*) I will clothe his priests in the vesture of triumph: cries of rejoicing shall echo among his faithful servants.

¶. There the stock of David shall bud, there the lamp burn which I have lit for the King I have anointed.

Alleluia, alleluia. ¶. (*Ecclus.* 45, 20) The Lord chose them to be his priests in the midst of his people. Alleluia.

cornu David: parávi lucernam Christo meo.

Allelúja, allelúja. ¶. (*Eccli.* 45, 20) Elégit eos Dóminus sibi in sacerdótes in pópulo suo. Allelúja.

*Gospel* Designávit Dóminus, p. 1000.

OFFERTORY. (*Ps.* 67, 36) How wonderful God is in his saints. The God of Israel will give his people strength and courage; blessed be God.

SECRET. We beg thee, Lord, to heed our prayers and the offerings of thy faithful. May they be pleasing to thee on this festival of thy saints, and procure us thy merciful succour: through our Lord.

COMMUNION. (*Matt.* 10, 27) What I have said to you under cover of darkness, you are to utter in the light of day: what has been whispered in your ears, you are to proclaim on the house-tops.

POSTCOMMUNION. - Almighty God, who deignest to bestow on us these heavenly gifts, we pray thee grant us, at the intercession of thy saints Cyril and Methodius, to hold this world's gifts as naught: through our Lord.

OFFERTORIUM. (*Ps.* 67, 36) Mirábilis Deus in sanctis suis: Deus Israel, ipse dabit virtútem, et fortitúdinem plebi suæ: benedíctus Deus.

SECRETA. Preces nostras, quæsumus, Dómine, et tuórum réspice oblationes fidélium: ut tibi gratæ sint in tuórum festivitáte Sanctórum, et nobis cónferant tuæ propitiatiónis auxiliúm. Per Dóminum.

COMMUNIO. (*Matth.* 10, 27) Quod dico vobis in ténebris, dícite in lumine, dicit Dóminus: et quod in aure audítis, prædicáte super tecta.

POSTCOMMUNIO. - Quæsumus, omnípotens Deus: ut, qui nobis múnера dignáris præbere cæléstia, intercedéntibus sanctis tuis Cyríllō et Methódio, despícere terréna concedas. Per Dóminum.

July 8

## S. ELIZABETH OF PORTUGAL, Queen, Widow

Semidouble

*Mass Dilexisti, from the Common of a Holy Woman, p. [87], except the following Collect:*

ORATIO. Clementíssime Deus, qui beátam Elísabeth reginam, inter céteras egrégias dotes, bélici furóris sedándi prærogatíva decorásti: da nobis, ejus intercessióne; post mortális vitæ, quam suppliciter pétimus, pacem, ad æténa gáudia perveníre. Per Dóminum.

COLLECT. All-merciful God, who didst adorn the blessed queen Elizabeth, amongst other excellent gifts, with an especial power to allay the fury of war, grant us, through her intercession, that peaceful passage through this mortal life for which we earnestly pray, and thereafter everlasting joys: through our Lord.

July 9

## Bl. JOAN SCOPELLI, Carm., Virgin

Lesser Double

*Mass Dilexisti, from the Common of a Virgin, p. [79], except the following Collect:*

ORATIO. Deprecántium exauditor, Deus, qui beátam Joánnam oratiónis ac pœniténtiæ spírítu contra dæmonis fraudes roborásti: ipsíus méritis et intercessióne, nos eódem confírma; ut, superátis hóstium insídiis, ad palmam victóriæ perducámur. Per Dóminum.

COLLECT. O God, help of those who cry to thee, who didst strengthen blessed Joan with the spirit of prayer and penance against the wiles of the demon; by her merits and intercession strengthen us with a like spirit, so that we may withstand the attacks of the enemy and gain the palm of victory: through our Lord.



July 10

THE SEVEN HOLY BROTHERS, Martyrs  
and

SS. RUFINA AND SECUNDA, Virgin-Martyrs

Semidouble

## INTROIT

(Ps. 112, 1, 9)

**P**Raise the Lord, you that are his servants, praise the name of the Lord together: he gives the barren woman a home to dwell in, a mother rejoicing in her children. (Ps. *ibid.*, 2) Blessed be the Lord's name at all times, from this day to all eternity. V. Glory.

**COLLECT.** Grant, we entreat thee, almighty God, that we who acknowledge the steadfastness of the glorious Martyrs in their witness to the faith, may experience their charity in pleading our cause before thee: through our Lord.

Lesson from the Book of Wisdom. (Ecclus. 2, 18-21).

Fear the Lord, and doubt his promises? Love him, and not keep true to the way he shows us? Fear the Lord, and not study to know his will? Love him, and not find contentment in his law? Fear God, and not keep the will alert, the soul set apart for him? To fear God is to keep his commandments, and

## INTROITUS

(Ps. 112, 1 et 9)

**L**Audáte, púeri, Dóminum, laudáte nomen Dómini: qui habitáre fecit stérilem in domo, matrem filiórum lætántem. (Ps. *ibid.*, 2) Sit nomen Dómini benedictum: ex hoc nunc, et usque in sæculum. V. Glória Patri.

**ORATIO.** Præsta, quæsumus, omnipotens Deus: ut, qui gloriósos Mártyres fortes in sua confessióne cognóvimus, pios apud te in nostra intercessióne sentiámus. Per Dóminum.

Lectio libri Sapiéntiæ. (Eccli. 2, 18-21).

Qui timent Dóminum, non erunt incredíbles verbo illíus: et qui díligunt illum, conservábunt viam illíus. Qui timent Dóminum, inquérent quæ beneplácita sunt ei: et qui díligunt eum, replebúntur lege ipsíus. Qui timent Dóminum, præparábunt corda sua, et in conspéctu

illius sanctificábunt ánimas suas. Qui timent Dóminum, custódiunt mandáta illius, et patiéntiam habébunt usque ad inspectiónem illius.

**GRADUALE.** (*Ps. 123, 7-8*) Anima nostra, sicut passer, erépta est de láqueo venántium. *V.* Láqueus contrítus est, et nos liberáti sumus: adjutórium nostrum in nómine Dómini, qui fecit cælum et terram.

Allelúja, allelúja. *V.* (*Ps. 112, 1*) Laudáte, púeri, Dóminum, laudáte nomen Dómini. Allelúja.

wait patiently until he comes to relieve us.

**GRADUAL.** (*Ps. 123, 7-8*) Our lives were saved like a sparrow that escapes from the fowler's snare. *V.* The snare is broken now and we are safe: we found help in the name of the Lord, who has made heaven and earth.

Alleluia, alleluia. *V.* (*Ps. 112, 1*) Praise the Lord, you that are his servants, praise the name of the Lord together. Alleluia.

*Gospel Loquente Jesu, p. [86].*

**OFFERTORIUM.** (*Ps. 123, 7*) Anima nostra, sicut passer, erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

**SECRETA.** Sacrificiis præséntibus, quæsumus, Dómine, inténde placátus: et, intercedéntibus Sanctis tuis, devotióni nostræ proficiant, et salúti. Per Dóminum.

**COMMUNIO.** (*Matth. 12, 50*) Quicúmque fécerit voluntátem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est, dicit Dóminus.

**POSTCOMMUNIO.** - Quæsumus, omnípotens

**OFFERTORY.** (*Ps. 123, 7*) Our lives were saved, like a sparrow that escapes from the fowler's snare: the snare is broken now and we are safe.

**SECRET.** Look favourably, Lord, upon these dedicated offerings, so that, through the intercession of thy saints, they may help our devotion and our salvation: through our Lord.

**COMMUNION.** (*Matth. 12, 50*) If anyone does the will of my Father who is in heaven, he is my brother, and sister, and mother, are the words of the Lord.

**POSTCOMMUNION.** - Almighty God, through the

intercession of thy saints, we pray that the salvation pledged us through this sacrament may be fulfilled: through our Lord.

Deus: ut, intercedéntibus Sanctis tuis, illíus salutáris capiámus efféctum; cujus per hæc mystéria pignus accépmus. Per Dóminum.

July 11

S. PIUS I, Pope and Martyr

Simple

*Mass Státuit, from the Common of a Martyr, p. [4].*

July 12

S. JOHN GUALBERT, Abbot

Lesser Double

*Mass Os justi, from the Common of Abbots, p. [59], except the following Gospel:*

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 5, 43-48*).

At this time: Jesus said to his disciples: You have heard that it was said, Thou shalt love thy neighbour and hate thy enemy. But I tell you, Love your enemies, do good to those who hate you, pray for those who persecute and insult you, that so you may be true sons of your Father in heaven, who makes his sun shine on the evil and equally on the good, his rain fall on the just and equally on the unjust. If you love those who love you, what title have you to a reward? Will not the publicans do as

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 5, 43-48*).

In illo témpore: Dixit Jesus discíplulis suis: Audístis quia dictum est: Dílignes próximum tuum, et ódio habébis inimícum tuum. Ego autem dico vobis: Dílígite inimícos vestros, benefácite his, qui odérunt vos: et oráte pro persecuéntibus, et calumniántibus vos: ut sitis filíi Patris vestri, qui in cælis est: qui solem suum orírí faciit super bonos et malos: et pluit super justos et injústos. Si enim dilígitis eos, qui vos dilígunt, quam mercédem ha-

bébitis? nonne et publicáni hoc faciunt? Et si salutaveritis fratres vestros tantum, quid ámplius facitis? nonne et éthnici hoc faciunt? Estóte ergo vos perfecti, sicut et Pater vester cæléstis perfectus est.

much? If you greet none but your brethren, what are you doing more than others? Will not the very heathen do as much? But you are to be perfect, as your heavenly Father is perfect.

July 13

S. ANACLETUS, Pope and Martyr

Semidouble

*Mass Sacerdótes Dei, from the Common of a Martyr, p. [8].*

July 14

S. BONAVENTURE, Bishop, Conf. and Doctor

Lesser Double

*Mass In médio, from the Common of Doctors, p. [46], except the following:*

GRADUALE. (Ps. 36, 30-31) Os justí meditábitur sapiéntiam, et lingua ejus loquétur judícium. V. Lex Dei ejus in corde ipsíus: et non supplantáuntur gressus ejus.

Allelúja, allelúja. V. (Ps. 109, 4) Jurávit Dóminus, et non pönitébit eum: Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Allelúja.

OFFERTORIUM. (Ps. 88, 25) Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

GRADUAL. (Ps. 36, 30-31) Right reason is on the good man's lips, well weighed are all his counsels. V. His steps never falter, because the law of God rules in his heart.

Alleluia, alleluia. V. (Ps. 109, 4) The Lord has sworn an oath there is no retracting, Thou art a priest for ever in the line of Melchisedech. Alleluia.

OFFERTORY. (Ps. 88, 25) My faithfulness and mercy shall go with him: as my champion he shall rise to greatness.

**SECRET.** Let the yearly festival of thy confessor and bishop, Saint Bonaventure, commend us to thy pity, Lord. May this service of loving atonement with which we keep it earn for him increase of glory, and win for us the gifts of thy favour: through our Lord.

**POSTCOMMUNION.** - O God, who rewardest loyal souls, grant that through the prayers of thy blessed confessor-bishop Bonaventure, whose worshipful festival we are keeping, we may obtain forgiveness: through our Lord.

*If today should be a Saturday, a commemoration is made of the anticipated Vigil of the Blessed Virgin Mary of Mt. Carmel. The Prayers are taken from the Mass given for tomorrow, as well as the last Gospel.*

**SECRETA.** Sancti Bonaventuræ Confessoris tui atque Pontificis, quæsumus, Dómine, ánnua solémnitas pietáti tuæ nos reddat accéptos: ut, per hæc piæ placatiónis officia, et illum beáta retribútio comitétur, et nobis grátia tuæ dona concíliet. Per Dóminum.

**POSTCOMMUNIO.** - Deus fidélium remunerátor animárum: præsta; ut, beáti Bonaventuræ Confessoris tui atque Pontificis, cujus venerándam celebrámus festivitátem, præcibus indulgéntiam consequámur. Per Dóminum.

July 15

S. HENRY, Emperor, Confessor,

Semidouble

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

**COLLECT.** O God, who on this day didst remove thy confessor, blessed Henry, from the summit of imperial dignity on earth to an everlasting kingdom, we humbly beseech thee that, as thou didst fore-arm him with thy abundant grace to withstand the attractions of this world,

**ORATIO.** Deus, qui hodiérna die beátum Henricum Confessorem tuum e terréni cúlmine impérii ad regnum ætérnum transulísti: te súpplices exorámus; ut, sicut illum, grátia tuæ ubertáte prævéntum, illécebras sæculi superáre fecísti, ita nos fá-

cias, ejus imitatione, munda hujus blandimenta vitare, et ad te puris mentibus pervenire. Per Dominum.

so thou wilt enable us to put aside the allurements of this life, after his example, and to come in purity of heart to thee: through our Lord.

*Commemoration of the Vigil of the Blessed Virgin Mary of Mt. Carmel from the following Mass. The last Gospel is of the Vigil.*

*Gospel Sint lumbi vestri, p. [65].*

SECRETA. Laudis tibi, Domine, hostias immolamus in tuorum commemoratione Sanctorum: quibus nos et presentibus exui malis confidimus, et futuris. Per Dominum.

SECRET. We offer sacrificial gifts in praise of thee, Lord, and in memory of thy saints; trusting that by them we may be delivered from ills both present and to come: through our Lord.

POSTCOMMUNIO. - Refecti cibo potuque caelesti, Deus noster, te supplices exoramus: ut, in cujus haec commemoratio ne percipimus, ejus muniamur et precibus. Per Dominum.

POSTCOMMUNION. - Refreshed with food and drink from on high, we humbly beg thee, our God, that we may be guarded by the prayers of him in memory of whom we have received this sacrament: through our Lord.

On the same day, July 15

## VIGIL OF THE SOLEMN COMMEMORATION OF THE BLESSED VIRGIN MARY OF MOUNT CARMEL

Simple

INTROITUS

(Jerem. 2, 7)

**I**Nduxi vos in terram Carmeli, ut comederetis fructus ejus, et optima illius. (Ps. 132, 1) Ecce quam bonum, et quam ju-

INTROIT

(Jerem. 2, 7)

**I**Nto the land of Carmel have I brought you, to enjoy the fruits and the blessings of it. (Ps. 132, 1) Gracious the sight and full of

comfort, when brethren dwell united. V. Glory.

cúndum, habitáre fratres in unum. V. Glória Patri.

*The Glória in excélsis is not said.*

COLLECT. May the sentiments of true piety ever increase within us, Lord, so that we, who gladly anticipate the solemn commemoration of the most blessed Virgin Mary, may be aided by her merits and intercession: through our Lord.

ORATIO. Crescat, Dómine, semper in nobis sanctæ devoti6nis afféctus: ut beatíssimæ Virgínis Mariæ, cujus solém-nem Commemoratíonem prævenímus obséquo, mé-ritis et intercessi6nibus commendémur. Per Dó-minum.

*Second Collect, of S. Henry from the preceding Mass; third, of the Holy Ghost, p. 497.*

Lesson from the Prophet Isaias. (*Isaias 35, 1-7*).

Thrills the barren desert with rejoicing; the wilderness takes heart, and blossoms, fair as the lily. Blossom on blossom, it will rejoice and sing for joy; all the majesty of Lebanon is bestowed on it, all the grace of Carmel and of Saron. All alike shall see the glory of the Lord, the majesty of our God. Stiffen, then, the sinews of drooping hand and flagging knee; give word to the faint-hearted, Take courage, and have no fear; see where your Lord is bringing redress for your wrongs, God himself, coming to deliver you. Then the eyes of the blind shall be opened, and deaf ears unsealed; the lame man, then, shall leap as the deer leap, the speechless tongue cry aloud. Springs will gush out

Léctio Isaíæ Prophétæ. (*Isai. 35, 1-7*).

Lætábitur desérta et ín-via, et exsultábit solitúdo, et florébit quasi lílĳum. Gérminans germinábit, et exsultábit lætabúnda, et laudans: glória Líbani data est ei: decor Carmé-li, et Saron, ipsi vidébunt glóriam Dómini, et decó-rem Dei nostri. Confortáte manus dissolútas, et gé-nua debília roboráte. Dí-cite pusillánimis: Confor-támini, et nolite timére: ecce Deus vester uliti6nem addúcet retributi6nis: De-us ipse véniet, et salvábit vos. Tunc aperiéntur óculi cæc6rum, et aures surd6-rum patébunt. Tunc sá-liet sicut cervus claudus, et apérta erit lingua mu-t6rum: quia scissæ sunt in desérto aquæ, et tor-réntes in solitúdine. Et

quæ erat árida, erit in stagnum, et sítiens in fontes aquárum.

**GRADUALE.** (Ps. 90, 4-5) Scápolis suis obumbrábit tibi, et sub pennis ejus sperábis. Scuto circúmdabit te véritas ejus: non timébis a timóre noctúrno. *V.* (Num. 14, 13 et 14) Ut áudiant Ægyptii, de quorum médio eduxísti pópulum istum, et habitatóres terræ hujus, quod tu, Dómine, in pópulo isto sis. Nubes tua prótegat illos. *Scápolis.*

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann.* 19, 25-27).

In illo témpore: Stabant juxta crucem Jesu mater ejus, et soror matris ejus María Cléophæ, et María Magdaléne. Cum vidísset ergo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce filius tuus. Deínde dicit discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua.

**OFFERTORIUM.** (*Ezech.* 16, 8) Expándi amíctum meum super te: et jurávi pactum tecum.

in the wilderness, streams flow through the desert; ground that was dried up will give place to pools, barren lands to wells of clear water.

**GRADUAL.** (Ps. 90, 4-5) Sheltered under his arms, under his wings nestling, thou art safe. His faithfulness will throw a shield about thee; nothing shalt thou have to fear from nightly terrors. *V.* (Num. 14, 13, 14) That the Egyptians, from whose power thou didst once rescue thy people, and the inhabitants of this land, may hear that thou, Lord, dwellest among thy people, sheltering them with thy cloud. *Sheltered.*

✠ Continuation of the Holy Gospel according to S. John. (*John* 19, 25-27).

At this time: His mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene, had taken their stand beside the cross of Jesus. And Jesus, seeing his mother there, and the disciple, too, whom he loved, standing by, said to his mother: Woman, this is thy son. Then he said to the disciple: This is thy mother. And from that hour the disciple took her into his own keeping.

**OFFERTORY.** (*Ezech.* 16, 8) Cloak of mine have I thrown about thee, and my troth have I plighted to thee.



**SECRET.** Receive, Lord, this sacrifice of atonement and praise, and through the intercession of the most blessed Virgin thy Mother, whose solemn commemoration we anticipate, may it both bring us pardon and establish us in unceasing thanksgiving: thou who art God.

**SECRETA.** Súscipe, Dómine, sacrificium placatiónis et laudis: quod nos, intercedénte beatíssima Vírgine Matre tua, cujus solémnem Commemoratiónem prævenimus; et perdúcat ad véniam, et in perpétua gratiárum constituat actióne: Qui vivis.

*Second Secret, of S. Henry; third, of the Holy Ghost.  
Common Preface, p. 533.*

**COMMUNION.** (*Ezech. 46, 1*) The eastern gate of the inner court shall be shut on the six days; but on the Sabbath it shall be opened.

**COMMUNIO.** (*Ezech. 46, 1*) Porta átrii interiór-  
ris, quæ réspicit ad orién-  
tem, erit clausa sex dié-  
bus: die autem sábbati  
aperiétur.

**POSTCOMMUNION.** - We beseech thee, Lord, that at the intercession of the most blessed Virgin, the most holy mysteries which we have received may gain mercy for us now and hereafter: through our Lord.

**POSTCOMMUNIO.** - Quæ súmpsimus, Dómine, sacrosáncta mystéria: quæsumus; ut, beatíssimæ Vírginis intercessióne, præsentem nobis misericórdiam cónferant, et ætérnam. Per Dóminum.

*Second Postcommunion, of S. Henry; third, of the Holy Ghost.*



July 16

## SOLEMN COMMEMORATION OF THE BLESSED VIRGIN MARY OF MOUNT CARMEL

Greater Double of the First Class with  
Privileged Octave of the Second Order

INTROITUS  
(Cant. 7, 1; 4, 11)

**Q**uam pulchri sunt gressus tui, filia Principis! Favus distillans labia tua, et odor vestimentorum tuorum sicut odor thuris. (Ps. 97, 1) Cantate Domino canticum novum: quia mirabilia fecit. *Quam pulchri.* V. Gloria Patri. *Quam pulchri.*

ORATIO. Deus, qui beatissimæ semper Virgi-

INTROIT  
(Cant. 7, 1; 4, 11)

**A**H, princely maid, how dainty are thy steps! Sweet are thy lips as honey dripping from its comb, and the perfume of thy garments is very incense. (Ps. 97, 1) Sing the Lord a new song, a song of wonder at his doings. *Ah, princely maid.* V. Glory. *Ah, princely maid.*

COLLECT. God, who hast honoured the Order of Car-

mel by giving it the name of thy most blessed Mother Mary, ever-virgin, as its distinctive title, grant us this grace: that we who are to-day commemorating her with solemn observance may be counted worthy, under the shield of her protection, to attain everlasting happiness: thou who art God.

Lesson from the Book of Kings. (3 Kings 18, 42-45).

Elias climbed the heights of mount Carmel, and there sat, his face bowed to the ground between his knees. And he bade his servant go to the hilltop and look out seawards; so he went and looked, but came back with word that he had seen nothing. Seven times he must go back on the same errand; and at the seventh time, a little cloud showed, no bigger than a man's foot-print, rising up out of the sea. Go back, Elias said, and bid Achab mount his chariot and return home, before the rain overtakes him. This way and that he turned; and now the whole sky was dark, and clouds came, and a wind with the clouds, and a great storm of rain began.

GRADUAL. (*Judith* 15, 10) Thou art the boast of Jerusalem, the joy of Israel, the pride of our people. V. (*Canticle* 7, 5) Thy head is as erect as Carmel: and bright as royal purple are

nis et Genitrícis tuæ Mariæ singulári título Carméli Ordinem decorásti: concéde propítius; ut, cujus hódie Commemoratíonem solémni celebrámus offício, ejus muníti præsídiis, ad gáudia sempitérna perveníre mereámur: Qui vivis.

Léctio libri Regum. (3 Reg. 18, 42-45).

Elías ascéndit in vérticem Carméli, et, pronus in terram, pósuit faciém suam inter génua sua, et dixit ad púerum suum: Ascénde, et próspecte contra mare. Qui cum ascendísset, et contemplátus esset, ait: Non est quidquam. Et rursum ait illi: Revértere septem vícibus. In séptima autem vice, ecce nubécula parva quasi vestígium hóminis ascendébat de mari. Qui ait: Ascénde, et dic Achab: Junge currum tuum, et descénde, ne óccupet te plúvia. Cumque se vérteret huc atque il-luc, ecce cæli contenebráti sunt, et nubes, et ventus, et facta est plúvia grandis.

GRADUALE. (*Judith* 15, 10) Tu glória Jerúsalem, tu lætítia Israel, tu honorificéntia pópuli nostri. V. (*Cant.* 7, 5) Caput tuum ut Carmélus: et comæ cápitis tui sicut púr-

pura Regis vincta canálibus.

Allelúja, allelúja. *ŷ. (Isai. 35, 2)* Glória Líbani data est ei: decor Carméli, et Saron.

## SEQUENTIA

Flos Carméli  
Vitis florígera,  
Splendor cæli,  
Virgo puérpera  
Singuláris.

Mater mitis,  
Sed viri néscia,  
Carmelítis  
Da privilégia,  
Stella maris. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 11, 27-28*).

In illo témpore: Loquente Jesu ad turbas, extóllens vocem quædam mulier de turba, dixit illi: Beátus venter, qui te portávit, et úbera, quæ suxísti. At ille dixit: Quinímo beáti, qui áudiunt verbum Dei, et custódiunt illud.

Credo.

OFFERTORIUM. (*Ezech. 46, 1*) Porta átrii interiórís, quæ réspicit ad oriéntem, erit clausa sex diébus: die autem Sábati aperiétur.

SECRETA. Tua nos, Dómine, abundántia pietátis indúlgeat: ut, per sacra múnera, quæ tibi

the braided ripples of thy hair.

Alleluia, alleluia. *ŷ. (Isaias 35, 2)* All the majesty of Lebanon is bestowed on thee, all the grace of Carmel and of Saron.

## SEQUENCE

Flower of Carmel,  
Vine with blossom weighed,  
Shining light of heaven,  
Bearing child though maid,  
None is like thee.

Mother so tender,  
Who no man didst know,  
On all Carmel's children  
Thy favours bestow,  
Star of the sea. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 11, 27-28*).

At this time: As Jesus was speaking to the crowd, a woman in the multitude said to him aloud: Blessed is the womb that bore thee, the breast which thou hast sucked. And he answered: Shall we not say, Blessed are those who hear the word of God, and keep it?

Creed.

OFFERTORY. (*Ezech. 46, 1*) The eastern gate of the inner court shall be shut on the six days; but on the Sabbath it shall be opened.

SECRET. In thine abundant compassion deal mercifully with us, O Lord, that through these sacred gifts

which we reverently offer thee, we may be worthy to tender a fitting service to the most blessed Mother of thy Son; through the same. reverénter offérimus, gratum beatíssimæ Fílii tui Matri famulátum exhibére veleámus. Per eúndem Dóminum.

*Preface of the Blessed Virgin Mary of Mt. Carmel, p. 528.*

COMMUNION. (*Jerem. 2, 7*) Into the land of Carmel have I brought you, to enjoy the fruits and the blessings of it.

POSTCOMMUNION. We beseech thee, Lord, that the solemn commemoration of the most blessed Virgin Mary, thy Mother, may always be to us an occasion of joy. May it shed upon us the gladness of her protection, and the assurance of peace; and may it render us pleasing in thy sight: thou who art God.

COMMUNIO. (*Jerem. 2, 7*) Indúxi vos in terram Carméli, ut comederétis fructum ejus, et óptima illíus.

POSTCOMMUNIO. - Læta nos, Dómine, quæsumus, beatíssimæ Vírginis Matris tuæ solémnis Commemorátio semper excípiat: quæ jucunditatem nobis suæ protectiónis, et pacis securitatem infúndat; et tibi nos reddat accéptos: Qui vivis.

*Within this privileged octave, all Masses are of the octave, unless another feast of greater double rank should be celebrated. On the Sunday within the octave, a commemoration is made from the Mass of the Sunday, and from it is taken the last Gospel. During the octave, the Mass is the same as on the Feast, but the Introit is said twice only, and the Sequence may be omitted in Low Masses.*

July 17

## SECOND DAY WITHIN THE OCTAVE OF THE B. V. MARY OF MOUNT CARMEL

Semidouble

*Commemoration of S. Alexius, Confessor:*

ORATIO. Deus, qui nos beáti Aléxi Confessoris tui ánnua solemnitate lætíficas: concéde propítius; ut cujus natalítia cólimus, étiam actiónes imitémur. (Per Dóminum).

COLLECT. O God who dost gladden our hearts on each recurring festival of thy blessed confessor Alexius, grant in thy goodness that we who are celebrating his birthday, may also follow his example: (through our Lord).

*Third Collect of the Holy Ghost, p. 497.**Of S. Alexius:*

SECRETA. Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confidimus, et futúris. (Per Dóminum).

SECRET. We offer sacrificial gifts in praise of thee, Lord, and in memory of thy saints; trusting that by them we may be delivered from ills both present and to come: (through our Lord).

*Third Secret of the Holy Ghost.**Of S. Alexius:*

POSTCOMMUNIO. - Refécti cibo potúque cælésti, Deus noster, te supplices exorámus: ut, in cujus hæc commemoratióne percépimus, ejus muniamur et précibus. (Per Dóminum).

POSTCOMMUNION. - Refreshed with food and drink from on high, we humbly beg thee, our God, that we may be guarded by the prayers of him in memory of whom we have received this sacrament: (through our Lord).

*Third Postcommunion of the Holy Ghost.*

July 18

# THIRD DAY WITHIN THE OCTAVE OF THE B. V. MARY OF MOUNT CARMEL

Semidouble

*Commemoration of S. Camillus de Lellis, Confessor:*

COLLECT. God, who didst adorn Saint Camillus with an especial gift of charity to help the dying in their last agony, inspire us, we pray thee, through his merits, with the love of thee, so that in the hour of our death we may be found worthy to vanquish the enemy and obtain a heavenly crown: (through our Lord).

ORATIO. Deus, qui sanctum Camillum, ad animarum in extremo agone luctantium subsidium, singulâri caritatis prerogativa decorasti; ejus, quæsumus, meritis, spiritum nobis tuæ dilectionis infunde; ut in hora exitus nostri hostem vincere, et ad cælestem mereamur coronam pervenire. (Per Dominum).

*Commemoration of Ss. Symphorosa and her seven Sons, Martyrs:*

COLLECT. O God, by whose leave we are celebrating the birthday of thy holy martyrs Symphorosa and her sons, grant that we may enjoy their company in the bliss of heaven: through our Lord.

ORATIO. Deus, qui nos concedis sanctorum Martyrum tuorum Symphorosæ et filiorum ejus natalitia colere: da nobis in æterna beatitudine eorum societate gaudere. Per Dominum.

*Of S. Camillus:*

SECRET. O God, almighty Father, with this unblemished sacrificial offering we renew the great work of our Lord Jesus Christ's immeasurable charity. Through the intercession of Saint Camillus, may it prove a whole-

SECRETA. Hóstia immaculâta, qua illud Domini nostri Jesu Christi immensæ caritatis opus renovamus, sit, Deus Pater omnipotens, sancto Camillo intercedente, contra omnes corporis et ani-

mæ infirmitates salutäre  
remédium, et in extrémō  
agōne solátium et tutéla.  
(Per eúmdem Dóminum).

some remedy for all infirmi-  
ties of body and soul, and a  
comfort and protection in our  
last agony: (through the  
same).

*Of the holy Martyrs:*

SECRETA. Múnera  
tibi, Dómine, nostra de-  
votiōnis offérimus: quæ et  
pro tuórum tibi grata sint  
honóre Sanctórum, et no-  
bis salutária, te miserán-  
te, reddántur. Per Dómi-  
num.

SECRET. Take, Lord, the  
gifts we offer thee in sacri-  
fice. May they please thee  
as honouring thy saints, and,  
in thy mercy, let them fur-  
ther our salvation: through  
our Lord.

*Of S. Camillus:*

POSTCOMMUNIO. -  
Per hæc cæléstia alimén-  
ta, quæ sancti Camilli  
Confessóris tui solémnia  
celebrántes, pia devotiōne  
suscépimus: da, quæsu-  
mus, Dómine; ut in hora  
mortis nostræ sacramén-  
tis refécti, et culpis ómni-  
bus expiáti, in sinum mi-  
sericórdiæ tuæ læti súsci-  
pi mereámur. (Qui vivis).

POSTCOMMUNION. -  
Through this heavenly food  
which we have reverently  
and devoutly taken in cele-  
bration of the feast of thy  
confessor, Saint Camillus,  
grant, we pray thee, Lord,  
that at the hour of our death  
we may be strengthened by  
thy sacraments, purged of all  
our faults, and counted wor-  
thy to be taken up, rejoicing,  
into thy merciful embrace:  
(thou who art God).

*Of the holy Martyrs:*

POSTCOMMUNIO. -  
Præsta nobis, quæsumus,  
Dómine: intercedéntibus  
sanctis Martýribus tuis  
Symphorósa et fíliis ejus;  
ut, quod ore contíngimus,  
pura mente capiámus. Per  
Dóminum.

POSTCOMMUNION. -  
Grant, we pray thee, Lord,  
at the intercession of thy ho-  
ly martyrs Symphorosa and  
her sons, that we may receive  
in purity of heart that which  
has passed our lips: through  
our Lord.



July 19

# FOURTH DAY WITHIN THE OCTAVE OF THE B. V. MARY OF MOUNT CARMEL

Semidouble

*Commemoration of S. Vincent de Paul, Confessor:*

**COLLECT.** O God, who in order that the gospel might be preached to the poor and the dignity of the ecclesiastical state enhanced, didst endow blessed Vincent with the zeal and power of an apostle, grant, we pray thee, that we may not only revere his godly merits but also conform to the pattern of his virtues: through our Lord.

**SECRET.** Grant, we pray thee, almighty God, that our lowly offering may be welcome to thee as honouring thy saints, and may cleanse us body and soul: through our Lord.

**POSTCOMMUNION.** - Almighty God, we pray that we who have received the bread of heaven, may at the intercession of thy confessor, blessed Vincent, be strengthened by it against all adversity: through our Lord.

**ORATIO.** Deus, qui ad evangelizandum pauperibus et ecclesiastici ordinis decorem promovendum, beatum Vincéntium apostólica virtúte roborásti: præsta, quæsumus; ut, cujus pia mérita venerámur, virtútum quoque instruémur exémplic. Per Dóminum.

**SECRETA.** Præsta nobis, quæsumus, omnipotens Deus: ut nostræ humilitátis oblátio et pro tuórum tibi grata sit honóre Sanctórum, et nos corpore páriter et mente puríficet. Per Dóminum.

**POSTCOMMUNIO.** - Quæsumus, omnipotens Deus: ut, qui cæléstia aliménta percépimus, intercedente beáto Vincéntio Confessóre tuo, per hæc contra ómnia advérsa muniamur. Per Dóminum.



July 20

## OUR HOLY FATHER, S. ELIAS, PROPHET

Greater Double of the First Class  
with Major Octave

### INTROITUS

(3 Reg. 19, 10)

**Z**Elo zelátus sum pro  
Dómino Deo exercí-  
tuum, dixit Elías ad Dó-  
minum: quia dereliqué-  
runt pactum tuum filii  
Israel: altária tua destru-  
xérunt, prophétas tuos oc-  
cidérunt gládio, derelictus  
sum ego solus, et quæ-  
runt ánimam meam, ut  
áuferant eam. (Ps. 29, 2)  
Exaltábo te, Dómine, quón-  
iam suscepísti me: nec  
delectásti inimícos meos  
super me. *Zelo zelátus.*  
ŷ. Glória Patri. *Zelo ze-  
látus.*

### INTROIT

(3 Kings 19, 10)

**I** am all jealousy for the  
honour of the Lord God  
of hosts, replied Elias to the  
Lord; see how the sons of  
Israel have forsaken thy cov-  
enant, thown down thy al-  
tars, and put thy prophets  
to the sword. Of these, only  
I am left, and now my life  
too is forfeit. (Ps. 29, 2)  
Praise to thee, Lord: thou  
hast taken me under thy  
protection and baulked my  
enemies of their will. *I am.*  
ŷ. Glory. *I am.*

**COLLECT.** Grant, we beseech thee, almighty God, that as thou didst lift up blessed Elias, thy Prophet and our Father, in a fiery chariot unto heaven, while he was yet in this life, thou mayest so form us through his intercession that, while we still live, our souls may be lifted up from the things of earth to those of heaven, and that we may rejoice with him in the resurrection of the just; through our Lord.

*Commemoration of the octave of the B. V. Mary of Mt. Carmel:*

**COLLECT.** God, who hast honoured the Order of Carmel by giving it the name of thy most blessed Mother Mary, ever-virgin, as its distinctive title, grant us this grace: that we who are to-day commemorating her with solemn observance may be counted worthy, under the shield of her protection, to attain everlasting happiness: (thou who art God).

*In Low Mass, commemoration of S. Jerome Emiliani, Confessor:*

**COLLECT.** By the merits and pleading of blessed Jerome, whom thou, God, Father of all mercy, didst ordain to be the father and helper of orphans, grant that we may faithfully keep the spirit of adoption whereby we are, in name and in fact, thy children: through our Lord.

**ORATIO.** Præsta, quæsumus, omnipotens Deus: ut, sicut beatum Eliam Prophétam tuum et Patrem nostrum, ante communem mortem, curru igneo aereum elevasti ad cælum; ita nos facias, eo interveniente, dum vivimus, a terrenis semper ad cælestia spiritu sublevári, et cum eo in resurrectione justorum pariter gaudere. Per Dóminum.

**ORATIO.** Deus, qui beatissimæ semper Virginis et Genitricis tuæ Mariæ singulári título Carméli Ordinem decorasti: concede propitius; ut, cujus hódie Commemorationem solémni celebrámus officio, ejus muniti præsiidiis, ad gaudia sempiterna pervenire mereámur. (Qui vivis).

**ORATIO.** Deus, misericordiárum pater, per mérita et intercessionem beati Hierónymi, quem orphanis adiutorem et patrem esse voluisti: concede; ut spíritum adoptionis, quo filii tui nominámur et sumus, fidéliter custodiámus. Per Dóminum.

Lectio libri Sapiéntiæ.  
(*Eccli. 48, 1-10*).

Surréxit Elías prophéta quasi ignis, et verbum ipsius quasi fácula ardébat. Qui indúxit in pópulos famem, et irritántes illum invidia sua pauci facti sunt: non enim póterant sustinére præcépta Dómini. Verbo Dómini continuit cælum, et dejécit de cælo ignem ter. Sic amplificátus est Elías in mirabílibus suis. Et quis potest simíliter sic gloriári tibi? Qui sustulísti mórtuum ab ínferis de sorte mortis in verbo Dómini Dei. Qui dejecísti reges ad pernícem, et confregísti fácale poténtiam ipsórum, et gloriósos de lecto suo. Qui audis in Sina judícium, et in Horeb judícia defensiónis. Qui ungis reges ad pœniténtiam, et prophétas facis successóres post te. Qui recéptus es in túrbine ignis, in curru equórum igneórum. Qui scriptus es in judiciis téporum leníre iracúndiam Dómini: conciliáre cor patris ad filium et restituere tribus Jacob.

GRADUALE. (3 *Reg.*  
18, 42-43, 44 et 45) Elías

Lesson from the Book of Wisdom. (*Ecclus. 48, 1-10*).

And now another prophet arose, Elias, a man of flame; blazed, like a fire-brand, his message. This man it was brought down a famine to punish them, till few were left of the enemies that bore him a grudge, and found the Lord's commandment too hard for them. At the Lord's word, he laid a ban on heaven itself, and three times brought fire down from it; such was the fame of Elias' miracles. Who else could boast, as thou, of calling back the dead from the tomb, by the power of the Lord God, and to life restoring them; of kings brought to ruin and all their power lightly shattered, proud kings, that might leave their sick-beds no more? Sinai should tell thee, Horeb should tell thee, of award made, and doom pronounced; kings thou shouldst anoint, to be the redressers of wrong, and prophets to come after thee; then, amidst a flaming whirlwind, in a chariot drawn by horses of fire, thou wast taken up into heaven. Of thee it stands written in the decrees of doom, that thou shouldst appease the Divine anger, by reconciling heart of father to heart of son, and restore the tribes of Israel as they were.

GRADUAL. (3 *Kings* 18, 42-43, 44, 45) Elias climbed

the heights of mount Carmel, and there sat, his face bowed to the ground between his knees; and he bade his servant go to the hill-top and look out seawards seven times. *ŷ*. And at the seventh time, a little cloud showed, no bigger than a man's foot-print, rising up out of the sea. Go back, he said, and bid Achab mount his chariot and return home, before the rain overtakes him; and a great storm of rain began.

Alleluia, alleluia. *ŷ*. (*Ecclus. 48, 4-5, 9*) Who else could boast as thou? Thou who didst call back the dead from the tomb: who, amidst a flaming whirlwind, in a chariot drawn by horses of fire, wast taken up into heaven. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 9, 28-36*).

Jesus took Peter and John and James with him, and went up on to the mountain side to pray. And even as he prayed, the fashion of his face was altered, and his garments became white and dazzling; and two men appeared conversing with him, Moses and Elias, seen now in glory; and they spoke of the death which he was to achieve at Jerusalem. Meanwhile, Peter and his companions were sunk in sleep; and they awoke to see him

ascéndit in vérticem Carméli, et pronus in terram pósuit fáciem suam inter génua sua, et dixit ad púerum suum: Ascénde, et próspecte contra mare septem vícibus. *ŷ*. In séptima autem vice, ecce nubécula parva quasi vestígium hóminis ascendébat de mari. Qui ait: Ascénde, et dic Achab: Junge currum tuum, et descénde, ne óccupet te plúvia, et facta est plúvia grandis.

Allelúja, allelúja. *ŷ*. (*Eccli. 48, 4-5 et 9*) Quis potest similiter sic gloriári tibi? Qui sustulisti mórtuum ab ínferis: qui recéptus es in túrbine ignis, in curru equórum igneórum. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 9, 28-36*).

In illo témpore: Assúmpsit Jesus Petrum, et Jacóbum, et Joánnem, et ascéndit in montem ut oráret. Et facta est, dum oráret, spécies vultus ejus albus et refúlgens. Et ecce duo viri loquebántur cum illo. Erant autem Móyses et Elías visi in majestáte: et dicébant excéssum ejus, quem completúrus erat in Jerúsalem. Petrus vero, et qui cum illo erant, graváti erant somno. Et evigilátes vi-

dérunt majestátem ejus, et duos viros, qui stabant cum illo. Et factum est, cum discéderent ab illo, ait Petrus ad Jesum: Præcéptor, bonum est nos hic esse: et faciámus tria tabernácula, unum tibi, et unum Móysi, et unum Eliæ: nesciens quid diceret. Hæc autem illo loquente, facta est nubes, et obumbrávit eos: et timuérunt, intrántibus illis in nubem. Et vox facta est de nube, dicens: Hic est Fílius meus diléctus: ipsum audíte. Et dum fieret vox, invéntus est Jesus solus. Et ipsi tacuérunt, et némini dixerunt in illis diébus quidquam ex his, quæ viderant.

Credo.

OFFERTORIUM. (*Jac. 5, 17-18*) Eliás homo erat símilis nobis passibilis: et oratione orávit ut non plúeret super terram, et non pluit annos tres, et menses sex. Et rursum orávit: et cælum dedit plúviam, et terra dedit fructum suum.

SECRETA. Offérimus tibi, Dómine, hóstiam laudis in honórem sancti Eliæ Prophétæ tui et Patris nostri: et, sicut tu holocáusto suo adfuísti, ita sacrificium nostrum intervenire dignéris; ut per il-

in his glory, and the two men standing with him. And, just as these were parting from him, Peter said to Jesus, Master, it is well that we should be here; let us make three tabernacles in this place, one for thee, and one for Moses, and one for Elias. But he spoke at random: and even as he said it, a cloud formed, overshadowing them; they saw those others disappear into the cloud, and were terrified. And a voice came from the cloud, This is my beloved Son; to him, then, listen. And as the voice sounded, Jesus was discovered alone. They kept silence, and at the time said nothing of what they had seen to anybody.

Creed.

OFFERTORY. (*James 5, 17-18*) Elias was only a mortal man like ourselves, and when he prayed and prayed that it might not rain on the land, there was no rain for three years and six months; then he prayed anew, and rain fell from heaven, and so the land yielded its harvest.

SECRET. We offer to thee, Lord, the sacrifice of praise in honour of Saint Elias, thy Prophet and our Father; and even as thou accepted his burnt-offering, so vouchsafe to be present at our sacrifice, that we may thereby attain to

<p>everlasting gladness: through our Lord.</p>	<p>lud ad ætérnam mereá- mur pervenire lætítiam. Per Dóminum.</p>
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*Commemoration of the octave:*

<p><b>SECRET.</b> In thine abundant compassion deal mercifully with us, O Lord, that through these sacred gifts which we reverently offer Thee, we may be worthy to tender a fitting service to the most blessed Mother of thy Son: (through the same).</p>	<p><b>SECRETA.</b> Tua nos, Dómine, abundantia pietátis indúlgeat: ut, per sacra múnera, quæ tibi reverénter offerimus; gratum beatíssimæ Fílii tui Matri famulátum exhibére valeámus. (Per eúmdem Dóminum).</p>
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*Of S. Jerome:*

<p><b>SECRET.</b> All-merciful God, who didst abolish blessed Jerome's old self and wast pleased to create him anew in thy own likeness, by his merits grant that we too may be renewed, and that our peace-offering may ascend to thee with a sweet fragrance: through our Lord.</p>	<p><b>SECRETA.</b> Clementíssime Deus, qui, vétéri hómine consúptó, novum secúndum te in beáto Hierónymo créare dignátus es: da, per mérita ipsíus; ut nos páriter renováti, hanc placatiónis hóstiam in odórem tibi suavíssimum offerámus. Per Dóminum.</p>
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*Preface of S. Elias the Prophet; Et te in Solemnitate,*  
p. 530.

<p><b>COMMUNION.</b> (<i>Malach.</i> 4, 5-6) Before ever that day of the Lord comes, great day and terrible, I will send Elias to be your prophet; he it is shall reconcile heart of father to son, heart of son to father.</p>	<p><b>COMMUNIO.</b> (<i>Malach.</i> 4, 5-6) Ecce ego mittam vobis Elíam prophétam, ántequam véniat dies Dómini magnus et horribilis: et convértet cor patrum ad filios, et cor filiórum ad patres eórum.</p>
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<p><b>POSTCOMMUNION.</b> - God, who by thy angel didst give food and drink to blessed Elias, thy Prophet and our Father, grant by his inter-</p>	<p><b>POSTCOMMUNIO.</b> - Deus, qui per sanctum Angelum tuum beáto Eliæ Prophætæ tuo et Patri nostro cibum et potum</p>
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tribuísti: ipso interve-  
niénte, concéde; ut, quæ  
de cælésti mensa percé-  
pimus, sincéris méntibus  
illibáta servémus. Per Dó-  
minum.

cession that what we have re-  
ceived from this heavenly ta-  
ble we may with pure minds  
keep undefiled: through our  
Lord.

*Commemoration of the octave:*

POSTCOMMUNIO. -  
Læta nos, Dómine, quæsu-  
mus, beatíssimæ Vírginis  
Matris tuæ solémnis Com-  
memorátio semper excí-  
piat: quæ jucunditátem  
nobis suæ protectiónis, et  
pacis securitátem infún-  
dat; et tibi nos reddat ac-  
ceptos. (Quí vivis).

POSTCOMMUNION. -  
We beseech thee, Lord, that  
the solemn commemoration  
of the most blessed Virgin  
Mary, thy Mother, may al-  
ways be to us an occasion  
of joy. May it shed upon us  
the gladness of her protec-  
tion, and the assurance of  
peace; and may it render us  
pleasing in thy sight: (thou  
who art God).

*Of S. Jerome:*

POSTCOMMUNIO. -  
Angelórum pane refécti  
te, Dómine, suppliciter  
deprecámur: ut, qui án-  
nuam beáti Hierónymi  
Confessóris tui memóriam  
celebráre gaudémus; ejús-  
dem étiam et extrémum  
imitémur, et amplíssimum  
in regno tuo præmium ob-  
tinére valeámus. Per Dó-  
minum.

POSTCOMMUNION. -  
Refreshed with the bread of  
angels, we humbly beseech  
thee, Lord, that we who joy-  
fully celebrate each year the  
memory of thy confessor,  
blessed Jerome, may also fol-  
low his example and win  
abundant reward in thy king-  
dom: through our Lord.

*In votive Masses of S. Elias, the Mass is the same as above, but the Introit is said twice only. After Septagesima, in a solemn votive Mass, the Allelúja and its verse are omitted and the Tract Iérunt Elías et Eliséus is said from the Votive Mass of Ss. Elias and Eliseus, p. [129]; in Eastertide are said Allelúja and the V. Quis potest, from the Mass of the Feast, with the second verse appropriate to the season, as found on pp. [154-155].*



July 21

# SIXTH DAY WITHIN THE OCTAVE OF THE B. V. MARY OF MOUNT CARMEL

Semidouble

*Commemoration of the octave of S. Elias from the Mass of the Feast, p. 1163.*

*Commemoration of S. Praxedæ, Virgin:*

COLLECT. Listen to us, God our Saviour, so that we who find joy in the festival of thy blessed virgin Praxedæ, may learn from her the spirit of godly service: through our Lord.

SECRET. Let this offering of thy consecrated people be accepted by thee, Lord, in honour of thy saints, to whose merits we ascribe the help we have received in time of trouble: through our Lord.

POSTCOMMUNION. - Lord, thou hast feasted this household of thine with sacred gifts. We pray thee let the intercession of her whose feast we are keeping ever bring us thy comfort: through our Lord.

ORATIO. Exáudi nos, Deus salutáris noster: ut, sicut de beátæ Praxédís Víriginis tuæ festivitáte gaudémus; ita piæ devotiónis erudiámur afféctu. Per Dóminum.

SECRETA. Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepisse cognóscit auxiliúm. Per Dóminum.

POSTCOMMUNIO. - Satiásti, Dómine, famíliam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

July 22

# SEVENTH DAY WITHIN THE OCTAVE OF THE B. V. MARY OF MOUNT CARMEL

Semidouble

*Commemoration of S. Mary Magdalene, Penitent, from the following Mass.*

*Commemoration of the octave of S. Elias, p. 1163.*

*If today is not a Sunday, the last Gospel is taken from the Mass of S. Mary Magdalene.*

On the same day, July 22

## S. MARY MAGDALENE, Penitent

Lesser Double

### INTROITUS

**G**Audeamus omnes in  
Dómino, diem fe-  
stum celebrántes sub ho-  
nóre beátæ Mariæ Mag-  
dalénæ: de cujus solem-  
nitáte gaudent Angeli, et  
colláudant Fílium Dei.  
(Ps. 44, 2) Eructávit cor  
meum verbum bonum:  
dico ego ópera mea Re-  
gi. V. Glória Patri.

**ORATIO.** Largire no-  
bis, clementíssime Pater:  
quod, sicut beáta María  
Magdaléna, Dóminum no-  
strum Jesum Christum  
super ómnia diligéndo,  
suórum obtínuit véniam  
peccatórum; ita nobis a-  
pud misericórdiam tuam  
sempitérnam ímpetret bea-  
títudinem. Per eúndem  
Dóminum.

**Lectio libri Sapiéntiæ.**  
(Cant. 3, 2-5; 8, 6-7).

Surgam, et circuibó ci-  
vitátem: per vicos et pla-  
téas quæram quem diligit  
ánima mea: quæsívi il-  
lum, et non invéni. Inve-  
nerunt me vígiles, qui

### INTROIT

**R**Ejoice we all in the Lord,  
as we keep holiday in  
honour of blessed Mary Mag-  
dalene, of her whose feast  
fills angels with joy, and sets  
them praising the Son of  
God. (Ps. 44, 2) Joyful are  
the thoughts that well up  
from my heart, a King's hon-  
our for my theme. V. Glory.

**COLLECT.** Grant unto  
us, most merciful Father,  
that as the blessed Mary  
Magdalene by loving our  
Lord, Jesus Christ, above  
all things, won the forgive-  
ness of her sins, so may she  
seek of thy mercy our ev-  
erlasting bliss: through the  
same.

**Lesson from the Book of  
Wisdom.** (Cant. 3, 2-5; 8,  
6-7).

Now to stir abroad, and  
traverse the city, searching  
every alley-way and street  
for him I love so tenderly!  
But for all my search I could  
not find him. I met the

watchmen who go the city rounds, and asked them whether they had seen my love; then, when I had scarce left them, I found him, so tenderly loved; and now that he is mine I will never leave him, till I have brought him into my own mother's house, into the room that saw my birth. Swear to me then, maidens of Jerusalem, by the wild things that roam in the woods, by hart and doe, that you will not wake my beloved untimely. Hold me close to thy heart, close as ring or bracelet fits; not death itself is so strong as love, not the grave itself cruel as love unrequited; the torch that lights it is a blaze of fire. Yes, love is a fire no floods avail to quench, no rivers to drown; for love, a man will give up all that he has in the world, and think nothing of his loss.

GRADUAL. (*Ps. 44, 5, 11-12*) In the name of faithfulness and mercy and justice, thy own wonderful deeds shall be thy passport. *ſ.* Listen, my daughter, and consider my words attentively; thy beauty now is all for the King's delight.

Alleluia, alleluia. *ſ.* This is that Mary, to whom the Lord first appeared after he had risen from the dead. Alleluia.

custodiunt civitatem: Num quem diligit anima mea, vidistis? Paululum cum pertransissem eos, inveni quem diligit anima mea: tenui eum, nec dimittam, donec introducam illum in domum matris meae, et in cubiculum genitricis meae. Adjuro vos, filiae Jerusalem, per capreas, cervosque camporum, ne suscitetis, neque evigilare faciatis dilectam, donec ipsa velit. Pone me ut signaculum super cor tuum, ut signaculum super brachium tuum: quia fortis est ut mors dilectio, dura sicut infernus aemulatio: lampades ejus lampades ignis atque flammarum. Aquae multae, non potuerunt extinguere caritatem, nec flumina obruent illam: si dederit homo omnem substantiam domus suae pro dilectione, quasi nihil despiciet eam.

GRADUALE. (*Ps. 44, 5, 11 et 12*) Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. *ſ.* Audi, filia, et vide, et inclina aurem tuam: quia concupivit Rex decorem tuum.

Allelúja, allelúja. *ſ.* Hæc est illa María, cui se Dominus resurgens a mortuis primum ostendit. Allelúja.

✠ Sequéntia sancti Evan-  
gélíi secúndum Lucam.  
(*Luc. 7, 36-50*).

In illo témpore: Rogábat Jesum quidam de pharisæis, ut manducáret cum illo. Et ingressus domum pharisæi, discúbuit. Et ecce mûlier, quæ erat in civitaté peccátrix, ut cognóvit quod accubuisset in domo pharisæi, áttulit alabástrum unguénti: et stans retro secus pedes ejus, lácrimis cœpit rigáre pedes ejus, et capillis cápitís suí tergébat, et osculabátur pedes ejus, et unguénto ungébat. Videns autem pharisæus, qui vocáverat eum, ait intra se, dicens: Hic si esset prophéta, sciret útique, quæ et qualis est mûlier, quæ tangit eum: quia peccátrix est. Et respondens Jesus, dixit ad illum: Simon, hábeo tibi áliquíd dícere. At ille ait: Magíster, dic. Duo debítores erant cuídám fœneratóri: unus debébat denários quingéntos, et álius quinquagínta. Non habéntibus illis unde rédderent, donávit utrísque. Quis ergo eum plus díligit? Respóndens Simon, dixit: Æstimo quia is, cui plus donávit. At ille dixit ei: Recte judicásti. Et convérsus ad mulierem, dixit Simóni: Vides hanc mulierem? Intrávi in domum tuam, aquam pedibus meis

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 7, 36-50*).

At this time: One of the Pharisees invited Jesus to a meal; so he went into the Pharisee's house and took his place at table. And there was then a sinful woman in the city, who, hearing that he was at table in the Pharisee's house, brought a pot of ointment with her, and took her place behind him at his feet, weeping; then she began washing his feet with her hair, kissing his feet, and anointing them with the ointment. His host, the Pharisee, saw it, and thought to himself, If this man were a prophet, he would know who this woman is that is touching him, and what kind of woman, a sinner. But Jesus answered him thus, Simon, I have a word for thy hearing. Tell it me, Master, he said. There was a creditor who had two debtors; one owed him five hundred pieces of silver, the other fifty; they had no means of paying him, and he gave them both their discharge. And now tell me, which of them loves him the more? I suppose, Simon answered, that it is the one who had the greater debt discharged. And he said, Thou hast judged rightly. Then he turned towards the woman, and said to Simon, Dost thou see this woman? I came into thy house, and

thou gavest me no water for my feet; she has washed my feet with her tears, and wiped them with her hair. Thou gavest me no kiss of greeting; she has never ceased to kiss my feet since I entered; thou didst not pour oil on my head; she has anointed my feet, and with ointment. And so, I tell thee, if great sins have been forgiven her, she has also greatly loved. He loves little, who has little forgiven him. Then he said to her, Thy sins are forgiven. And his fellow guests thereupon thought to themselves, Who is this, that he even forgives sins? But he told the woman, Thy faith has saved thee; go in peace.

Creed.

OFFERTORY. (*Ps. 44, 10*) The daughters of kings do thee honour: at thy right hand stands the queen in a vesture of gold, all hung about with embroidery.

SECRET. May the glorious merits of blessed Mary Magdalene cause our gifts to be accepted by thee, Lord, whose only-begotten Son graciously accepted the homage and service that she rendered: he who is God.

COMMUNION. (*Ps. 44, 3*) Thy lips overflow with gracious utterance: the blessings God has given thee can never fail.

non dedisti: hæc autem lácrimis rigávit pedes meos, et capillis suis tersit. Osculum mihi non dedisti: hæc autem, ex quo intrávit, non cessávit osculári pedes meos. Oleo caput meum non unxisti: hæc autem unguénto unxit pedes meos. Propter quod dīco tibi: Remittúntur ei peccáta multa, quóniam diléxit multum. Cui autem minus dimíttitur, minus dīligit. Dixit autem ad illam: Remittúntur tibi peccáta. Et cœpérunt, qui simul accumbébant, dīcere intra se: Quis est hic, qui étiam peccáta dimíttit? Dixit autem ad mulierem: Fides tua te salvam fecit: vade in pace.

Credo.

OFFERTORIUM. (*Ps. 44, 10*) Fíliæ regum in honóre tuo: ástitit regína a dextris tuis in vestítu deauráto, circúmdata varietáte.

SECRETA. Múnera nostra, quæsumus, Dómine, beátæ Mariæ Magdalénæ gloriósa mérita tibi reddant accépta: cujus oblatiónis obséqium unigénitus Fílius tuus cleménter suscepit impénsum: Qui tecum.

COMMUNIO. (*Ps. 44, 3*) Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum.

**POSTCOMMUNIO.** -  
Sumpto, quæsumus, Dó-  
mine, único ac salutári re-  
médio, Córpoze et Sán-  
guine tuo pretiósó: ab  
ómnibus malis, sanctæ  
Mariæ Magdalénæ patro-  
cíniiis, eruámur: Qui vivis.

**POSTCOMMUNION.** -  
We who have partaken of  
the one remedy that brings  
salvation, thy precious body  
and blood, pray, Lord, that  
through the advocacy of Saint  
Mary Magdalene we may be  
rescued from all harm: thou  
who art God.

July 23

## OCTAVE-DAY OF THE BLESSED VIRGIN MARY OF MOUNT CARMEL

Lesser Double, First Class

*Mass as on the Feast, but the Introit is said twice only.  
Commemoration of S. Apollinaris, Bishop and Martyr:*

**ORATIO.** Deus, fidé-  
lium remunerátor animá-  
rum, qui hunc diem beáti  
Apollináris Sacerdótis tui  
martýrio consecrásti: trí-  
bue nobis, quæsumus, fá-  
mulis tuis; ut, cujus ve-  
nerándam celebrámus fe-  
stivitátem, précibus ejus  
indulgéntiam consequá-  
mur. (Per Dóminum).

**COLLECT.** O God, who  
rewardest loyal souls, and  
who didst make this day holy  
by the martyrdom of thy  
priest, blessed Apollinaris,  
grant to us thy servants that  
we who are keeping his  
worshipful feast may through  
his prayers obtain forgive-  
ness: (through our Lord).

*Commemoration of the octave of S. Elias:*

**ORATIO.** Præsta, quæ-  
sumus, omnipotens Deus:  
ut, sicut beátum Eliám  
Prophétam tuum et Pa-  
trem nostrum, ante com-  
múnem mortem, curru  
ígneo aéreum elevásti ad  
cælum; ita nos fácias, eo  
interveniénte, dum vívi-  
mus, a terrénis semper ad  
cæléstia spíritu sublevári,  
et cum eo in resurrectió-

**COLLECT.** Grant, we  
beseech thee, almighty God,  
that as thou didst lift up  
blessed Elias, thy Prophet  
and our Father, in a fiery  
chariot unto heaven, while  
he was yet in this life, thou  
mayest so form us through  
his intercession that, while  
we still live, our souls may  
be lifted up from the things  
of earth to those of heaven,

and that we may rejoice with him in the resurrection of the just: (through our Lord). | ne justórum páriter gaudére. (Per Dóminum).

*In Low Masses, commemoration of S. Liborius, Bishop and Confessor:*

COLLECT. Grant, we pray thee, almighty God, that the worshipful festival of thy blessed confessor and bishop Liborius, may increase our devotedness and further our salvation: through our Lord. | ORATIO. Da, quæsumus, omnipotens Deus: ut beáti Libórii Confessoris tui atque Pontíficis veneránda solémnitas, et devotiónem nobis áugeat, et salútem. Per Dóminum.

*Of S. Apollinaris:*

SECRET. Look graciously upon these gifts, Lord, which in memory of thy blessed priest and martyr Apollinaris we bring thee as a sacrificial offering for our offences: (through our Lord). | SECRETA. Réspice, Dómine, propítius super hæc múnera: quæ pro beáti Sacerdotis et Mátyris tui Apollináris commemoratióne deférimus, et pro nostris offensióibus immolámus. (Per Dóminum).

*Of the octave of S. Elias:*

SECRET. We offer to thee, Lord, the sacrifice of praise in honour of Saint Elias, thy Prophet and our Father; and even as thou accepted his burnt-offering, so vouchsafe to be present at our sacrifice, that we may thereby attain to everlasting gladness: (through our Lord). | SECRETA. Offérimus tibi, Dómine, hóstiam laudis in honórem sancti Elíæ Prophétæ tui et Patris nostri: et, sicut tu holocáusto suo adfuísti, ita sacrificium nostrum interveníre dignéris; ut per illud ad ætéram mereámur perveníre lætítiam. (Per Dóminum).

*Of S. Liborius:*

SECRET. Hallow the gifts we have dedicated to thee, Lord, and, at the intercession of thy blessed confessor and bishop Liborius, let them | SECRETA. Múnera tibi, Dómine, dicáta sanctífica: et, intercedénte beáto Libório Confessóre tuo atque Pontífice, per

éadem nos placátus inténde. Per Dóminum.

move thee to hear us and have mercy: through our Lord.

*Of S. Apollinaris:*

POSTCOMMUNIO. -  
Tua sancta suméntes, quæsumus, Dómine, ut beáti Apollináris nos fóveant continuáta præsídia: quia non désinis propítius intuéri, quos talibus auxiliis concésseris adjuvári. (Per Dóminum).

POSTCOMMUNION. -  
Lord, as we take thy holy sacrament, we pray that blessed Apollinaris may ever comfort us with his protection; for those to whom thou grantest the help of such allies are never deprived of thy merciful regard: (through our Lord).

*Of the octave of S. Elias:*

POSTCOMMUNIO. -  
Deus, qui per sanctum Angelum tuum beáto Eliæ Prophétæ tuo et Patri nostro cibum et potum tribuísti: ipso interveniente, concéde; ut, quæ de cælésti mensa percépimus, sincéris méntibus illibáta servémus. (Per Dóminum).

POSTCOMMUNION. -  
God, who by thy angel didst give food and drink to blessed Elias, thy Prophet and our Father, grant by his intercession that what we have received from this heavenly table we may with pure minds keep undefiled: (through our Lord).

*Of S. Liborius:*

POSTCOMMUNIO. -  
Præsta, quæsumus, omnipotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Libório Confessóre tuo atque Pontífice, beneficia potióra sumámus. Per Dóminum.

POSTCOMMUNION. -  
Grant, we pray thee, almighty God, that in giving thanks for the gifts we have received, we may obtain still greater blessings through the intercession of thy blessed confessor and bishop Liborius: through our Lord.

*If today should be a Saturday, after the commemoration of the octave of S. Elias, there is made a commemoration of the anticipated Vigil of S. James, the Apostle, and the last Gospel is taken from the Mass of the Vigil.*



July 24

BL. TERESA OF S. AUGUSTINE  
AND COMPANIONS, Carmelites, Virgin-Martyrs

Lesser Double

*Mass Vultum tuum, from the Common of Several Virgins, p. [92], except the following:*

COLLECT. God, who for their unshaken constancy in thy love didst call blessed Teresa and her companions from the summit of Carmel to the crown of martyrdom, grant, we beseech thee, that loving thee faithfully, we may be brought to the contemplation of the grandeur of thy majesty: thou who art God.

ORATIO. Deus, qui, ob invictam in tuo amore constantiam, beatam Teresiam et Socias ejus de vertice Carmeli ad martyrii coronam vocasti: tribue, quaesumus; ut, te fideliter diligentes, ad contemplandam speciem tuae celsitudinis perducamur: Qui vivis.

*Commemoration of the octave of S. Elias, p. 1175.*

*Commemoration of the Vigil of S. James with the Prayers taken from the Mass of the Vigil, p. [1]; the last Gospel is also taken from this Mass.*

SECRET. We offer unto thee, Lord, that sacrifice, wherefrom all martyrdom took its beginning, humbly praying that we may have that constancy in the confession of thy name which blessed Teresa and her companions drew from this holy banquet: through our Lord.

SECRETA. Sacrificium illud tibi, Domine, offerimus, de quo martyrium sumpsit omne principium: humiliter deprecantes; ut, quam beata Teresia ejusque Socias ex hoc sacro convivio fortitudinem hauerunt, eandem et nos in confessione tui nominis habeamus. Per Dominum.

POSTCOMMUNION. - Grant, Lord, that we who have been nourished by this heavenly bread may remain steadfast in what we profess, so that overcoming all the

POSTCOMMUNIO. - Caelsti pane refectis, da nobis, Domine, in sancta professione constantiam: ut, hostium omnium superatis insidiis, sempiter-

næ glóriæ tuæ participes  
esse mereámur: Qui vivis.

attacks of our enemies we  
may merit to share in thy  
eternal glory: thou who art  
God.

On the same day, July 24

## THE VIGIL OF S. JAMES, Apostle

*Mass Ego autem, from the Vigil of an Apostle, p. [1].*

*Commemoration of Blessed Teresa and her Com-  
panions, and of the octave of S. Elias.*

July 25

## S. JAMES, Apostle

Greater Double of the Second Class

### INTROITUS

(Ps. 138, 17)

**M**ihi autem nimis ho-  
noráti sunt amíci  
tui, Deus: nimis confor-  
tátus est principátus eó-  
rum. (Ps. *ibid.*, 1-2) Dó-  
mine, probásti me, et co-  
gnovísti sessiónem meam, et  
resurrecciónem meam. *Mi-  
hi autem.* V. Glória Patri.  
*Mihi autem.*

**ORATIO.** Esto, Dómi-  
ne, plebi tuæ sanctificátor  
et custos: ut, Apóstoli tui  
Jacóbi muníta præsídiis,  
et conversatióne tibi plá-  
ceat, et secúra mente de-  
sérviat. Per Dóminum.

### INTROIT

(Ps. 138, 17)

**G**reat reverence have I  
for thy friends, O God;  
sovereign power is theirs in  
abundance. (Ps. *ibid.*, 1-2)  
Lord, I lie open to thy scru-  
tiny; thou knowest me, know-  
est when I sit down and  
when I rise up again. *Great  
reverence.* V. Glory. *Great  
reverence.*

**COLLECT.** Let thy people  
find in thee a giver of holi-  
ness and a protector, Lord,  
and may they be fortified by  
the aid of thy apostle James,  
to please thee by the conduct  
of their lives and to serve  
thee in peace of mind:  
through our Lord.

*Commemoration of Ss. Christopher and Cucufatis, Martyrs:*

**COLLECT.** O God, by whose leave we are celebrating the birthday of thy holy martyrs Christopher and Cucufatis, grant that we may enjoy their company in the bliss of heaven: through our Lord.

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (*1 Cor. 4, 9-15*).

Brethren: It seems as if God had destined us, his apostles, to be in the lowest place of all, like men under sentence of death; such a spectacle do we present to the whole creation, men and angels alike. We are fools for Christ's sake, you are so wise; we are so helpless, you so stout of heart; you are held in honour, while we are despised. Still, as I write, we go hungry and thirsty and naked; we are mishandled, we have no home to settle in, we are hard put to it, working with our own hands. Men revile us, and we answer with a blessing, persecute us, and we make the best of it, speak ill of us, and we fall to entreaty. We are still the world's refuse; everybody thinks himself well rid of us. I am not writing this to shame you; you are my dearly loved children, and I would bring

**ORATIO.** Deus, qui nos concédís sanctórum Mártyrum tuórum Chrístophori et Cucuphátis natalítia cólere: da nobis in ætéRNA beatitúdine de eórum societáte gaudére. Per Dóminum.

Lectio Epístolæ beáti Pauli Apóstoli ad Corínthios. (*1 Cor. 4, 9-15*).

Fratres: Puto quod Deus nos Apóstolos novíssimos osténdit, tamquam morti destinátos: quia spectáculum facti sumus mundo, et Angelis, et homínibus. Nos stulti propter Christum, vos autem prudéntes in Christo: nos infírmi, vos autem fortes: vos nóbiles, nos autem ignóbiles. Usque in hanc horam et esurímus, et sitímus, et nudi sumus, et cólaphis cædimur, et instábiles sumus, et laborámus operántes mánibus nostris: maledícimur, et benedícimus: persecutió-nem pátimur, et sustiné-mus: blasphemámur, et obsecrámus: tamquam purgaménta hujus mundi facti sumus, ómnium peripséma usque adhuc. Non ut confúndam vos, hæc scribo, sed ut fílios meos caríssimos móneo. Nam si decem millia pædago-

górum habeátis in Christo: sed non multos patres. Nam in Christo Jesu per Evangélium ego vos génui.

**GRADUALE.** (*Ps. 44, 17-18*) Constitues eos principes super omnem terram: mémoires erunt nóminis tui, Dómine. *℣.* Pro pátribus tuis nati sunt tibi filii: proptérea pópuli confitebúntur tibi.

Allelúja allelúja. *℣.* (*Joannis 15, 16*) Non vos me elegístis: sed ego elégi vos, et pósui vos ut eátis, et fructum afferátis: et fructus vester máneat. Allelúja.

✠ Sequéntia sancti Evangélii secúndum Matthæum. (*Matth. 20, 20-23*).

In illo témpore: Accéssit ad Jesum mater filiórum Zebedæi cum filiis suis, adórans, et petens áliquid ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut sédeant hi duo filii mei, unus ad dexteram tuam, et unus ad sinístram in regno tuo. Respóndens autem Jesus, dixit: Nescítis quid petátis. Potéstis bíbere cálicem, quem ego bibitúrus sum? Dicunt ei: Póssumus. Ait illis: Cálicem

you to a better mind. Yes, you may have ten thousand schoolmasters in Christ, but not more than one father. It was I that begot you in Jesus Christ, when I preached the gospel to you.

**GRADUAL.** (*Ps. 44, 17-18*) Thou shalt divide a world between them for their domains; thy name, Lord, will never be forgotten. *℣.* Children are born to thee to continue the line of thy fathers; therefore nations shall do thee honour.

Alleluia, alleluia. *℣.* (*John, 15, 16*) It was not you that chose me, it was I that chose you; the task I have appointed you is to go out and bear fruit, fruit which will endure. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 20, 20-23*).

At this time: the mother of the sons of Zebedee brought them to Jesus, falling on her knees to make a request of him. And when he asked her, What is thy will? she said to him: Here are my two sons; grant that in thy kingdom one may take his place on thy right and the other on thy left. But Jesus answered, You do not know what it is you ask. Have you strength to drink of the cup I am to drink of? They said, We have. And he told them,

You shall indeed drink of my cup; but a place on my right hand or my left is not mine to give; it is for whom my Father has destined it.

Creed.

OFFERTORY. (*Ps.* 138, 17) Great reverence have I for thy friends, O God; sovereign power is theirs in abundance.

SECRET. Let the holy martyrdom of blessed James the apostle win acceptance for thy people's offerings. No merit of ours gives them any worth; but let his entreaties make them pleasing to thee: through our Lord.

*Of the holy Martyrs:*

SECRET. Take, Lord, the gifts we offer thee in sacrifice. May they please thee as honouring thy saints, and, in thy mercy, let them further our salvation: through our Lord.

*Preface of the Apostles, p. 531*

COMMUNION. (*Matt.* 19, 28) You who have followed me shall sit on thrones, judging the twelve tribes of Israel.

POSTCOMMUNION. - Help us, Lord, we beg thee, at the intercession of thy blessed apostle James, in honour of whose feast we have

quidem meum bibétis: sedére autem ad dexteram meam, vel sinistram, non est meum dare vobis, sed quibus parátum est a Patre meo.

Credo.

OFFERTORIUM. (*Ps.* 138, 17) Mihi autem nimis honoráti sunt amici tui, Deus: nimis confortátus est principátus eórum.

SECRETA. Oblatiónes pópuli tui beáti Jacóbi Apóstoli pássio beáta concíliet: ut, quæ nostris non aptæ sunt méritis, fiant tibi plácitæ ejus deprecatióne. Per Dóminum.

SECRETA. Múnera tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre Sanctórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

COMMUNIO. (*Matth.* 19, 28) Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israel.

POSTCOMMUNIO. - Beáti Apóstoli tui Jacóbi, quæsumus, Dómine, intercessióne nos ádjuva: pro cujus festivitáte per-

cépmus tua sancta lætantes. Per Dóminum. | joyfully received thy holy sacrament: through our Lord.

*Of the holy Martyrs:*

POSTCOMMUNIO. -  
Præsta nobis, quæsumus,  
Dómine: intercedéntibus  
sanctis Martýribus tuis  
Christóphoro et Cucuphá-  
te; ut, quod ore contín-  
gimus, pura mente capiá-  
mus. Per Dóminum.

POSTCOMMUNION. -  
Grant, we pray thee, Lord,  
at the intercession of thy ho-  
ly martyrs Christopher and  
Cucufatis, that we may re-  
ceive in purity of heart that  
which has passed our lips:  
through our Lord.

July 26

S. ANNE, MOTHER OF THE BLESSED  
VIRGIN MARY and PROTECTRESS  
OF OUR ORDER

Greater Double of the Second Class

INTROITUS

**G**Audeámus omnes in  
Dómino, diem fe-  
stum celebrántes sub ho-  
nóre beátæ Annæ: de cu-  
jus solemnitate gaudent  
Angeli, et colláudant Fí-  
lium Dei. (Ps. 44, 2) E-  
ructávit cor meum ver-  
bum bonum: dico ego  
ópera mea Regi. *Gaudeá-  
mus. V. Glória Patri. Gau-  
deámus.*

ORATIO. Deus, qui  
beátæ Annæ tantam grá-  
tiam donáre dignátus es,  
ut beátam Mariám, Ma-  
trem tuam, in útero suo  
portáre mererétur: da no-  
bis, per intercessiónem  
matris et filiæ, tuæ pro-

INTROIT

**R**Ejoice we all in the Lord,  
as we keep holiday in  
honour of blessed Anne, of  
her whose feast fills angels  
with joy, and sets them prais-  
ing the Son of God. (Ps. 44,  
2) Joyful are the thoughts  
that well up from my heart,  
a King's honour for my  
theme. *Rejoice. Glory. Re-  
joice.*

COLLECT. O God, who  
didst deign to bestow such  
grace on blessed Anne that  
she was worthy to bear in  
her womb blessed Mary thy  
Mother, grant us through  
the intercession of both moth-  
er and child the abundance

of thy mercy; that as we devoutly and lovingly esteem their memory, we may, through their prayers, be worthy to come to the heavenly Jerusalem: thou who art God.

Lesson from the Book of Wisdom. (*Prov. 31, 10-31*).

A man who has won a vigorous wife has found a rare treasure, brought from distant shores. Bound to her in loving confidence, such a man will have no need for spoil. Content, not sorrow, she will bring him as long as life lasts. Does she not busy herself with wool and with thread, plying her hands with ready skill? Ever she steers her course like some merchant ship, bringing provision from far away. From early dawn she is up, assigning food to the household, so that each waiting-woman has her share. Ground must be examined, land bought, and planted out as a vineyard, with the earnings of her toil. How briskly she girds herself to her task, how tireless are her arms! Industry, she knows, is well rewarded, and all night long her lamp does not go out. Jealously she sets her hands to work. Her fingers clutch the spindle. Kindly is her welcome to the poor, her purse ever open to those in need. Let the snow lie cold if it will, she has no fears for

pitiatiónis abundántiam; ut, quarum memóriam pio ampléctimur amóre, eárum précibus, ad cæléstem Jerúsalem pervenire mereámur: Qui vivis.

Léctio libri Sapiéntiæ. (*Prov. 31, 10-31*).

Mulíerem fortem quis invéniet? Procul, et de últimis finibus prétium ejus. Confídit in ea cor viri sui, et spóliis non indigébit. Reddet ei bonum, et non malum ómnibus díebus ví-tæ suæ. Quæsívit lanam et linum, et operáta est consílio mánuum suárum. Facta est quasi navis institóris, de longe portans panem suum. Et de nocte surréxit, deditque prædam domésticis suis, et cibária ancillis suis. Considerávit agrum, et emit eum: de fructu mánuum suárum plantávit víneam. Accínxit fortitúdine lumbos suos, et roborávit brá-chium suum. Gustávit, et vidit quia bona est negotiátio ejus: non exstinguétur in nocte lucérna ejus. Manum suam misit ad fórtia, et dígití ejus apprehendérunt fusum. Manum suam apéruit ínopi, et palmas suas exténdit ad páuperem. Non tímébit dómui suæ a frigóribus nivis: omnes enim doméstici ejus vestíti sunt duplícibus. Stragulatam

vestem fecit sibi: byssus, et púrpura indumentum ejus. Nóbilis in portis vir ejus, quando séderit cum senatóribus terræ. Síndonem fecit, et véndidit, et cingulum trádedit Chana-næo. Fortitúdo et decor indumentum ejus, et ridébit in die novíssimo.

Os suum apérui sapiéntiæ, et lex cleméntiæ in lingua ejus. Considerávit sémitas domus suæ, et panem otíosa non comédit.

Surrexérunt filii ejus, et beatíssimam prædicavérunt: vir ejus, et laudávit eam. Multæ filiæ congregavérunt divítias: tu supergréssa es univérsas.

Fallax grátia, et vana est pulchritúdo: múlter timentis Dóminum, ipsa laudábitur. Date ei de fructu mánuum suárum: et laudent eam in portis ópera ejus.

GRADUALE. (Ps. 44, 5, 11 et 12) Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirábiliter dextera tua. V. Audi, filia, et vide, et inclína aurem tuam: quia concupívit Rex decórem tuum.

her household; no servant of hers but is warmly clad. Made by her own hands was the coverlet on her bed, the clothes of fine linen and of purple that she wears. None so honoured at the city gate as that husband of hers, when he sits in council with the elders of the land. Often she will sell linen of her own weaving, or make a girle for the travelling merchant to buy. Protected by her own industry and good repute, she looks forward to the future with a smile. Ripe wisdom governs her speech, but it is kindly instruction she gives. She keeps watch over all that goes on in her house, not content to go through life eating and sleeping. That is why her children are the first to call her blessed, her husband is loud in her praise: Unrivalled art thou among all the women that have enriched their homes. Vain are the winning ways, beauty is a snare; it is the woman who fears the Lord that will achieve renown. Work such as hers claims its reward; let her life be spoken of with praise at the city gates.

GRADUAL. (Ps. 44, 5, 11-12) In the name of faithfulness and mercy and justice, thy own wonderful deeds shall be thy passport. V. Listen, my daughter, and consider my words attentively; thy beauty now is all for the King's delight.



Alleluia, alleluia. V. (*Ibid.*, 3) Thy lips overflow with gracious utterance; the blessings God has granted thee can never fail. Alleluia.

✠ The beginning of the Holy Gospel according to S. Matthew. (*Matt. I, 1-16*).

A record of the ancestry from which Jesus Christ, the son of David, son of Abraham, was born. Abraham was the father of Isaac, Isaac of Jacob, Jacob of Judas and his brethren; Judas of Phares and Zara, by Thamar; Phares of Esron, Esron of Aram, Aram of Aminadab, Aminadab of Naasson, Naasson of Salmon; Salmon of Booz, by Rahab; Booz of Obed, by Ruth; Obed of Jesse; and Jesse was the father of king David. And king David was the father of Solomon, by her that had been the wife of Urias. Solomon was the father of Roboam, Roboam of Abia, Abia of Asa, Asa of Josaphat, Josaphat of Joram, Joram of Ozias, Ozias of Joatham, Joatham of Achaz, Achaz of Ezechias, Ezechias of Manasses, Manasses of Amon, Amon of Josias; and Josias was the father of Jechonias and his brethren, at the time of the removal to Babylon. And after the removal to Babylon, Jechonias was the father of Salathiel, Salathiel of Zorobabel, Zorobabel of Abiud, Abiud of Eliacim, Eliacim of Azor,

Allelúja, allelúja. V. (*Ibid.*, 3) Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. Allelúja.

✠ Inítium sancti Evangelíi secúndum Matthæum. (*Matth. I, 1-16*).

Liber generatiónis Jesu Christi filii David, filii Abraham. Abraham genuit Isaac. Isaac autem genuit Jacob. Jacob autem genuit Judam, et fratres ejus. Judas autem genuit Phares, et Zaram de Thamar. Phares autem genuit Esron. Esron autem genuit Aram. Aram autem genuit Amínadab. Amínadab autem genuit Naásson. Naásson autem genuit Salmon. Salmon autem genuit Booz de Rahab. Booz autem genuit Obed ex Ruth. Obed autem genuit Jesse. Jesse autem genuit David regem. David autem rex genuit Salomónem ex ea, quæ fuit Uríæ. Sálomon autem genuit Róboam. Róboam autem genuit Abíam. Abías autem genuit Asa. Asa autem genuit Jósaphat. Jósaphat autem genuit Joram. Joram autem genuit Ozíam. Ozías autem genuit Jóatham. Jóatham autem genuit Achaz. Achaz autem genuit Ezechíam. Ezechías autem genuit Manássem. Manáses autem genuit Amon.

Amon autem genuit Josiam. Josias autem genuit Jechoniam, et fratres ejus in transmigratione Babylonis. Et post transmigrationem Babylonis: Jechonias genuit Salathiel. Salathiel autem genuit Zorobabel. Zorobabel autem genuit Abiud. Abiud autem genuit Eliaxim. Eliaxim autem genuit Azor. Azor autem genuit Sadoc. Sadoc autem genuit Achim. Achim autem genuit Eliud. Eliud autem genuit Eleazar. Eleazar autem genuit Mathan. Mathan autem genuit Jacob. Jacob autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus.

Credo.

OFFERTORIUM. (*Ps. 44, 10*) Filiæ regum in honore tuo, astitit regina a dextris tuis in vestitu deaurato, circumdata varietate.

SECRETA. Sacrificiis præsentibus, quæsumus, Domine, intende placatus: ut per intercessionem beatæ Annæ, quæ Genitricis Filii tui Domini nostri Jesu Christi mater existit, et devotioni nostræ proficiant, et salutem. Per eundem Dominum.

COMMUNIO. (*Ps. 44, 8*) Dilexisti justitiam, et odisti iniquitatem: pro-

Azor of Sadoc, Sadoc of Achim, Achim of Eliud, Eliud of Eleazar, Eleazar of Mathan, Mathan of Jacob, and Jacob was the father of Joseph, the husband of Mary; it was of her that Jesus was born, who is called Christ.

Creed.

OFFERTORY. (*Ps. 44, 10*) The daughters of kings do thee honour: at thy right hand stands the queen in a vesture of gold, all hung about with embroidery.

SECRET. Look favourably, Lord, upon these dedicated offerings, so that, by the intercession of blessed Anne, mother of her who bore thy Son, our Lord Jesus Christ, they may help our devotion and our salvation: through the same.

COMMUNION. (*Ps. 44, 8*) Thou hast been a friend to right, an enemy to wrong:

and God, thy own God, hast given thee an unction to bring thee pride beyond any of thy fellows.

**POSTCOMMUNION.** - We have now received the sacraments of our salvation, almighty God; grant, we beseech thee, that the prayer of the blessed Anne, the mother of the most blessed virgin Mary, in whose honour we have offered them to thy majesty, may strengthen us wherever we may be: through our Lord.

ptérea unxit te Deus, Deus tuus, óleo lætitiæ præ participibus tuis.

**POSTCOMMUNIO.** - Sacraménta salutis nostræ suscipiéntes, concéde, quæsumus, omnípotens Deus: ut beátæ Annæ, matris beatissimæ Vírginis Maríæ, nos ubique oratio ádjuvet; in cujus veneratióne hæc tuæ obtúlimus majestáti. Per Dóminum.

July 27

## OCTAVE-DAY OF OUR HOLY FATHER ELIAS

Lesser Double, First Class

*Mass as on the Feast, p. 1163, but the Introit is said twice only. At Low Mass, a commemoration of S. Pantaleon, Martyr:*

**COLLECT.** Grant, we beg thee, almighty God, that at the intercession of thy blessed martyr Pantaleon, we may be delivered from all bodily ills and cleansed of wicked thoughts: through our Lord.

**SECRET.** Lord, graciously accept the sacrificial gifts that have been dedicated to thee, for the sake of thy blessed martyr Pantaleon, and grant that we many find in them a never-failing source of help: through our Lord.

**ORATIO.** Præsta, quæsumus, omnípotens Deus: ut, intercedente beáto Pantaleóne Mártýre tuo, et a cunctis adversitatibus liberémur in córpore, et a pravis cogitationibus mündémur in mente. Per Dóminum.

**SECRETA.** Hóstias tibi, Dómine, beáti Pantaleónis Mártýris tui dicá-tas méritis, benígnus as-súme: et ad perpétuum nobis tríbue proveníre sub-sídium. Per Dóminum.

**POSTCOMMUNIO.** - Quæsumus, omnipotens Deus: ut, qui cælestia alimentâ percépimus, intercedente beato Pantaleone Mártire tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

**POSTCOMMUNION.** - Almighty God, we pray that we who have received the bread of heaven, may at the intercession of thy martyr, blessed Pantaleon, be strengthened by it against all adversity: through our Lord.

July 28

**BL. JOHN SORETH, Carm., Confessor**

Lesser Double, First Class

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

**ORATIO.** Bonórum ómnium largítor, Deus, qui beátum Joánnem ardénti honóris tui zelo et singulári in subeúndis perículis fortitúdone roborásti: ejus méritis et precibus concéde; ut advérsa ómnia toleráre, et in tua dilectióne persistere valeámus. Per Dóminum.

**COLLECT.** O God, the dispenser of all good gifts, who didst endow blessed John with a burning zeal for thy honour and with extraordinary courage in confronting danger, grant us through his merits and prayers to bear all our trials and to persevere in thy love: through our Lord.

*Commemoration of Ss. Nazarius and Celsus, Martyrs; Victor I, Pope and Martyr; and Innocent I, Pope and Confessor, by the following Prayers:*

**ORATIO.** Sanctórum tuórum nos, Dómine, Nazárii, Celsi, Victóris et Innocéntii conféssio beáta commúniat: et fragilitáti nostræ subsídium dignánter exóret. Per Dóminum.

**COLLECT.** Lord, may the blessed martyrdom of thy saints Nazarius, Celsus, Victor, and Innocent, be our strong defence, and by its merits gain the support our weakness needs: through our Lord.

**SECRETA.** Concéde nobis, omnipotens Deus: ut his munéribus, quæ pro sanctórum tuórum Nazárii, Celsi, Victóris et

**SECRET.** Grant, almighty God, that the gifts we bring in honour of thy saints Nazarius, Celsus, Victor, and Innocent, may appease thee

when we offer them, and bring us new life when we receive them back at thy hand: through our Lord.

POSTCOMMUNION. -

Let the intercession of saints Nazarius, Celsus, Victor, and Innocent, move thy compassion, Lord. Grant, we pray thee, that the rite we perform in this life may be an earnest of our salvation in the life to come: through our Lord.

Innocéntii honóre deféri-mus, et te placémus ex-híbitis, et nos vivificémur accéptis. Per Dóminum.

POSTCOMMUNIO. -

Sanctorum Nazárii, Celsi, Victóris et Innocéntii, Dó-mine, intercessióne pla-cátus: præsta, quæsumus; ut, quod temporáli cele-brámus actióne, perpétua salvatióne capiámus. Per Dóminum.

July 29

S. MARTHA, Virgin

Semidouble

INTROIT

**R** Ejoice we all in the Lord, as we keep holiday in honour of blessed Martha, of her whose feast fills angels with joy, and sets them praising the Son of God. (*Ps.* 44, 2) Joyful are the thoughts that well up from my heart, a King's honour for my theme. *V.* Glory.

COLLECT. Listen to us, God our Saviour, so that we who find joy in the festival of thy blessed virgin Martha, may learn from her the spirit of godly service: through our Lord.

*Commemoration of Ss. Felix II, Pope; Simplicius, Faustinus, and Beatrice, Martyrs:*

COLLECT. Grant, Lord, we pray thee, that thy Chris-

INTROITUS

**G** Audeámus omnes in Dómino, diem festum celebrántes sub honóre beátæ Marthæ Vir-ginis: de cujus solemnitate gaudent Angeli, et colláudant Fílium Dei. (*Ps.* 44, 2) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V.* Glória Patri.

ORATIO. Exáudi nos, Deus salutáris noster: ut, sicut de beátæ Marthæ Virgínis tuæ festivitáte gaudémus; ita piæ devo-tiõnis erudiámur afféctu. Per Dóminum.

ORATIO. Præsta, quæsumus, Dómine: ut, sicut

pópulus cristiánus Mártyrum tuórum Felícis, Simplicií, Faustíni et Beatrícis temporáli solemnitáte congáudet, ita perfruatúr ætéRNA; et, quod votis célebrat, comprehéndat efféctu. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios. (2 Cor. 10, 17-18; 11, 1-2).

Fratres: Qui gloriátur, in Dómino gloriétur. Non enim qui seípsum comméndat, ille probátus est: sed quem Deus comméndat. Utinam sustinerétis módicum quid insipiéntiæ meæ, sed et supportáte me: æmulor enim vos Dei æmulatióne. Despóndi enim vos uni viro vírginem castam exhibére Christo.

GRADUALE. (Ps. 44, 5, 11 et 12) Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirábíliter dextera tua. V. Audi, fília, et vide, et inclína aurem tuam: quia concupívit Rex decórem tuum.

Allelúja, allelúja. V. (Ibid., 12) Veni, elécta mea, et ponam in te thronum meum: quia concupívit

tian people, who joyfully unite here on earth to keep the feast of thy martyrs Felix, Simplicius, Faustinus, and Beatrice, may together rejoice in it through all eternity, and share in the fulfilment of the triumph they commemorate with acts of worship: through our Lord.

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (2 Cor. 10, 17-18; 11, 1-2).

Brethren: He who boasts, should make his boast in the Lord; it is the man whom God accredits, not the man who takes credit to himself, that proves himself to be true metal. If you would only bear with my vanity for a little! Pray be patient with me; after all, my jealousy on your behalf is the jealousy of God himself; I have betrothed you to Christ, so that no other but he should claim you, his bride without spot.

GRADUAL. (Ps. 44, 5, 11-12) In the name of faithfulness and mercy and justice, thy own wonderful deeds shall be thy passport. V. Listen, my daughter, and consider my words attentively; thy beauty now is all for the King's delight.

Alleluia, alleluia. V. (Ps. 44, 12) Come, my chosen one, and I will enthrone myself in thy heart: thy

beauty is all for the king's  
delight. Alleluia.

Rex spéciem tuam. Alle-  
lúja.

*Gospel* Intrávit Jesus, p. 1236.

OFFERTORY. (Ps. 44, 10) The daughters of kings do thee honour: at thy right hand stands the queen in a vesture of gold, all hung about with embroidery.

SECRET. We offer thee with joy, Lord, prayers and gifts in honour of blessed Martha, beseeching thee to grant us the grace to present them in a fitting manner and to obtain a never-failing remedy: through our Lord.

OFFERTORIUM. (Ps. 44, 10) Filiæ regum in honóre tuo, ástitit regína a dextris tuis in vestítu deauráto, circúmdata varietáte.

SECRETA. Offérimus tibi, Dómine, preces et múnera in honórem sanctæ Marthæ gaudéntes: præsta, quæsumus; ut conveniénter hæc ágere, et remédiu[m] sempitérnu[m] valeámus acquirere. Per Dóminu[m].

*Of the holy Martyrs:*

SECRET. We bring thee, Lord, sacrificial gifts in memory of thy holy martyrs Felix, Simplicius, Faustinus, and Beatrice, and humbly pray that they may win us both forgiveness and salvation: through our Lord.

SECRETA. Hóstias tibi, Dómine, pro sanctórum Mártyrum tuórum Felícis, Simplicii, Faustíni et Beatrícis commemoratióne deférimus: supplíciter deprecántes; ut indulgéntiam nobis páriter cónferant, et salútem. Per Dóminu[m].

COMMUNION. (Ps. 44, 3) Thy lips overflow with gracious utterance: the blessings God has granted thee can never fail as long as time lasts.

COMMUNIO. (Ps. 44, 3) Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnu[m].

POSTCOMMUNION. - Lord, thou hast feasted this household of thine with sacred gifts. We pray thee let the intercession of her whose feast we are keeping ever bring us thy comfort: through our Lord.

POSTCOMMUNIO. - Satiásti, Dómine, famíliam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminu[m].

*Of the holy Martyrs:*

**POSTCOMMUNIO.** -  
Præsta, quæsumus, omnipotens Deus: ut sanctorum Martyrum tuorum Felicis, Simplicii, Faustini et Beatricis cælestibus mysteriis celebrata sollemnitas, indulgentiam nobis tuæ propitiationis acquirat. Per Dñm.

**POSTCOMMUNION.** -  
Grant, we pray thee, almighty God, that the festival of thy holy martyrs Felix, Simplicius, Faustinus, and Beatrice, which we have kept with heavenly rite, may win for us thy merciful forgiveness: through our Lord.

July 30

## SS. ABDON AND SENNEN, Martyrs

Simple

**INTROITUS**

(Ps. 78, 11, 12, et 10)

**I**Ntret in conspectu tuo, Dñmine, gemitus compeditorum: redde vicinis nostris septuplum in sinu eorum: vindica sanguinem sanctorum tuorum, qui effusus est. (Ps. *ibid.*, 1) Deus, venerunt gentes in hereditatem tuam, polluerunt templum sanctum tuum: posuerunt Jerusalem in pomorum custodiam. V. Glória Patri.

**ORATIO.** Deus, qui sanctis tuis Abdon et Sennen ad hanc glóriam veniendi copiosum munus gratiæ contulisti: da famulis tuis suorum veniam peccatorum; ut, Sanctorum tuorum intercedentibus méritis, ab omnibus mereantur adversitatibus liberári. Per Dñm.

**INTROIT**

(Ps. 78, 11, 12, 10)

**C**ould but the groaning of the captive reach thy presence, Lord! Pour out seven-fold retribution into the laps of our neighbours: take vengeance on the men who shed thy servants' blood. (Ps. *ibid.*, 1) O God, the heathen have broken into thy inheritance: they have profaned the temple, thy sanctuary, and brought Jerusalem low as an orchard wall. V. Glory.

**COLLECT.** O God, who by an abundant gift of grace didst bring thy saints Abdon and Sennen to their present glory, grant thy servants the forgiveness of their sins, so that, with the merits of thy saints pleading for them, they may become worthy of deliverance from all harm: through our Lord.



Lesson from the Book of Wisdom. (*Wisdom 5, 16-20*).

It is the just that will live for ever; the Lord has their recompense waiting for them, the most high God takes care of them. How glorious is that kingdom, how beautiful that crown, which the Lord will bestow on them! His right hand is there to protect them, his holy arm to be their shield. Indignantly he will take up arms, mustering all the forces of creation for vengeance on his enemies. His own faithfulness is the breastplate he will put on, unswerving justice the helmet he wears, a right cause his shield unfailing.

GRADUAL. (*Exod. 15, 11*) Glorious is God in his saints, wonderful in majesty, marvellous in his doings. *V.* (*Ibid.*, 6) How magnificent, Lord, is the strength of thy right hand: that right hand which has shattered the enemy.

Alleluia, alleluia. *V.* (*Ps. 67, 4*) Good men keep holiday and rejoice in God's sight, glad and content. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 24, 4-13*).

At this time: Jesus said to his disciples: Take care that you do not allow anyone to deceive you. Many

Lectio libri Sapiéntiæ. (*Sap. 5, 16-20*).

Justi autem in perpétuum vivent, et apud Dóminum est merces eórum, et cogitatio illórum apud Altíssimum. Ideo accípiet regnum decóris, et diadéma speciéi de manu Dómini: quóniam dextera sua teget eos, et bráchio sancto suo deféndet illos. Accípiet armatúram zelus illíus, et armábit creatúram ad ultiónem inimicórum. Induet pro thoráce justítiam, et accípiet pro gálea judícium certum. Sumet scutum inexpugnábile, æquitátem.

GRADUALE. (*Exodi 15, 11*) Gloriósus Deus in sanctis suis: mirábilis in majestáte, fáciens prodígia. *V.* (*Ibid.*, 6) Dextera tua, Dómine, gloriificáta est in virtúte: dextera manus tua confrégit inimícum.

Allelúja, allelúja. *V.* (*Ps. 67, 4*) Justi epuléntur, et exsúltent in conspéctu Dei: et delecténtur in lætítia.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 24, 4-13*).

In illo témpore: Dixit Jesus discíplulis suis: Vidéte ne quis vos sedúcat: multi enim vénient in nó-

mine meo, dicentes: Ego sum Christus: et multos sedúcent. Auditúri enim estis prælia, et opiniónes præliórum. Vidéte ne turbémmini: opórtet enim hæc fieri, sed nondum est finis. Consúrget enim gens in gentem, et regnum in regnum: et erunt pestiléntiæ, et fames, et terræmótus per loca. Hæc autem ómnia inítia sunt dolorum. Tunc tradent vos in tribulatiónem, et occídent vos: et éritis ódio ómnibus géntibus propter nomen meum. Et tunc scandalizabúntur multi, et ínvicem tradent, et ódio habébunt ínvicem. Et multi pseudoprophétæ surgent, et sedúcent multos. Et quóniam abundábit iniquitas, refrigéscet caritas multórum. Qui autem perseveráverit usque in finem, hic salvus erit.

OFFERTORIUM. (*Ps.* 31, 11) Lætámini in Dómino, et exsultáte iusti: et gloriámini omnes recti corde.

SECRETA. Hæc hóstia, quæsumus, Dómine, quam in sanctórum Mártýrum tuórum natalítiis recenséntes offerímus: et víncula nostræ pravitatís

will come making use of my name; they will say, I am Christ, and many will be deceived by it. And you will hear tell of wars, and rumours of war; see to it that you are not disturbed in mind; such things must happen, but the end will not come yet. Nation will rise in arms against nation, kingdom against kingdom, and there will be plagues and famines and earthquakes in this region or that; but all this is but the beginning of travail. In those days, men will give you up to persecution, and will put you to death; all the world will be hating you because you bear my name; whereupon many will lose heart, will betray and hate one another. Many false prophets will arise, and many will be deceived by them; and the charity of most men will grow cold, as they see wickedness abound everywhere; but that man will be saved who endures to the last.

OFFERTORY. (*Ps.* 31, 11) Just souls, be glad and rejoice in the Lord; true hearts, make your boast in him.

SECRET. Holding in remembrance the birthday of thy holy martyrs, Lord, we offer this consecrated gift: may it loosen the bonds of our wickedness and win for

us the boon of thy pardon: through our Lord.

COMMUNION. (*Ps. 78, 2, 11*) They have thrown the corpses of thy servants to feed the birds of heaven; wild beasts prey on the carrion of the just; thy arm has not lost its strength, claim for thy own the children of the slain.

POSTCOMMUNION. - By the working of this sacramental rite, Lord, may our sins be purged away, and, through the intercession of thy holy martyrs Abdon and Sennen, may our just desires be fulfilled: through our Lord.

absólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.

COMMUNIO. (*Ps. 78, 2 et 11*) Posuerunt mortália servórum tuórum, Dómine, escas volatílibus cæli, carnes sanctórum tuórum béstiis terræ: secúndum magnitúdinem bráchii tui pósside filios morte punitórum.

POSTCOMMUNIO. - Per hujus, Dómine, operationem mystérii, intercedéntibus sanctis tuis Abdon et Sennen: et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum.

July 31

## S. IGNATIUS, Confessor

Lesser Double, First Class

### INTROIT

(*Philipp. 2, 10-11*)

LET everything in heaven and on earth and under the earth bend the knee before the name of Jesus, and every tongue confess Jesus Christ as the Lord, dwelling in the glory of God the Father. (*Ps. 5, 12-13*) All those who love thy name will boast of thee, who givest thy benediction to the just. ♯. Glory.

COLLECT. O God, who, to promote the greater glory of thy name, didst reinforce

### INTROITUS

(*Philipp. 2, 10-11*)

IN nómine Jesu omne genu flectátur, cælestium, terréstrium, et infernórum: et omnis lingua confiteátur quia Dóminus Jesus Christus in glória est Dei Patris. (*Ps. 5, 12-13*) Gloriabúntur in te omnes, qui díligunt nomen tuum: quóniam tu benedíces justo. ♯. Glória Patri.

ORATIO. Deus, qui ad majórem tui nóminis glóriam propagándam, novo

per beátum Ignátium subsidio militántem Ecclésiám roborásti: concéde; ut, ejus auxilio et imitatione certantes in terris, coronári cum ipso mereámur in cælis. Per Dóminum.

the Church militant with a new army by means of blessed Ignatius, grant that we who do battle here on earth, with his help and after his example, may deserve to be crowned with him in heaven: through our Lord.

*Commemoration of S. Germanus, Bishop and Confessor:*

ORATIO. Da, quæsumus, omnipotens Deus: ut beáti Germáni Confessoris tui atque Pontificis veneranda solémnitas, et devotiónem nobis áugeat, et salútem. Per Dóminum.

COLLECT. Grant, we pray thee, almighty God, that the worshipful festival of thy blessed confessor and bishop Germanus may increase our devotedness and further our salvation: through our Lord.

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum. (2 *Tim.* 2, 8-10; 3, 10-12).

Lesson from the Epistle of S. Paul to Timothy. (2 *Tim.* 2, 8-10; 3, 10-12).

Caríssime: Memor esto Dóminum Jesum Christum resurrexisse a mortuis ex sémine David, secundum Evangélium meum, in quo labóro usque ad víncula, quasi male óperans: sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salútem consequántur, quæ est in Christo Jesu, cum glória cælésti. Tu autem assecútus es meam doctrínam, institutiónem, propósitum, fidem, longanimitátem, dilectiónem, patiéntiam, persecutiónes, passiónes: quælia mihi facta sunt Antiochiæ, Iconii, et Lystris: quales persecutiónes sustínuí, et ex ómnibus erí-

Dearly beloved: Fix thy mind on Jesus Christ, sprung from the race of David, who has risen from the dead; that is the gospel I preach, and in its service I suffer hardship like a criminal, yes, even imprisonment; but there is no imprisoning the word of God. For its sake I am ready to undergo anything; for love of the elect, that they, like us, may win salvation in Jesus Christ, and eternal glory with it. Such was the schooling, the guidance, thou hast from me; in firm resolve, in faith, in patience, in love, in endurance; all my persecutions and suffering, such as those which befell me at Antioch, Iconium, and Lystra; what persecutions I

underwent! And yet the Lord brought me through them all safely. And indeed, all those who are resolved to live a holy life in Christ Jesus will meet with persecution.

GRADUAL. (*Ps. 91, 13, 14*) The innocent man will flourish as the palm-tree flourishes: in the house of the Lord he will grow to greatness as the cedars grow on Lebanon. *V. (Ibid., 3)* To proclaim thy mercies and faithfulness at daybreak and at fall of night.

Alleluia, alleluia. *V. (James 1, 12)* Blessed is he who endures under trials; when he has proved his worth, he will win the crown of life. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 10, 1-9*).

At this time: the Lord appointed seventy-two others, and sent them before him, two and two, into all the cities and villages he himself was to visit. The harvest, he told them, is plentiful enough, but the labourers are few; you must ask the Lord to whom the harvest belongs to send labourers out for the harvesting. Go then, and remember, I am sending you out to be like lambs among wolves. You are not to carry purse, or wallet, or shoes; you are to give no one greeting on your way. When you enter a

puit me Dóminus. Et omnes, qui pie volunt vivere in Christo Jesu, persecutió nem patiéntur.

GRADUALE. (*Ps. 91, 13 et 14*) Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *V. (Ibid., 3)* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúja, allelúja. *V. (Jac. 1, 12)* Beátus vir, qui suffert tentatió nem: quóniam, cum probátus fúerit, accípiet corónam vitæ. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 10, 1-9*).

In illo témpore: Designávit Dóminus et álíos septuagínta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo dómínum messis ut mittat operários in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta, et néminem per viam salutáveritis. In quamcúmque domum intravéritis, pri-

mum dícite: Pax huic dó-  
mui: et si ibi fúerit fí-  
lius pacis, requiészet su-  
per illum pax vestra: sin-  
autem, ad vos revertétur.  
In eádem autem domo  
manéte, edéntes et bibén-  
tes quæ apud illos sunt:  
dignus est enim operáriu  
mercéde sua. Nolíte trans-  
íre de domo in domum.  
Et in quamcúmque civi-  
tátem intravéritis, et sus-  
céperint vos, manducáte  
quæ apponúntur vobis: et  
curáte infirmos, qui in illa  
sunt, et dícite illis: Ap-  
propinquávit in vos re-  
gnum Dei.

OFFERTORIUM. (Ps.  
88, 25) Véritas mea, et  
misericórdia mea cum ip-  
so: et in nómine meo  
exaltábitur cornu ejus.

SECRETA. Adsint, Dó-  
mine Deus, oblatiónibus  
nostris sancti Ignátii be-  
nígna suffrágia: ut sacro-  
sánta mystéria, in quibus  
omnis sanctitátis fontem  
constituísti, nos quoque in  
veritáte sanctíficent. Per  
Dóminum.

house, say first of all, Peace  
be to this house; and if  
those who dwell there are  
men of good will, your good  
wishes shall come down  
upon it; if not, they will come  
back to you the way they  
went. Remain in the same  
house, eating and drinking  
what they have to give you;  
the labourer has a right to  
his maintenance; do not move  
from one house to another.  
When you enter a city,  
and they make you welcome,  
be content to eat the fare  
they offer you: and heal  
those who are sick there;  
and tell them, The kingdom  
of God is close upon you.

OFFERTORY. (Ps. 88, 25)  
My faithfulness and mercy  
shall go with him; as my  
champion he shall rise to  
greatness.

SECRET. Let the gra-  
cious intercession of Saint  
Ignatius accompany our of-  
fering, Lord God, so that  
this most holy sacramental  
rite, ordained by thee to be  
the source of all holiness,  
may sanctify us in very truth:  
through our Lord.

### Of S. Germanus:

SECRETA. Múnera ti-  
bi, Dómine, dicáta san-  
ctífica: et, intercedénte  
beáto Germáno Confessó-  
re tuo atque Pontífice, per  
eádem nos placátus in-  
téndé. Per Dóminum.

SECRET. Hallow the gifts  
we have dedicated to thee,  
Lord, and at the interces-  
sion of thy blessed confessor  
and bishop Germanus, let  
them move thee to hear us  
and have mercy: through our  
Lord.

COMMUNION. (*Luke 12, 49*) It is fire that I have come to spread over the earth, and what better wish can I have than that it should be kindled?

POSTCOMMUNION. - Lord, may the sacrifice of praise which we have offered, in thanksgiving for Saint Ignatius, so bring us through this life, by virtue of his intercession, that we may praise thy majesty for all eternity: through our Lord.

COMMUNIO. (*Luc. 12, 49*) Ignem veni mittere in terram: et quid volo, nisi ut accendatur?

POSTCOMMUNIO. - Laudis hóstia, Dómine, quam pro sancto Ignátio grátias ágéntes obtúlimus: ad perpétuam nos majestátis tuæ laudatiónem ejus intercessióne perdúcat. Per Dóminum.

*Of S. Germanus:*

POSTCOMMUNION. - Grant, we pray thee, almighty God, that in giving thanks for the gifts we have received, we may obtain still greater blessings through the intercession of thy blessed confessor and bishop Germanus: through our Lord.

POSTCOMMUNIO. - Præsta, quæsumus, omnipotens Deus: ut, de perceptis munéribus grátias exhibéntes, intercedente beáto Germáno Confessóre tuo atque Pontífice, beneficia potióra sumámus. Per Dóminum.

## FEASTS OF AUGUST

August I

### S. PETER'S CHAINS

Lesser Double, First Class

#### INTROIT

(*Acts 12, 11*)

**N**OW I can tell for certain that the Lord has sent his angel to deliver me out of Herod's hands and from all that the people of

#### INTROITUS

(*Act. 12, 11*)

**N**Unc scio vere quia misit Dóminus Angelum suum, et eripuit me de manu Heródis, et de omni exspectatióne plebis

Judæórum. (Ps. 138, 1-2) Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectionem meam. V. Glória Patri.

ORATIO. Deus, qui beátum Petrum Apóstolum, a v́nculis absolútum, illæsum abire fecísti: nostrórum, quæsumus, absoĺve v́ncula peccatórum; et ómnia mala a nobis propitiátus exclúde. Per Dóminum.

the Jews hoped to see. (Ps. 138, 1-2) Lord, I lie open to thy scrutiny; thou knowest me, knowest when I sit down and when I rise up again. V. Glory.

COLLECT. God, who didst release the blessed apostle Peter from his chains and send him forth unharmed: loosen the bonds of our sins, we pray thee, and in thy mercy keep us from all evils: through our Lord.

*Commemoration of the Holy Machabees, Martyrs:*

ORATIO. Fratérna nos, Dómine, Mártyrum tuórum coróna lætíficet: quæ et fidei nostræ præbeat incrementa virtútum; et múltiplici nos suffrágio consolétur. Per Dóminum.

COLLECT. Lord, may the crown thou didst bestow upon the martyred brethren gladden us, bringing increase of virtue to us who believe, and comforting us with their manifold intercession: through our Lord.

*Lesson Misit Heródes, p. 1118.*

GRADUALE. (Ps. 44, 17-18) Constitues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. V. Pro pátribus tuis nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

Allelúja, allelúja. V. Solve, jubénte Deo, terrárum, Petre, caténas: qui facis ut páteant cæléstia regna beátis. Allelúja.

GRADUAL. (Ps. 44, 17-18) Thou wilt divide a world between them for their domains; thy name, Lord, will never be forgotten. V. Children are born to thee to continue the line of thy fathers; therefore, nations shall do thee honour.

Alleluia, alleluia. V. At God's bidding loosen the world's chains, Peter, thou who admittest blessed souls into the heavenly kingdom. Alleluia.



✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 16, 13-19*).

At this time, Jesus came into the neighborhood of Caesarea Philippi; and there he asked his disciples, What do men say of the Son of Man? Who do they think he is? Some say John the Baptist, they told him, others Elias, others again, Jeremy or one of the prophets. Jesus said to them, And what of you? Who do you say that I am? Then Simon Peter answered, Thou art the Christ, the Son of the living God. And Jesus answered him, Blessed art thou, Simon son of Jona; it is not flesh and blood, it is my Father in heaven that has revealed this to thee. And I tell thee this in my turn, that thou art Peter, and it is upon this rock that I will build my church; and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven.

Creed.

OFFERTORY. (*Ps. 44, 17-18*) Thou wilt divide a world between them for their domains: while time lasts, thy name, Lord, will never be forgotten.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 16, 13-19*).

In illo témpore: Venit Jesus in partes Cæsaráe Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixerunt: Alii Joánnem Baptístam, álii autem Eliám, álii vero Jeremíam, aut unum ex prophétis. Dicit illis Jesus: Vos autem quem me esse dicitis? Respóndens Simon Petrus, dixit: Tu es Christus, Fílius Dei vivi. Respóndens autem Jesus, dixit ei: Beátus es, Simon Bar Jona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiám meam, et portæ inferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælórum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúmque sólveris super terram, erit solútum et in cælis.

Credo.

OFFERTORIUM. (*Ps. 44, 17-18*) Constítues eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine, in omni progénie et generatióne.

SECRETA. Oblátum tibi, Dómine, sacrificium, intercedente beáto Petro Apóstolo tuo, vivíficet nos semper, et múníat. Per Dóminum.

SECRET. May the sacrifice we offer thee, Lord, through the intercession of thy blessed apostle Peter, give us ever new life and keep us safe: through our Lord.

*Of the Machabees:*

SECRETA. Iteráta mystéria, Dómine, pro sanctorum Mártyrum tuorum commemoratióne devótamente tractémus: quibus præsidium nobis crescat, et gáudium. Per Dóminum.

SECRET. May we perform again thy sacramental rite, Lord, in a spirit of devotion, to the honour of thy holy martyrs. May it bring us new help, and deeper joy: through our Lord.

*Preface of the Apostles, p. 531.*

COMMUNIO. (*Matth. 16, 18*) Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam.

COMMUNION. (*Matt. 16, 18*) Thou art Peter, and it is upon this rock that I will build my Church.

POSTCOMMUNIO. - Córporis sacri et pretiósí Sanguinis repléti libámine, quæsumus, Dómine Deus noster: ut, quod pia devotióne gérimus, certa redemptiόne capiámus. Per eúmdem Dóminum.

POSTCOMMUNION. - We who have feasted at the sacrificial banquet of the sacred body and precious blood of thy Son beg, Lord our God, that our act of devout sacrifice may bring us assurance of redemption: through the same.

*Of the Machabees:*

POSTCOMMUNIO. - Præsta, quæsumus, omnipotens Deus: ut, quorum memóriam sacraménti participatióne recólimus, fidem quoque proficiendo sectémur. Per Dóminum.

POSTCOMMUNION. - Grant, we pray thee, almighty God, that we may ever more steadfastly emulate the faith of those whom we commemorate by partaking of thy sacrament: through our Lord.

August 2

S. ALPHONSUS MARY DE LIGUORI,  
Bp., Conf., Doct.

Lesser Double

## INTROIT

(Luke 4, 18)

THE Spirit of the Lord is upon me; he has anointed me and sent me out to preach the gospel to the poor and to restore the broken-hearted. (Ps. 77, 1) Listen, my people, to this testament of mine: do not turn a deaf ear to the words I utter. V. Glory.

COLLECT. O God, who didst kindle in thy blessed confessor-bishop Alphonsus Mary a burning zeal for souls, and by his means didst cause thy Church to bring forth a new offspring, we pray that we may learn from his wholesome teaching and be strengthened by his example to make our way, despite all obstacles, into thy presence: through our Lord.

*Commemoration of S. Stephen I, Pope and Martyr, from the following Mass.*

Lesson from the Epistle of S. Paul the Apostle to Timothy. (2 Tim. 2, 1-7).

Take strength, beloved, from the grace which dwells in Christ Jesus. Thou hast learned, from many who can witness to it, the doctrine

## INTROITUS

(Luc. 4, 18)

SPIRITUS Dómini super me: propter quod unxit me: evangelizáre pauperibus misit me, sanáre contritos corde. (Ps. 77, 1) Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. V. Glória Patri.

ORATIO. Deus, qui per beátum Alfónsum Mariám Confessórem tuum atque Pontíficem, animárum zelo succénsus, Ecclésiám tuam nova prole fœcundásti: quæsumus; ut, ejus salutáribus mónitis edócti et exémpis roboráti, ad te perveníre felíciter valeámus. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum. (2 Tim. 2, 1-7).

Caríssime: Confortáre in grátia, quæ est in Christo Jesu: et quæ audísti a me per multos testes, hæc comménda fidélibus

homínibus, qui idónei erunt et álios docére. Labóra sicut bonus miles Christi Jesu. Nemo militans Deo ímplicat se negotiis sæculáribus: ut ei pláceat, cui se probávit.

Nam et qui certat in agóne non coronáitur, nisi legitime certáverit. Laborántem agricolam opórtet primum de frúctibus percípere. Intéllige quæ dico: dabit enim tibi Dóminus in ómnibus intelléctum.

**GRADUALE.** (*Ps. 118, 52-53*) Memor fui iudiciórum a sæculo, Dómine, et consolátus sum: deféctio tenuit me pro peccatóribus derelinquéntibus legem tuam. *V.* (*Ps. 39, 11*) Justítiam tuam non abscondi in corde meo: veritátem tuam, et salutáre tuum dixi.

Allelúja, allelúja. *V.* (*Eccli. 49, 3-4*) Ipse est directus divínitus in pœniténtiam gentis, et tulit abominatiónes impietátis: et gubernávit ad Dóminum cor ipsíus: et in diébus peccatórum corroborávit pietátem. Allelúja.

which I hand down; give it into the keeping of men thou canst trust, men who will know how to teach it to others besides themselves. Then, like a good soldier of Christ Jesus, take thy share of hardship. Thou art God's soldier, and the soldier on service, if he would please the captain who enlisted him, will refuse to be entangled in the business of daily life; the athlete will win no crown, if he does not observe the rules of the contest; the first share in the harvest goes to the labourer who has toiled for it. Grasp the sense of what I am saying; the Lord will give thee quick insight wherever it is needed.

**GRADUAL.** (*Ps. 118, 52-53*) Gracious comfort, Lord, is the memory of thy just dealings in times long past: I am shaken when I see wrong-doers abandoning thy law. *V.* (*Ps. 39, 11*) Thy just dealings are no secret hidden away in my heart: thy faithful protection and thy mercy I proclaim.

Alleluia, alleluia. *V.* (*Ecclus. 49, 3-4*) God sent him to convert a nation, and sweep away the foul traces of sin: he kept his heart steadfastly fixed on the Lord, a bulwark of piety in days when sinners abounded. Alleluia.

*Gospel* Designávit Dóminus, p. 1198. Creed.

**OFFERTORY.** (*Prov. 3, 9, 27*) Pay the Lord thy dues out of all thou hast, give him the first fruits of all thy crops. Do not restrain any one from deeds of charity, rather thyself do all the good thou canst.

**SECRET.** Lord Jesus Christ, burn up our hearts in the heavenly sacrificial fire, and bring out of them sweet fragrance: thou who didst enable blessed Alphonsus Mary to celebrate this rite, and thereby to present himself as a holy offering to thee: who art God.

*Secret of S. Stephen.*

**COMMUNION.** (*Ecclus. 50, 1, 9*) Here was a great priest; in his day the house of God was repaired; to make the temple fabric strong was his life's task. His life was an ardent flame, was like incense glowing in the fire.

**POSTCOMMUNION.** - O God, who didst make thy blessed confessor-bishop Alphonsus Mary a faithful steward and preacher of the divine sacrament; by his merits and prayers grant that thy faithful may often partake of it, and for ever join with him in singing its praise: through our Lord.

**OFFERTORIUM.** - (*Prov. 3, 9 et 27*) Honóra Dóminum de tua substántia, et de primítiis ómnium frugum tuárum da ei. Noli prohibére benefácere eum, qui potest: si vales, et ipse benefac.

**SECRETA.** Cælésti, Dómine Jesu Christe, sacrificií igne corda nostra in odórem suavitátis exúre: qui beáto Alfónso Mariæ tribuísti et hæc mystéria celebráre, et per éadem hóstiam tibi sanctam seípsum exhibére: Qui vivis.

**COMMUNIO.** (*Eccli. 50, 1 et 9*) Sacérdos magnus, qui in vita sua suffúlsit domum, et in diébus suis corroborávit templum, quasi ignis effúlgens, et thus ardens in igne.

**POSTCOMMUNIO.** - Deus, qui beátum Alfónsum Mariám Confessórem tuum atque Pontíficem fidélem divíni mystérii dispensatórem et præcónem effecísti: ejus méritis, precibúsq; concéde; ut fideles tui et frequénter percípiant, et percipiéndó sine fine colláudent. Per Dóminum.

*Postcommunion of S. Stephen.*

On the same day, August 2  
S. STEPHEN I, Pope and Martyr

Semidouble

INTROITUS

(*Dan. 3, 84 et 87*)

**S**acerdotes Dei, benedicite Dóminum: sancti, et húmiles corde, laudáte Deum. (*Ps. ibid., 57*) Benedícite, ómnia ópera Dómini, Dómino: laudáte et superexaltáte eum in sæcula. V. Glória Patri.

ORATIO. Deus, qui nos beáti Stéphaní Mártiris tui atque Pontíficis ánnua solemnitáte lætíficas: concéde propítius; ut, cujus natalítia cólimus, de ejúsdem étiam protectióne gaudeámus. Per Dóminum.

Léctio Actuum Apostolórum. (*Act. 20, 17-21*).

In diébus illis: A Miléto Paulus mittens Ephesum, vocávit majóres natu ecclésiæ. Qui cum venissent ad eum, et simul essent, dixit eis: Vos scitis a prima die, qua ingréssus sum in Asiam, quáliter vobíscum per omne tempus fúerim, sérvienti Dómino cum omni humilitáte, et lácrimis, et tentatiónibus, quæ mihi acciderunt ex insídiis Judæórum: quómodo nihil subtráxerim útilium, quo mi-

INTROIT

(*Dan. 3, 84, 87*)

**B**less the Lord, you, God's priests; bless God, dedicated and humble hearts. (*Ps. ibid., 57*) Bless the Lord, all things the Lord has made; praise him and extol his name for ever. V. Glory.

COLLECT. O God, who dost gladden our hearts at each recurring festival of thy blessed martyr and pontiff Stephen, grant, in thy mercy; that we who keep his birthday may also enjoy his protection: through our Lord.

Lesson from the Acts of the Apostles. (*Acts 20, 17-21*).

In these days: From Miletus Paul sent a message to Ephesus, summoning the presbyters of the church there. And when they had come out to him and gathered round him, he said to them, It is within your knowledge, how I have lived among you, since the first day when I set foot in Asia, serving the Lord in all humility, not without tears over the trials which beset me, through the plots of the Jews; and how I have never failed you, when

there was any need of preaching to you, or teaching you, whether publicly or house by house. I have proclaimed both to Jew and to Greek repentance before God and faith in our Lord Jesus Christ.

**GRADUAL.** (*Ps. 131, 16-17*) I will clothe his priests in the vesture of triumph: cries of rejoicing shall echo among his faithful servants. *℣.* There the stock of David shall bud, there the lamp burn which I have lit for the King I have anointed.

*Alleluia, alleluia. ℣. (Ps. 88, 21)* The man I have found is my servant David; on him my consecrating oil has been poured. *Alleluia.*

*Gospel* Si quis vult, p. [16].

**OFFERTORY.** (*Ps. 88, 21-22*) The man I have found is my servant David; on him my consecrating oil has been poured: my hand shall strengthen him, my arm shall give him courage.

**SECRET.** Hallow the gifts we have dedicated to thee, Lord, and, at the intercession of thy blessed martyr and pontiff Stephen, let them move thee to hear us and have mercy: through our Lord.

**COMMUNION.** (*Matt. 25, 20, 21*) Lord, it was five talents thou gavest me, see how I have made a profit of five talents besides. Well done,

nus annuntiárem vobis, et docérem vos públice, et per domos, testificans Judæis, atque gentilibus in Deum pœniténtiam, et fidem in Dóminum nostrum Jesum Christum.

**GRADUALE.** (*Ps. 131, 16-17*) Sacerdótes ejus induam salutári: et sancti ejus exsultatióne exsultábunt. *℣.* Illuc producam cornu David: parávi lucernam Christo meo.

*Allelúja, allelúja. ℣. (Ps. 88, 21)* Invéni David servum meum: óleo sancto meo unxi eum. *Allelúja.*

**OFFERTORIUM.** (*Ps. 88, 21-22*) Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchiúm meum confortábit eum.

**SECRETA.** Múnera tibi, Dómine, dicáta sanctifica: et, intercedénte beáto Stéphanó Mártýre tuo atque Pontífice, per éadem nos placátus inténde. Per Dóminum.

**COMMUNIO.** (*Matth. 25, 20 et 21*) Dómine, quinque talénta tradidísti mihi: ecce ália quinque superlucrátus sum. Euge,

serve bone et fidélis, quia in pauca fuísti fidélis, supra multa te constítuam, intra in gáudium Dómini tui.

POSTCOMMUNIO. - Hæc nos commúnio, Dómine, purget a crímine: et, intercedénte beáto Stéphano Mártire tuo atque Pontífice, cæléstis remédii fáciat esse consórtes. Per Dóminum.

my good and faithful servant; since thou hast been faithful over little things, I have great things to commit to thy charge; come and share the joy of thy Lord.

POSTCOMMUNION. - Lord, may this communion cleanse us from guilt, and, at the intercession of thy holy martyr and pontiff Stephen, bring upon us a share of healing from on high: through our Lord.

August 3

## THE FINDING OF S. STEPHEN, The First Martyr

Semidouble

*Mass as on December 26, p. 53, except the following Collect. The Introit is not repeated before the Glória Patri.*

ORATIO. Da nobis, quæsumus, Dómine, imitári quod cólimus: ut discámus et inimícos diligere; quia ejus Inventiónem celebrámus, qui novit étiam pro persecutóribus exoráre Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

COLLECT. Lord, give us grace to imitate what we revere, so that we may learn to love even our enemies, for we celebrate the finding of him who could plead even for his persecutors with thy Son, our Lord Jesus Christ: who is God.

August 4

## S. DOMINIC, Confessor

Lesser Double, First Class

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

ORATIO. Deus, qui Ecclésiám tuam beáti Do-

COLLECT. O God, whose pleasure it was to enlighten



thy Church by the merits and teaching of thy blessed confessor Dominic, grant that through his intercession she may not be deprived of temporal help, and may continually advance in spiritual growth: through our Lord.

*Gospel* Sint lumbi

SECRET. Hallow the gifts we have dedicated to thee, Lord, so that by the merits of thy confessor, blessed Dominic, they may serve to heal us: through our Lord.

COMMUNION. (*Luke 12, 42*) He was a faithful and wise steward, whom his master entrusted with the care of his household, to give them their allowance of food at the appointed time.

POSTCOMMUNION. - Grant, we pray thee, almighty God, that we who are borne down by the weight of our sins may be raised up by the advocacy of thy blessed confessor Dominic: through our Lord.

mínici Confessóris tui illumináre dignátus es méritis et doctrínis: concéde; ut ejus intercessióne temporálibus non destituátur auxiliis, et spirituálibus semper proficiat incrementis. Per Dóminum.

vestri, p. [65].

SECRETA. Múnera tibi, Dómine, dicáta sanctífica: et méritis beáti Domínici Confessóris tui nobis proficiant ad medélam. Per Dóminum.

COMMUNIO. (*Luc. 12, 42*) Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in tēpore trítici mensúram.

POSTCOMMUNIO. - Concéde, quæsumus, omnípotens Deus: ut, qui peccatórum nostrórum pón-dere prēmimur, beáti Domínici Confessóris tui patrocinio sublevémur. Per Dóminum.

August 5

## THE DEDICATION OF THE BASILICA OF OUR LADY OF THE SNOW

Lesser Double, First Class

*Mass* Gaudeámus, from the Common of the Feasts of the B. V. Mary, p. [105], except the following Introit and Collect. The Creed is said.

INTROIT

**R**ejoice we all in the Lord, as we keep holiday in Mary's honour; that

INTROITUS

**G**audeámus omnes in Dómino, diem festum celebrántes sub ho-

nóre beátæ Mariæ Virgini-  
nis: de cuius glorióso de-  
scénsus nivis miráculo,  
pro ædificándo sibi tem-  
plo, gaudent Angeli, et  
colláudant Fílium Dei. (Ps.  
44, 2) Eructávit cor meum  
verbum bonum: dico ego  
ópera mea Regi. *ŷ. Glória  
Patri.*

ORATIO. Deus, qui  
virginálem aulam beátæ  
Mariæ Virginiis, in qua ha-  
bitáres, elígere dignátus  
es: da, quæsumus; ut, sua  
nos defensióne munítos,  
jucúndos suæ fácias inter-  
esse festivitáti: Qui vivis.

blessed Maiden whose glori-  
ous miracle of the snow,  
which fell that a temple might  
be raised to her, makes the  
angels joyful and sets them  
praising the Son of God. (Ps.  
44, 2) Joyful the thoughts  
that well up from my heart,  
a King's honour for my  
theme. *ŷ. Glory.*

COLLECT. O God, whose  
pleasure it was to choose  
blessed Mary's virgin womb  
for thy dwelling-place; grant,  
we pray thee, that under the  
strong shield of her protec-  
tion we may joyfully take  
part in her festival: thou who  
art God.

August 6

## THE TRANSFIGURATION OF OUR LORD JESUS CHRIST

Greater Double of the Second Class

### INTROITUS

(Ps. 76, 19)

**I**lluxérunt coruscationes  
tuæ orbi terræ: com-  
móta est, et contrémuit  
terra. (Ps. 83, 2-3) Quam  
dilécta tabernácula tua,  
Dómine virtútum! concu-  
piscit, et déficit ánima  
mea in átria Dómini. *Il-  
luxérunt. ŷ. Glória Patri.  
Illuxérunt.*

ORATIO. Deus, qui fi-  
dei sacraménta in Unigé-  
niti tui gloriósa Transfi-  
guratíone, patrum testi-  
mónio roborásti, et ado-

### INTROIT

(Ps. 76, 19)

**A**LL the world shone with  
thy lightning and the  
troubled earth shook. (Ps. 83,  
2-3) Lord of hosts, how well  
loved is thy dwelling-place!  
For the courts of the Lord's  
house, my soul faints with  
longing. *All the world. ŷ. Glo-  
ry. All the world.*

COLLECT. O God, who  
in the glorious transfiguration  
of thy only-begotten Son didst  
confirm, by the witness of  
the prophets, the truths re-

vealed to faith, and by the voice speaking out of a bright cloud didst miraculously signify the fulfilment of our adoption as thy children; in thy mercy deign to make us co-heirs of his kingdom and sharers in his glory: through the same.

ptiónem filiórum perféctam, voce delápsa in nube lúcida, mirabíliter præsignásti: concéde propítius; ut ipsíus Regis glóriæ nos coherédes efficias, et ejúsdem glóriæ tríbuas esse consórtes. Per eúmdem Dóminum.

*Commemoration, at Low Mass, of Ss. Sixtus II, Pope, Felicissimus and Agapitus Martyrs:*

COLLECT. O God, by whose leave we are celebrating the birthday of thy holy martyrs Sixtus, Felicissimus and Agapitus, grant that we may enjoy their company in the bliss of heaven: through our Lord.

ORATIO. Deus, qui nos concédís sanctórum Mártyrum tuórum Xysti, Felicíssimi et Agapíti natalítia cólere: da nobis in æténa beatitúdine de eórum societáte gaudére. Per Dóminum.

Lesson from the Epistle of S. Peter the Apostle. (2 Peter 1, 16-19).

Lectio Epístolæ beáti Petri Apóstoli. (2 Petr. 1, 16-19).

Beloved: We were not crediting fables of man's invention, when we preached to you about the power of our Lord Jesus Christ, and about his coming; we had been eyewitnesses of his exaltation. Such honour, such glory was bestowed on him by God the Father, that a voice came to him out of the splendour which dazzles human eyes; This, it said, is my beloved Son, in whom I am well pleased; to him, then, listen. We, his companions on the holy mountain, heard that voice coming from heaven, and now the word of the prophets gives us more confidence than ever. It is with

Caríssimi: Non doctas fábulas secúti notam fécimus vobis Dómini nostri Jesu Christi virtútem et præsentiam: sed speculatóres facti illíus magnitúdinis. Accípiens enim a Deo Patre honórem et glóriam, voce delápsa ad eum hujuscémodi a magnífica glória: Hic est Fílius meus diléctus, in quo mihi complácuí, ipsum audíte. Et hanc vocem nos audívimus de cælo allátam, cum essémus cum ipso in monte sancto. Et habémus firmiorem prophéticum sermónem: cui bene fácitis attendéntes, quasi lucérnæ lucénti in

caliginóso loco, donec dies elucéscat, et lúcifer oriátur in córdibus vestris.

GRADUALE. (Ps. 44, 3 et 2) Speciósus forma præ filiis hóminum: diffúsa est grátia in lábiis tuis. V. Eructávit cor meum verbum bonum: dico ego ópera mea Regi.

Allelúja, allelúja. V. (Sap. 7, 26) Candor est lucis ætérnæ, spéculum sine mácula, et imágo bonitátis illius. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (Matth. 17, 1-9).

In illo témpore: Assúmpsit Jesus Petrum, et Jacóbum, et Joánnem fratrem ejus, et duxit illos in montem excélsus seórsum: et transfigurátus est ante eos. Et resplénduit fácies ejus sicut sol: vestiménta autem ejus facta sunt alba sicut nix. Et ecce apparuérunt illis Móyses et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Jesum: Dómine, bonum est nos hic esse: si vis, faciámus hic tria tabernácula, tibi unum, Móysi unum, et Elíæ unum. Adhuc eo loquente, ecce nubes lúcida obumbrávit eos.

good reason that you are paying so much attention to that word; it will go on shining, like a lamp in some dakened room, until the dawn breaks, and the day-star rises in your hearts.

GRADUAL. (Ps. 44, 3, 2) Thine is more than mortal beauty, thy lips overflow with gracious utterance. V. Joyful are the words that well up from my heart, a King's honour for my theme.

Alleluia, alleluia. V. (Wisdom 7, 26) Here is the glow of the uncreated Light, untarnished mirror of his goodness. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (Matt. 17, 1-9).

At this time: Jesus took Peter and James and his brother John with him, and led them up on to a high mountain where they were alone. And he was transfigured in their presence, his face shining like the sun, and his garments becoming white as snow; and all at once they had sight of Moses and Elias conversing with him. Then Peter said aloud to Jesus, Lord, it is well that we should be here; if it pleases thee, let us make three tabernacles in this place, one for thee, one for Moses and one for Elias. Even before he had finished speaking, a shining cloud overshadowed them. And now,

there was a voice which said to them out of the cloud, This is my beloved Son, in whom I am well pleased; to him, then, listen. The disciples, when they heard it, fell on their faces, overcome with fear; but Jesus came near and roused them with his touch; Arise, he said, do not be afraid. And they lifted up their eyes, and saw no man there but Jesus only. And as they were coming down from the mountain, Jesus warned them, Do not tell anybody of what you have seen until the Son of Man has risen from the dead.

Creed.

OFFERTORY. (*Ps. III, 3*) Esteem dwells with the just man, and great prosperity; fame shall record his gracious deeds eternally, alleluia.

SECRET. Lord, we pray thee hallow the gifts we offer by the glorious transfiguration of thy only-begotten Son; and by the splendours then revealed cleanse us wholly from the defilement of our sins: through the same.

*Of the holy Martyrs:*

SECRET. Take, Lord, the gifts we offer thee in sacrifice. May they please thee as honouring thy saints, and, in thy mercy, let them further our salvation: through our Lord.

Et ecce vox de nube, dicens: Hic est Fílius meus diléctus, in quo mihi bene complácuí: ipsum audíte. Et audiéntes discípuli, cecidérunt in fáciem suam, et timuérunť valde. Et accéssit Jesus, et tégít eos, dixítque eis: Súrɡite, et nolíte timére. Levántes autem óculos suos, néminem vidérunt, nisi solum Jesum. Et descendéntibus illis de monte, præcépit eis Jesus, dicens: Némini dixéritis visiónem, donec Fílius hóminis a mórtuis resúrɡat.

Credo.

OFFERTORIUM. (*Ps. III, 3*) Glória et divítia in domo ejus: et justítia ejus manet in sæculum sæculi, allelúja.

SECRETA. Obláta, quæsumus, Dómine, múneta gloriósa Unigénitui Transfiguratióne sanctífica: nosque a peccatórum máculis, splendóribus ipsíus illustratiónis emúnda. Per eúmdem Dóminum.

SECRETA. Múneta tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

*Preface of the Epiphany, p. 520.*

COMMUNIO. (*Matth.* 17, 9) Visiónem quam vidístis, némini dixéritis, donec Fílius hóminis a mórtuis resúrgat.

POSTCOMMUNIO. - Præsta, quæsumus, omnipotens Deus: ut sacrosáncta Fílii tui Transfiguratiónis mystéria, quæ solémni celebrámus officio, purificatæ mentis intelligéntia consequámur. Per eúmdem Dóminum.

COMMUNION. (*Matt.* 17, 9) Do not tell any one of what you have seen, until the Son of Man has risen from the dead.

POSTCOMMUNION. - Grant, we pray thee, almighty God, that we may grasp with the understanding of a mind made pure the sacred mystery of thy Son's transfiguration, which we commemorate with solemn ceremony: through the same.

*Of the holy Martyrs:*

POSTCOMMUNIO. - Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Martýribus tuis Xysto, Felicíssimo et Agapito; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

POSTCOMMUNION. - Grant, we pray thee, Lord, at the intercession of thy holy martyrs Sixtus, Felicissimus and Agapitus, that we may receive in purity of heart that which has passed our lips: through our Lord.

August 7

S. ALBERT, Carm., Confessor

Greater Double of the Second Class

INTROITUS

(*Ps.* 36, 30-31)

**O**S justí meditábitur sapiéntiam, et lingua ejus loquétur júdiciúm: lex Dei ejus in corde ipsíus. (*Ps. ibid., 1*) Noli æmulári in malignántibus: neque zeláveris facientes iniquitátem. *Os justí.* V. Glória Patri. *Os justí.*

INTROIT

(*Ps.* 36, 30-31)

**R**ight reason is on the good man's lips, well weighed are all his counsels: the law of God rules in his heart. (*Ps. ibid., 1*) Allay thy impatience with the wicked, envy not the lot of evil-doers. *Right reason.* V. *Glory.* *Right reason.*

COLLECT. O God, who didst deign to call thy blessed confessor Albert to forsake the world and to embrace the Order of thy dear Mother Mary, grant, we pray thee, that through his merits and example we may serve thee worthily and with him enjoy thee forever in eternal glory: thou who art God.

ORATIO. Deus, qui beátum Albértum Confessórem tuum, spreto sæculo, ad almæ tuæ Genitricis Mariæ Religiónem vocáre dignátus es: tribue nobis, quæsumus; ut, ejus méritis et exémplic, digne tibi serviétes, cum ipso in æténa glória perpétuo te pérfrui mereámur: Qui vivis.

*Commemoration of S. Cajetan, Confessor:*

COLLECT. God, who didst give to thy confessor, blessed Cajetan, the grace to imitate the apostolic way of life, grant that by his intercession and example we may ever put our trust in thee and desire only the things of heaven: (through our Lord).

ORATIO. Deus, qui beáto Cajetáno Confessóri tuo apostólicam vivéndi formam imitári tribuísti: da nobis, ejus intercessióne et exémplo, in te semper confidere, et sola cæléstia desideráre. (Per Dóminum).

*Commemoration, at Low Mass, of S. Donatus, Bishop and Martyr:*

COLLECT. O God, glory of thy priests, grant, we pray, that we may feel the help of thy holy martyr-bishop Donatus, whose festival we are keeping: through our Lord.

ORATIO. Deus, tuórum glória sacerdotum: præsta, quæsumus; ut sancti Mártyris tui et Episcopi Donáti, cujus festa gérimus, sentiámus auxílium. Per Dóminum.

Lesson from the Epistle of S. Paul the Apostle to Timothy. (1 Tim. 6, 6-12).

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum. (1 Tim. 6, 6-12).

Dearly beloved: Indeed, religion is ample provision for life, though no more than a bare sufficiency goes with it. Empty-handed we came into the world, and empty-handed beyond question, we

Caríssime: Est quæstus magnus píetas cum sufficiéntia. Nihil enim intúlimus in hunc mundum: haud dúbium, quod nec auférre quid pòssumus. Habéntes autem aliménta,

et quibus tegámur, his conténti simus. Nam qui volunt dívites fieri, incidunt in tentatióem, et in láqueum diabóli, et desidéria multa inútilia et nocíva: quæ mergunt hómines in intéritum et perditioném. Radix enim ómnium malórum est cupiditas: quam quidam appeténtes, erravérunt a fide, et inseruérunt se doloribus multis. Tu autem, o homo Dei, hæc fuge: sectáre vero justítiam, pietátem, fidem, caritátem, patiéntiam, mansuetúdinem. Certa bonum certámen fidei, apprehénde vitam ætérnam.

**GRADUALE.** Fúneri dum tráditur Christi servus ínclytus, mox in templo cérnitur vox divína cælitus. *ŷ.* Clerus hinc proséquitur: gaudet omnis pópulus.

Allelúja, allelúja. *ŷ.* Te rogámus, o pater ínclyte, deprecáre pro nobis míseris, ut in alto Carméli vértice collocémur cum sanctis Angelis. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 19, 27-29*).

In illo témpore: Dixit Petrus ad Jesum: Ecce

must leave it; why, then, if we have food and clothing to last us out, let us be content with that. Those who would be rich fall into temptation, the devil's trap for them; all those useless and dangerous appetites which sink men into ruin here and perdition hereafter. The love of money is the root of all evil things, and there are those who have wandered away from the faith by making it their ambition, involving themselves in a world of sorrows. It is for thee, servant of God, to shun all this; to aim at right living, holiness, and faith, and love, and endurance, and kind forbearance. Fight the good fight of faith, lay thy grasp on eternal life.

**GRADUAL.** While they celebrated the funeral of this glorious servant of Christ, suddenly a voice from heaven was heard throughout the church. *ŷ.* This voice the clergy heeded and all the people rejoiced.

Alleluia, alleuia, *ŷ.* We ask thee, our glorious father, to intercede for us poor sinners that we may be gathered on the heights of Carmel in the company of the holy angels. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 19, 27-29*).

At this time: Peter said to Jesus: And what of us



who have forsaken all, and followed thee; what is left for us? Jesus said to them, I promise you, in the new birth, when the Son of Man sits on the throne of his glory, you also shall sit there on twelve thrones, you who have followed me, and shall be judges over the twelve tribes of Israel. And every man that has forsaken home or brothers, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive his reward a hundredfold, and obtain everlasting life.

Creed.

OFFERTORY. All the inhabitants of heaven praised the Son of the merciful Father when Albert was borne there by the angelic spirits.

SECRET. We beseech thee, Lord, graciously to accept the sacrificial gifts that have been dedicated to thee for the sake of thy blessed confessor Albert, and grant that we may find in them a never-failing source of help: through our Lord.

nos reliquimus omnia, et secuti sumus te: quid ergo erit nobis? Jesus autem dixit illis: Amen dico vobis, quod vos, qui secuti estis me, in regeneratione, cum sederit Filius hominis in sede maiestatis suae, sedebitis et vos super sedes duodecim, iudicantes duodecim tribus Israel. Et omnis, qui reliquerit domum, vel fratres, aut sorores, aut patrem, aut matrem, aut uxorem aut filios, aut agros, propter nomen meum, centuplum accipiet, et vitam aeternam possidebit.

Credo.

OFFERTORIUM. Almi Patris Filium laudant cives caelici, cum Albertum deferunt spiritus angelici.

SECRETA. Hostias tibi, quaesumus Domine, beati Alberti Confessoris tui dicatas meritis, benignus assume: et ad perpetuum nobis tribue provenire subsidium. Per Dominum.

*Of S. Cajetan:*

SECRET. Grant, we pray thee, almighty God, that our lowly offering may be welcome to thee as honouring thy saints, and may cleanse us body and soul: (through our Lord).

SECRETA. Praesta nobis, quaesumus, omnipotens Deus: ut nostrae humilitatis oblatio, et pro tuorum tibi grata sit honore Sanctorum, et nos corpore pariter et mente purificet. (Per Dominum).

*Of S. Donatus:*

SECRETA. Præsta, quæsumus, Dómine: ut sancti Mártyris tui et Epíscopi Donáti intercessióne, quem ad laudem nóminis tui dicátis munéribus honorámus, piæ nobis fructus devotiónis accrésceat. Per Dóminum.

COMMUNIO. Vacant ægri vigilántes ad Albértilímína: surdí, claudí consequénter invocántes númina: febres fugat: morbos curat omnes: sanat nóxium: ventos placat: maris sedat tædium.

POSTCOMMUNIO. - Deus, qui Fílium tuum in terram, ut ignem mitteret, venire fecísti: concéde propítius; quátenus ille ignis in nobis accendátur et árdeat, qui Confessórem tuum beátum Albértum ad serviéndum tibi júgiter inflammávit. Per eúndem Dóminum.

SECRET. Grant, we pray thee, almighty God, that the intercession of thy holy martyr-bishop Donatus, in whose honour we dedicate these gifts to the praise of thy name, may increase the fruit of our loving devotion: through our Lord.

COMMUNION. The sick watching at Albert's tomb are freed of their ills; therefore do the deaf and the lame invoke his powerful aid: he drives out fevers, cures all diseases, heals injuries, calms the winds, and grants a quiet sea.

POSTCOMMUNION. - O God, who didst send thy Son to this earth that he might cast fire upon it, grant in thy goodness that this same fire which consumed thy blessed confessor Albert in his continual service of thee, may also be enkindled and burn in us: through the same.

*Of S. Cajetan:*

POSTCOMMUNIO. - Quæsumus, omnípotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Cajetáno Confessóre tuo, per hæc contra ómnia advérsa muníamur. (Per Dóminum).

POSTCOMMUNION. - Almighty God, we pray that we who have received the bread of heaven may at the intercession of thy blessed confessor Cajetan be strengthened by it against all adversity: (through our Lord).

*Of S. Donatus:*

POSTCOMMUNIO. - Omnípotens et miséricors

POSTCOMMUNION. - Almighty and merciful God,

by whose ordaining we are both partakers and ministers of thy sacraments: grant, we pray thee, that with thy blessed martyr-bishop Donatus pleading for us, we may profit alike by our fellowship with him in faith and by his worthy service to thyself: through our Lord.

Deus, qui nos sacramentorum tuorum et participes efficis, et ministros: præsta, quæsumus; ut, intercedente beato Donato Mártire tuo atque Pontífice, ejúsdem proficiámus et fidei consórtio, et digno servítio. Per Dóminum.

August 8

## SS. CYRIAC, LARGUS, AND SMARAGDUS, Martyrs

Semidouble

### INTROIT

(Ps. 33, 10-11)

**I**T is for you, his chosen servants, to fear the Lord, those who fear him never go wanting: justly do the proud fall into hunger and want, while those who search for the Lord are denied none of his blessings. (Ps. *ibid.*, 2) At all times I will bless the Lord; his praise shall be on my lips continually. *V.* Glory.

**COLLECT.** O God, who year by year dost gladden us by the festival of thy holy martyrs Cyriac, Largus, and Smaragdus; grant us this boon, that we who keep their birthday may imitate their fortitude in suffering: through our Lord.

*If today should be a Saturday, a commemoration is made of the anticipated Vigil of S. Laurence from the Mass appointed for tomorrow. The last Gospel is also taken from this Mass.*

### INTROITUS

(Ps. 33, 10-11)

**T**Iméte Dóminum, omnes sancti ejus, quóniam nihil deest timéntibus eum: dívites eguerunt et esuriérunt: inquirentes autem Dóminum non deficient omni bono. (Ps. *ibid.*, 2) Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. *V.* Glória Patri.

**ORATIO.** Deus, qui nos ánnua sanctorum Mátyrum tuorum Cyriaci, Largi et Smaragdii sollemnitate lætíficas: concede propítius; ut, quorum natalítia cólimus, virtutem quoque passiónis imitémur. Per Dóminum.

Lectio Epistolæ beāti Pauli Apóstoli ad Thessalonicensēs. (1 Thess. 2, 13-16).

Fratres: Grátias ágimus Deo sine intermissióne: quóniam cum accepissétis a nobis verbum audítus Dei, accepístis illud, non ut verbum hóminum, sed (sicut est vere) verbum Dei, qui operátur in vobis, qui credidístis. Vos enim imitatóres facti estis, fratres, ecclesiárum Dei, quæ sunt in Judæa in Christo Jesu: quia éadem passi estis et vos a contribúlibus vestris, sicut et ipsi a Judæis: qui et Dóminum occidérunt Jesum, et prophétas: et nos persecúti sunt, et Deo non placent, et ómnibus homínibus adversántur, prohibéntes nos géntibus loqui, ut salvæ fiant, ut ímpleant peccáta sua semper: pervénit enim ira Dei super illos usque in finem.

GRADUALE. (Ps. 33, 10 et 11) Timéte Dóminum, omnes sancti ejus: quóniam nihil deest timéntibus eum. V. Inquiréntes autem Dóminum, non deficient omni bono.

Allelúja, allelúja. V. (Sap. 3, 7) Fulgébunt justí, et tamquam scintíllæ in arun-

Lesson from the Epistle of S. Paul the Apostle to the Thessalonians. (1 Thess. 2, 13-16).

Brethren: This is why we give thanks to God unceasingly that, when we delivered the divine message to you, you recognized it for what it is, God's message, not man's; it is God, after all, who manifests his power in you that have learned to believe. You took for your model, brethren, the churches of God which are assembled in Judæa in the name of Jesus Christ. You were treated by your own fellow countrymen as those churches were treated by the Jews, the men who killed the Lord Jesus and the prophets, and persecuted us; the men who displease God and show themselves the enemies of mankind, when they try to hinder us from preaching salvation to the Gentiles. They must always be filling up the measure of their sins, and now it is God's final vengeance that has fallen upon them.

GRADUAL. (Ps. 33, 10, 11) It is for you, his chosen servants, to fear the Lord; those who fear him never go wanting. V. Those who search for the Lord are denied none of his blessings.

Alleluia, alleluia. V. (Wisdom 3, 7) They are ever aflame, those faithful servants

of God, like sparks that smoulder on, now here, now there, in a bed of reeds. Alleluia.

dinéto discúrrēt in ætérnum. Allelúja.

*Gospel* Eúntes in mundum, p. 820.

**OFFERTORY.** (*Ps. 31, 11*) Just souls, be glad and rejoice in the Lord: true hearts, make your boast in him.

**OFFERTORIUM.** (*Ps. 31, 11*) Lætámini in Dómino, et exsultáte, iusti: et gloriámini, omnes recti corde.

**SECRET.** Lord, may our sacrifice be acceptable to thee and bring us healing through the prayer of them in whose honour it is being offered: through our Lord.

**SECRETA.** Accépta sit in conspéctu tuo, Dómine, nostra devótio: et eórum nobis fiat supplicatióne salutáris; pro quorum solemnitate defértur. Per Dóminum.

**COMMUNION.** (*Mark 16, 17, 18*) Where believers in me go, these signs shall go with them: they will cast out devils, they will lay their hands upon the sick and make them recover.

**COMMUNIO.** (*Marc. 16, 17 et 18*) Signa eos, qui in me credunt, hæc sequéntur: in nómine meo dæmónia ejicient: super ægros manus impónent, et bene habébunt.

**POSTCOMMUNION.** - Our strength renewed by partaking of thy sacred gift, we pray thee, Lord our God, that through the prayers of thy holy martyrs Cyriac, Larius, and Smaragdus, we who perform this rite may feel its power: through our Lord.

**POSTCOMMUNIO.** - Refécti participatióne múnieris sacri, quæsumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedéntibus sanctis Martýribus tuis Cyríaco, Lario et Smarágdo, sentiámus efféctum. Per Dóminum.

August 9

## THE VIGIL OF S. LAURENCE, Martyr

Simple

**INTROIT**  
(*Ps. III, 9*)

**R**Ich were his alms to the needy: still, through the years, his good name a-

**INTROITUS**  
(*Ps. III, 9*)

**D**Ispérsit, dedit pauperibus: iustitia ejus manet in sæculum sæculi:

cornu ejus exaltabitur in glória. (*Ps. ibid., 1*) Beatus vir, qui timet Dóminum: in mandátis ejus volet nimis. V. Glória Patri.

ORATIO. Adesto, Dómine, supplicatiónibus nostris: et intercessióne beati Lauréntii Mártiris tui, cujus prævenimus festivitatem; perpétuam nobis misericórdiam benígnus impénde. Per Dóminum.

*Second Collect, of our Lady, Concède; third, Against the Persecutors of the Church, or for the Pope,* pp. 492-494.

*Lesson* Confitébor tibi, p. [75].

GRADUALE. (*Ps. III, 9 et 2*) Dispérsit, dedit paupéribus: justítia ejus manet in sæculum sæculi. V. Potens in terra erit semen ejus: generatío rectórum benedicétur. *Dispérsit.*

abides in memory: the Lord will lift up his head in triumph. (*Ps. ibid., 1*) A blessed man is he who fears the Lord, bearing all love to his commandments. V. Glory.

COLLECT. Lord, heed our entreaties, and at the intercession of thy blessed martyr Laurence, for whose feast we are preparing, graciously bestow upon us thy lasting mercy: through our Lord.

GRADUAL. (*Ps. III, 9, 2*) Rich were his alms to the needy: still, through the years, his good name abides in memory. V. Children of his shall win renown in their country: ever the sons of the just shall find a blessing. *Rich.*

*Gospel* Si quis vult, p. [16].

OFFERTORIUM. (*Job 16, 20*) Orátio mea munda est: et ideo peto, ut deur locus voci meæ in cælo: quia ibi est judex meus, et cóncius meus in excélsó: ascéndat ad Dóminum deprecátio mea.

SECRETA. Hóstias, Dómine, quas tibi offérimus, propítius súscipe: et, intercedénte beáto Lauréntio Mártire tuo, víncu-

OFFERTORY. (*Job 16, 20*) This prayer of mine is free from taint; I claim audience for it in heaven. There is he, my Judge, dwelling on high, and knowing the secrets of my heart; it is to the Lord that my plea would go up.

SECRET. Lord, graciously accept the sacrificial offerings we bring thee, and, at the intercession of thy blessed martyr Laurence, release us

from the bondage of our sins: through our Lord. | la peccatórum nostrórum absólve. Per Dóminum.

*Additional Secrets*, p. 493-494.

COMMUNION. (*Matt. 16, 24*) If any man has a mind to come my way, let him renounce self, and take up his cross, and follow me.

POSTCOMMUNION. - Grant, we pray thee, Lord our God, that we who in this life gladly commemorate thy blessed martyr Laurence may find unending joy hereafter in his presence: through our Lord.

COMMUNIO. (*Matth. 16, 24*) Qui vult venire post me, ábneget semetipsum et tollat crucem suam, et sequatur me.

POSTCOMMUNIO. - Da, quæsumus, Dómine Deus noster: ut, sicut beáti Lauréntii Mártiris tui commemoratióne, temporáli gratulámur officio; ita perpétuo lætémur aspectu. Per Dóminum.

*Additional Postcommunions*, pp. 493-494.

August 10

## S. LAURENCE, Martyr

Greater Double of the Second Class with Minor Octave

### INTROIT

(*Ps. 95, 6*)

**H**onour and beauty wait on his presence; worship and magnificence are the attendants of his shrine. (*Ps. ibid., 1*) Sing the Lord a new song; in the Lord's honour let the whole earth sing. *Honour. V. Glory. Honour.*

COLLECT. Almighty God, who gavest blessed Laurence strength to overcome his fiery torment, we pray thee grant us grace to extinguish in ourselves the flames of sin: through our Lord.

### INTROITUS

(*Ps. 95, 6*)

**C**onfessio et pulchritúdo in conspéctu ejus: sánctitas, et magnificéntia in sanctificatióne ejus. (*Ps. ibid., 1*) Cantáte Dómino cánticum novum: cantáte Dómino omnis terra. *Conféssio. V. Glória Patri. Conféssio.*

ORATIO. Da nobis, quæsumus, omnipotens Deus: vitiórum nostrórum flammam exstinguere; qui beáto Lauréntio tribuísti tormentórum suórum incéndia superáre. Per Dóminum.

Léctio Epístolæ beati Pauli Apóstoli ad Corínthios. (2 *Cor.* 9, 6-10).

Fratres: Qui parce sēminat, parce et metet: et qui sēminat in benedictiōnibus, de benedictiōnibus et metet. Unusquisque prout destināvit in corde suo, non ex tristitia, aut ex necessitate: hilarem enim datōrem diligit Deus. Potens est autem Deus omnem grātiā abundāre facere in vobis, ut in omnibus semper omnem sufficientiā habēntes, abundētis in omne opus bonum, sicut scriptum est: Dispērsit, dedit paupēribus: iustitia ejus manet in sēcūlum sēcūli. Qui autem adminístrat semen seminānti: et panem ad manducāndum pręstabit, et multiplicabit semen vestrum, et augēbit incrementa frugum iustitię vestrę.

GRADUALE. (Ps. 16, 3) Probāsti, Dómine, cor meum, et visitāsti nocte. V. Igne me examināsti, et non est invēnta in me iniquitas.

Allelúja, allelúja. V. Levíta Lauréntius bonum opus operátus est: qui per signum crucis cęcos illumināvit. Allelúja.

✠ Sequéntia sancti Evangelii secūndum Joānnem. (Joann. 12, 24-26).

In illo tēpore: Dixit Jesus discipulis suis: A-

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (2 *Cor.* 9, 6-10).

Brethren: He who sows sparingly will reap sparingly; he who sows freely will reap freely too. Each of you should carry out the purpose he has formed in his heart, not with any painful effort; it is the cheerful giver God loves. God has the power to supply you abundantly with every kind of blessing, so that, with all your needs well supplied at all times, you may have something to spare for every work of mercy. So we read, He has spent largely, and given to the poor; his charity lives on for ever. He who puts grain into the sower's hand, and gives us food to eat, will supply you with seed and multiply it, and enrich the harvest of your charity.

GRADUAL. (Ps. 16, 3) Thou hast long read my heart, coming to me by night. V. Thou hast tested me, as if by fire, and hast found no sinful thought in me.

Alleluia, alleluia. V. Well has Laurence fulfilled his deacon's task; with the sign of the cross he has made the blind see. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (John 12, 24-26).

At this time: Jesus said to his disciples: Believe me



when I tell you this; a grain of wheat must fall into the ground and die, or else it remains nothing more than a grain of wheat; but if it dies, then it yields rich fruit. He who loves his life will lose it; he who is an enemy to his own life in this world will keep it, so as to live eternally. If any one is to be my servant, he must follow my way; so shall my servant too be where I am. If any one serves me, my Father will do him honour.

OFFERTORY. (*Ps.* 95, 6) Honour and beauty wait on his presence: worship and magnificence are the attendants of his shrine.

SECRET. Lord, we entreat thy gracious acceptance of the gifts we offer. With the merits of blessed Laurence pleading for us, grant that those offerings may prove a help to our salvation: through our Lord.

COMMUNION. (*John* 12, 26) He who is to be my servant, must follow my way: so shall my servant too be where I am.

POSTCOMMUNION. - Filled with thy sacred gift, we humbly beseech thee, Lord, that through the intercession of thy blessed martyr Laurence, we may feel thy saving grace increased by the liturgy which in bounden duty we perform: through our Lord.

men, amen dico vobis, nisi granum frumenti cadens in terram, mortuum fuerit, ipsum solum manet: si autem mortuum fuerit, multum fructum affert. Qui amat animam suam, perdet eam: et qui odit animam suam in hoc mundo, in vitam æternam custodit eam. Si quis mihi ministrat, me sequatur: et ubi sum ego, illic et minister meus erit. Si quis mihi ministraverit, honorificabit eum Pater meus.

OFFERTORIUM. (*Ps.* 95, 6) Confessio et pulchritudo in conspectu ejus: sanctitas, et magnificentia in sanctificatione ejus.

SECRETA. Accipe, quæsumus, Domine, munera dignanter oblata: et beati Laurentii suffragantibus meritis, ad nostræ salutis auxilium provenire concede. Per Dominum.

COMMUNIO. (*Joann.* 12, 26) Qui mihi ministrat, me sequatur: et ubi ego sum, illic et minister meus erit.

POSTCOMMUNIO. - Sacro munere satiati, supplices te, Domine, deprecamur: ut, quod debite servitutis celebramus officio, intercedente beato Laurentio Martyre tuo, salvationis tuæ sentiamus augmentum. Per Dominum.

*During the octave no commemoration is made of S. Laurence except on the Octave-day. In a votive Mass of this saint the Glória in excélsis is said.*

August 11

## S. TIBURTIUS, Martyr

Simple

*Mass Lætábitur, from the Common of a Martyr, p. [11], except the following:*

ORATIO. Beáti Tibúrtii nos, quæsumus, Dómine, foveant continuáta præsidia: quia non desinís propítius intuéri; quos tálibus auxiliis concésseris adjuvári. Per Dóminum.

SECRETA. Adésto, Dómine, pópuli tui précibus: ut, quæ sacris sunt obláta mystériis, tuórum pláceant intercessióne Sanctorum. Per Dóminum.

POSTCOMMUNIO. - Sumptum, Dómine, pignus redemptiónis æternæ: sit nobis, quæsumus, interveniénte beáto Tibúrtio Mártire tuo, vitæ præsentis auxiliúm páriter et futúræ. Per Dóminum.

COLLECT. Lord, may thy holy martyr Tiburtius ever comfort us with his protection; for those to whom thou grantest the help of such allies are never deprived of thy merciful regard: through our Lord.

SECRET. Lord, heed thy people's prayers. Let the offerings made in this holy sacramental rite be rendered pleasing by the intercession of thy saints: through our Lord.

POSTCOMMUNION. - We have received the pledge of our eternal ransom, Lord; may it help us, at the intercession of thy holy martyr Tiburtius, both in this life and in the life to come: through our Lord.

August 12

## S. CLARE, Virgin

Lesser Double

*Mass Dilexísti, from the Common of a Virgin, p. [79].*

August 13

## SS. HIPPOLYTUS AND CASSIAN, Martyrs

Simple

*Mass Multæ tribulatiónes, from the Common of Several Martyrs, p. [24], except the following:*

COLLECT. Grant, we pray thee, almighty God, that the worshipful festival of thy blessed martyrs Hippolytus and his companions may increase our devotedness and further our salvation: through our Lord.

SECRET. Look favourably, Lord, upon the gifts with which thy people celebrate the solemn festival of thy saints. May their witness to thy truth help our salvation: through our Lord.

POSTCOMMUNION. - Lord, may thy sacrament, which we have taken in common, save us and help us to stand firm in the light of thy truth: through our Lord.

ORATIO. Da, quæsumus, omnipotens Deus: ut beáti Hippólyti Mátyris tui, sociórumque ejus veneránda solémnitas, et devotiónem nobis áugeat, et salútem. Per Dóminum.

SECRETA. Réspice, Dómine, múnera pópuli tui, Sanctórum festivitáte votíva: et tuæ testificatio veritátis nobis proficiat ad salútem. Per Dóminum.

POSTCOMMUNIO. - Sacramentórum tuórum, Dómine, commúnio sumpta nos salvet: et in tuæ veritátis luce confírmnet. Per Dóminum.

*If today should be a Saturday, the Mass is that of the anticipated Vigil of Our Lady's Assumption. A commemoration is made of Ss. Hippolytus and Cassian in place of the commemoration of S. Eusebius.*

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August 14

THE VIGIL OF THE ASSUMPTION  
OF THE BLESSED VIRGIN MARY

Simple

INTROIT  
(Sedulius)

**H**Ail, Holy Mother, in thy womb there lay a King who bears o'er earth

INTROITUS  
(Sedulius)

**S**Alve, sancta Parens, eníxa puérpera Regem: qui cælum terrám-

que regit in sæcula sæculorum. (Ps. 44, 2) Eructavit cor meum verbum bonum: dico ego opera mea Regi. V. Glória Patri.

ORATIO. Deus, qui virginálem aulam beátæ Mariæ Virginis, in qua habitáres, eligere dignátus es: da, quæsumus; ut, sua nos defensióne munítos, jucúndos suæ fácias interéssé festivitáti: Qui vivis.

and heaven endless sway. (Ps. 44, 2) Joyful are the thoughts that well up from my heart, a King's honour for my theme. V. Glory.

COLLECT. O God, whose pleasure it was to choose blessed Mary's virgin womb for thy dwelling-place; grant, we pray thee, that under the strong shield of her protection we may joyfully take part in her festival: thou who art God.

*Commemoration of S. Eusebius, Confessor:*

ORATIO. Deus, qui nos beáti Eusépii Confessoris tui ánnua solemnitate lætíficas: concéde propítius; ut, cujus natalítia cólimus, étiam actiónes imitémur. (Per Dóminum).

COLLECT. O God, who dost gladden our hearts at each recurring festival of thy blessed confessor Eusebius, grant us this boon, that we who keep his birthday, may also follow his example: (through our Lord).

*Third Collect, of the Holy Ghost, p. 497.*

Lectio libri Sapiéntiæ. (Eccli. 24, 14-16).

Ab iníitio, et ante sæcula creáta sum, et usque ad futúrum sæculum non désinam, et in habitatióne sancta coram ipso ministrávi. Et sic in Sion firmáta sum, et in civitate sanctificáta simíliter requiévi, et in Jerúsalem potéstas mea. Et radicávi in pópulo honorificáto, et in parte Dei mei heréditas illius, et in plenitúdine sanctórum deténtio mea.

Lesson from the Book of Wisdom. (Ecclus. 24, 14-16).

From the beginning of time, before the worlds, he had made me, unfailing to all eternity; in his own holy dwelling-place I had waited on his presence; and now, no less faithfully, I made Sion my stronghold, the holy city my resting-place, Jerusalem my throne. My roots spread out among the people that enjoys his favour, my God has granted me a share in his own domain; where his faithful servants are gathered I love to linger.

**GRADUAL.** Blessed art thou, and worshipful, Mary, virgin; who without loss of maidenhood wast found to be the mother of our Saviour. *V.* Virgin Mother of God, he whom the entire world cannot hold, enclosed himself within thy womb and was made man. *Blessed.*

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke II, 27-28*).

At this time: As Jesus was speaking to the crowds, a woman in the multitude said to him aloud, Blessed is the womb that bore thee, the breast which thou hast sucked. And he answered, Shall we not say, Blessed are those who hear the word of God, and keep it?

**OFFERTORY.** Blessed art thou, virgin Mary, who didst bear the Lord, the Creator of the world; thou gavest birth to him who made thee, yet remainest ever virgin.

**SECRET.** Lord, may our offerings be recommended to thy merciful acceptance by the prayer of God's mother, whom thou didst remove from this world for this purpose, that she might confidently plead with thee for the forgiveness of our sins: through the same.

**GRADUALE.** Benedicta et venerabilis es, Virgo María: quæ sine tactu pudoris inventa es mater Salvatoris. *V.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit viscera factus homo. *Benedicta.*

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. II, 27-28*).

In illo témpore: Loquente Jesu ad turbas, extóllens vocem quædam mulier de turba, dixit illi: Beátus venter, qui te portávit, et úbera, quæ suxisti. At ille dixit: Quinímmo beáti, qui áudiunt verbum Dei, et custódiunt illud.

**OFFERTORIUM.** Beáta es, Virgo María, quæ Dóminum portásti, Creatórem mundi: genuísti qui te fecit, et in ætérnum pérmanes virgo.

**SECRETA.** Múnera nostra, Dómine, apud cleméntiam tuam Dei Genitricis comméndet orátio: quam idcirco de præsénti sæculo transtulísti; ut pro peccátis nostris apud te fiduciáliter intercédât. Per eúmdem Dóminum.

*Of S. Eusebius:*

**SECRET.** We offer sacrificial gifts in praise of thee,

**SECRETA.** Laudis tibi, Dómine, hóstias immolá-

mus in tuórum commemoratione Sanctórum: quibus nos et præséntibus éxui malis confidimus, et futúris. (Per Dóminum).

Lord, and in memory of thy saints; trusting that by them we may be delivered from ills both present and to come: (through our Lord).

*Third Secret, of the Holy Ghost, p. 497.*

*Common Preface, p. 533.*

COMMUNIO. Beáta viscera Mariæ Virginis, quæ portavérunt ætéрни Patris Fílium.

COMMUNION. Blessed be the womb in which the virgin Mary bore the eternal Father's Son.

POSTCOMMUNIO. - Concéde, miséricors Deus, fragilitáti nostræ præsidium: ut, qui sanctæ Dei Genitrícis festivitátem prævenimus; intercessiónis ejus auxílio, a nostris iniquitátibus resurgámus. Per eúndem Dóminum.

POSTCOMMUNION. - Comfort our frailty with thy protection, merciful God, so that we who are preparing for the feast of the holy Mother of God may be aided by her intercession to rise again from our iniquities: through the same.

*Of S. Eusebius:*

POSTCOMMUNIO. - Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cujus hæc commemoratióne percépimus, ejus muniamur et précibus. (Per Dóminum).

POSTCOMMUNION. - Refreshed with food and drink from on high, we humbly beg thee, our God, that we may be guarded by the prayers of him in memory of whom we have received this sacrament: through our Lord.

*Third Postcommunion, of the Holy Ghost, p. 497.*

## PROCESSION ON THE FEAST OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY

*During this procession, which is similar to that on Palm Sunday, there are four Stations or Pauses at which the following Responsories are sung.*

*First Station.* R. This day the Virgin Mary ascended into heaven: rejoice, for she reigns with Christ for ever.

*Second Station.* V. This day the Queen of the world was carried away from this wretched life: rejoice, for she reigns with Christ for ever.

*Third Station.* R. Happy art thou, sacred Virgin Mary, and very worthy of all praise; for out of thee arose the sun of righteousness, the Christ, our God.

*Fourth Station.* V. Pray for the people, mediate for the clergy, intercede for all women vowed to God, and let all who are celebrating thy Assumption experience thy aid: for out of thee arose the sun of righteousness, the Christ, our God. V. Glory. *For out of thee.*

R. Hódie María Virgo cælos ascéndit: gaudéte, quia cum Christo regnat in ætérnum.

V. Regína mundi hódie de sæculo nequam erípitur: gaudéte, quia cum Christo regnat in ætérnum.

R. Felix namque es, sacra Virgo María, et omni laude digníssima: Quia ex te ortus est sol justítiæ, Christus Deus noster.

V. Ora pro pópulo, intérvieni pro clero, intercède pro devóto fœmíneo sexu: séntiant omnes tuum juvámén, quicúmque célebrant tuam Assumptiódinem: *Quia ex te ortus est sol justítiæ, Christus Deus noster.* V. Glória Patri. *Quia.*

*As the procession enters the Church, the celebrant intones the following Antiphon:*

ANTIPHON. Christ ascended to high heaven and there prepared an everlasting abode for his most holy Mother. And this is that won-

ANTIPHONA. Ascéndit Christus super cælos, et præparávit suæ sanctíssimæ Matri immortalitátis locum. Et hæc est illa præ-

clára festívtas, ómni-  
um Sanctórum festívtátibus  
incomparábilis: in qua  
gloriósa et felix, miránti-  
bus cæléstis cúriæ ordíni-  
bus, ad æthéreum pervé-  
nit thálamum.

ous festal day, with which  
the festivals of all other saints  
cannot be compared, when  
she came to her celestial  
home, glorious and joyful, as  
the choirs of the heavenly  
court gazed with awe.

*When the procession arrives at the altar, the acolytes sing:*

Ŵ. Exaltáta est sancta  
Dei Génitrix. R. Super  
choros Angelórum ad cæ-  
léstia regna.

Ŵ. The holy Mother of God  
is lifted up on high. R. A-  
bove the choirs of angels into  
the kingdom of heaven.

*The celebrant sings:*

Orémus. *Oratio*

Let us pray. *Prayer*

Concéde nobis, quæsu-  
mus, omnípotens Deus:  
ad beátæ Mariæ semper  
Víriginis gáudia æténa  
pertíngere; de cuius nos  
veneránda Assumptióne  
tríbuis ánnua solemnitáte  
gaudére. Per Christum Dó-  
minum nostrum.

We beseech thee, Almighty  
God, that we, whom thou  
permittedst to celebrate each  
year the venerable Assump-  
tion of the ever-virgin Mary,  
may one day rejoice with her  
everlastingly: through Christ  
our Lord.

R. Amen.

R. Amen.





August 15

## THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Greater Double of the First Class with Major Octave

### INTROIT

**R**ejoice we all in the Lord, as we keep holiday in honour of the blessed Virgin Mary; of her whose Assumption makes angels joyful and sets them praising the Son of God. (*Ps. 44, 2*) Joyful are the thoughts that well up from my heart, a King's honour for my theme. *Rejoice. V. Glory. Rejoice.*

**COLLECT.** May this day's hallowed feast bring upon us thy saving grace, O Lord; for today the holy Mother of God did suffer temporal death, but the bonds of death could not hold back her who brought forth thy incarnate

### INTROITUS

**G**Audeámus omnes in Dómino, diem festum celebrántes sub honóre beátæ Mariæ Virgínis: de cujus Assumptióne gaudent Angeli, et coláudant Fílium Dei. (*Ps. 44, 2*) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Gaudeámus. V. Glória Patri. Gaudeámus.*

**ORATIO.** Veneránda nobis, Dómine, hujus diéi festívitás opem cónferat salutárem: in qua sancta Dei Génítrix mortem súbiit temporálem; nec tamen mortis néxibus déprimi pótuit, quæ Fílium

tuum Dóminum nostrum  
Jesum Christum de se gé-  
nuit incarnátum: Qui te-  
cum.

Léctio libri Sapiéntiæ.  
(*Eccli. 24, 11-13 et 15-20*).

In ómnibus réquiem  
quæsívi, et in hereditáte  
Dómini morábor. Tunc  
præcépit, et dixit mihi  
Creátor ómnium: et qui  
creávit me, requiévit in  
tabernáculo meo, et dixit  
mihi: In Jacob inhábita,  
et in Israel hereditáre, et  
in eléctis meis mitte ra-  
dices. Et sic in Sion fir-  
máta sum, et in civitáte  
sanctificáta simíliter re-  
quievi, et in Jerúsalem  
potéstas mea. Et radicávi  
in pópulo honorificáto, et  
in parte Dei mei heréditas  
illius, et in plenitúdine  
sanctorum deténtio mea.  
Quasi cedrus exaltáta sum  
in Líbano, et quasi cy-  
préssus in monte Sion:  
quasi palma exaltáta sum  
in Cades, et quasi plan-  
tatio rosæ in Jéricho.  
Quasi olíva speciósá in  
campis, et quasi plátanus  
exaltáta sum juxta aquam  
in platéis. Sicut cinnamó-  
mum et bálsamum aro-  
matizans odórem dedi:  
quasi myrrha elécta dedi  
suavitátem odóris.

GRADUALE. (*Ps. 44, 5, 11 et 12*) Propter veri-  
tátem, et mansuetúdinem,

Son, Jesus Christ, our Lord:  
who is God.

Lesson from the Book of  
Wisdom. (*Ecclus. 24, 11-13, 15-20*).

I have sought rest else-  
where in vain; it is among the  
Lord's people that I mean to  
dwell. He who fashioned me,  
he my own Creator, has tak-  
en up his abode with me;  
and his command to me was  
that I should find my home  
in Jacob, throw in my lot  
with Israel, take root among  
his chosen race. So, accord-  
ing to his word, I made Sion  
my stronghold, the holy city  
my resting-place. Jerusalem  
my throne. My roots spread  
out among the people that  
enjoys his favour, my God  
has granted me a share in his  
own domain; where his faith-  
ful servants are gathered I  
love to linger. I grew to my  
full stature on mount Sion as  
a cedar grows on Lebanon,  
or a palm-tree in Cades, or  
a rose-bush in Jericho; grew  
like some fair olive in the  
valley, some plane-tree in a  
well-watered street. Cinna-  
mon and odorous balm have  
no scent like mine, the choic-  
est myrrh has no such fra-  
grance.

GRADUAL. (*Ps. 44, 5, 11, 12*) In the name of faithful-  
ness and mercy and justice,

thy own wonderful deeds shall be thy passport. V. Listen, my daughter, and consider my words attentively: thy beauty now is all for the King's delight.

Alleluia, alleluia. V. This day the Virgin Mary ascended into heaven: rejoice, for she reigns with Christ for ever. Alleluia.

*Within the octave, however, the following Allelúja is said:*

Alleluia, alleluia. V. Mary has been taken up into heaven: the angels rejoice, blessing and praising the Lord. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 10, 38-42*).

At this time: In one of the villages which Jesus entered, a woman called Martha entertained him in her house. She had a sister called Mary; and Mary took her place at the Lord's feet, and listened to his words. Martha was distracted by waiting on many needs; so she came to his side, and asked, Lord, art thou content that my sister should leave me to the serving alone? Come, bid her help me. Jesus answered her, Martha, Martha, how many cares and troubles thou hast! But only one thing is necessary; and Mary has chosen for herself the best part of all, that which shall

et justitiam, et deducet te mirabiliter dextera tua. Audi, filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam.

Allelúja, allelúja. V. Hódie María Virgo cælos ascendit: gaudete, quia cum Christo regnat in ætérnum. Allelúja.

Allelúja, allelúja. V. Assumpta est María in cælum: gaudent Angeli, et collaudantes benedícunt Dóminum. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 10, 38-42*).

In illo témpore: Intrávit Jesus in quoddam castellum: et mûlier quædam Martha nómine, excépít illum in domum suam: et huic erat soror nómine María, quæ étiam sedens secus pedes Dómini, audiébat verbum illius. Martha autem satagébat circa frequens ministérium: quæ stetit, et ait: Dómine, non est tibi curæ quod soror mea reliquit me solam ministráre? dic ergo illi ut me ádjuvet. Et respóndens, dixit illi Dóminus: Martha, Martha, sollicita es, et turbáris erga plúrima: porro unum est necessárium.

María óptimam partem  
elégit, quæ non auferétur  
ab ea.

Credo.

OFFERTORIUM. Felix namque es, sacra Virgo María, et omni laude digníssima: quia ex te ortus est sol justitiæ, Christus Deus noster, allelúja.

SECRETA. Subvéniat, Dómine, plebi tuæ Dei Genitrícis oratio: quam etsi pro conditióne carnis migrasse cognóscimus, in cælésti glória apud te pro nobis oráre sentiámus. Per eúndem Dóminum.

never be taken away from her.

Creed.

OFFERTORY. Happy art thou, sacred Virgin Mary, and very worthy of all praise; for out of thee arose the sun of righteousness, the Christ, our God, alleluia.

SECRET. Lord, may God's mother help thy people with her prayers. We know that she has shared the lot of humankind, and left this world; but let us feel that amid the glories of heaven she pleads our cause before thy throne: through the same.

*Preface of our Lady; Et te in Assumptiône, p. 527.*

COMMUNIO. Regína mundi digníssima, María, Virgo perpétua: intercède pro nostra pace et salúte, quæ genuísti Christum Dóminum, Salvatórem ómnium.

POSTCOMMUNIO. - Mensæ cæléstis partícipes effécti, implorámus cleméntiam tuam, Dómine Deus noster: ut, qui Assumptiõem Dei Genitrícis cólimus, a malis imminéntibus ejus intercessiόνibus liberémur. Per eúndem Dóminum.

COMMUNION. Mary, ever-virgin, sovereign Queen of the world, who didst bear Christ, the Lord and Saviour of us all, may thy pleading bring us peace and safety.

POSTCOMMUNION. - We who have partaken of thy heavenly banquet, Lord, our God, beseech thy mercy. From all the ills that threaten us may we be set free by the intercession of God's mother, whose Assumption we here celebrate: through the same.

August 16

# S. JOACHIM, FATHER OF THE BLESSED VIRGIN MARY

Confessor, and Protector of our Order

Greater Double of the Second Class

## INTROIT

(Ps. III, 9)

**R**Ich were his alms to the needy; still, through the years, his good name abides in memory: the Lord will lift up his head in triumph. (Ps. *ibid.*, 1) A blessed man is he who fears the Lord, bearing all love to his commandments. *Rich were.* *Rich were.*

**COLLECT.** God, who out of all thy saints didst choose blessed Joachim to be the father of her who bore thy Son, grant, we pray thee, that we who pay honour to his festival may feel the power of his unfailing protection: through the same.

Lesson from the Book of Wisdom. (*Ecclus.* 44, 1-13).

Now let us call the roll of famous men that were our fathers, long ago. What high achievements the Lord has made known in them, ever since time began! Here were men that had power and bore rule, men that excelled in strength, or in the wisdom that dowered them;

## INTROITUS

(Ps. III, 9)

**D**ispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in glória. (Ps. *ibid.*, 1) Beatus vir, qui timet Dóminum: in mandátis ejus volet nimis. *Dispérsit.* *Glória Patri. Dispérsit.*

**ORATIO.** Deus, qui præ ómnibus Sanctis tuis beátum Jóachim Genitricis Fílli tui patrem esse voluísti: concéde, quæsumus; ut, cujus festa venerámur, ejus quoque perpétuo patrocínia sentiámus. Per eúmdem Dóminum.

Léctio libri Sapiéntiæ. (*Eccli.* 44, 1-13).

Laudémus viros gloriósos, et paréntes nostros in generatióne sua. Multam glóriam fecit Dóminus magnificéntia sua a sæculo. Dominántes in potestátibus suis, hómínes magni virtúte, et prudéntia sua præditi, nuntiántes in prophétis dignitátem prophete-

tárum, et imperántes in præsentí pópulo, et virtúte prudéntiæ pópulis sanctíssima verba. In perítia sua requiréntes modos músicos, et narrántes cármina scripturárum. Hómines dívites in virtúte, pulchritúdinis stúdiúm habéntes: pacificánte in dómibus suis. Omnes isti in generatiónibus gentis suæ glóriam adépti sunt, et in diébus suis habéntur in láudibus. Qui de illis nati sunt, reliquérunť nomen narrándi laudes eórum. Et sunt quorum non est memória: periérunt quasi qui non fúerint: et nati sunt, quasi non nati, et filii ipsórum cum ipsis. Sed illi viri misericórdiæ sunt, quorum pietátes non defuérunť: cum sémíne eórum pérmanent bona, heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et filii eórum propter illos usque in ætérnum manent: semen eórum et glória eórum non derelinquéťur.

GRADUALE. (*Ps. III, 9 et 2*) Dispérsit, dedit paupéribus: justítia ejus manet in sæculum sæculi. *Ÿ.* Potens in terra erit semen ejus: generatío rectórum benedicéťur.

Allelúja, allelúja. *Ÿ.* O Jóachim, sanctæ conjux

prophets that worthily upheld the name of prophecy, issuing to the people the commands their times needed, uttering, through their foresight, a sacred charge to the nations. Here were men that had skill to devise melodies, to make songs and set them down in writing. Here were men rich in ability, noble of aim, that dwelt peacefully in their homes. These were the glories of their race, the ornament of their times; and the sons they begot have left a memory that adds to the recital of their praise. Not like those others, who are forgotten in death as if they had never been; nameless, they and their children, as if they had never lived; no, these were men of tender conscience; their deeds of charity will never be forgotten. Blessings abide with their posterity; their descendants are a race set apart for God, the pledged heirs of his promises. For their sakes this line of theirs will endure for all time; their stock, their name, will never be allowed to die out.

GRADUAL. (*Ps. III, 9, 2*) Rich were his alms to the needy; still, through the years, his good name abides in memory. *Ÿ.* Children of his shall win renown in their country; ever the sons of the just shall find a blessing.

Alleluia, alleluia. *Ÿ.* O Joachim, husband of saint Anne,

the gentle Virgin's father, bring thy saving help to all God's household. Alleluia. | Annæ, pater almæ Virgini, hic famulis confer salutis opem. Allelûja.

*Gospel Liber generatiônis, p. 1186. Creed.*

**OFFERTORY.** (*Ps. 8, 6-7*) Thou hast crowned him with glory and honour, bidding him, Lord, rule over the work of thy hands.

**SECRET.** All-merciful God, accept the sacrificial gift we offer to thy majesty in honour of the most blessed Virgin Mary's father, Joachim, the holy patriarch. May his intercession, with that of his wife and ever-blessed child, enable us to earn complete forgiveness of our sins and everlasting glory: through our Lord.

**COMMUNION.** (*Luke 12, 42*) He was a faithful and wise steward, one whom his master entrusted with the care of his household to give them their allowance of food at the appointed time.

**POSTCOMMUNION.** - We pray thee, almighty God, that by means of the sacrament we have taken, and through the merits and prayers of blessed Joachim, father of her who bore thy Son, our Lord Jesus Christ, we may earn a share of thy grace in this life and of everlasting glory in the life to come: through the same.

**OFFERTORIUM.** (*Ps. 8, 6-7*) Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

**SECRETA.** Súscipe, clementíssime Deus, sacrificíum in honórem sancti Patriárchæ Jóachim, patris beatíssimæ Virgini Mariæ, majestáti tuæ oblátum: ut, ipso cum cónjuge sua, et beatíssima prole intercedénte, perféctam cónsequi mereámur remissionem peccatórum, et glóriam sempitérnam. Per Dóminum.

**COMMUNIO.** (*Luc. 12, 42*) Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in tēpore tritici mensúram.

**POSTCOMMUNIO.** - Quæsumus, omnipotens Deus: ut per hæc sacraménta, quæ sumpsimus, intercedéntibus méritis et précibus beáti Jóachim patris Genitrícis Fílii tui Dómini nostri Jesu Christi, tuæ grátiae in præsentí, et æternæ glóriæ in futúro partícipes esse mereámur. Per eúndem Dóminum

August 17

# BLESSED ANGELUS AUGUSTINE MAZZINGHI, Carmelite, Confessor

Lesser Double

*Mass Justus ut palma, from the Common of a Confessor, p. [55], except the following:*

ORATIO. Deus, qui nos ánnua beáti Angeli Confessóris tui solemnitáte lætíficas: præsta; ut, quem religiósæ vitæ assertórem habúimus in terris, patrónum habére mereámur gloriósum in cælis. Per Dóminum.

COLLECT. O God, who dost gladden us with the yearly festival of thy blessed confessor Angelus, grant that since he has been a champion of the religious life on earth, we may deserve to have him as our glorious patron in heaven: through our Lord.

*Commemoration of S. Hyacinth, Confessor:*

ORATIO. Deus, qui nos beáti Hyacínthi Confessóris tui ánnua solemnitáte lætíficas: concéde propítius; ut, cujus natalítia cólimus, étiam actiónes imitémur. (Per Dóminum).

COLLECT. O God, who dost gladden our hearts on each recurring festival of thy blessed confessor Hyacinth, grant in thy goodness that we who are celebrating his birthday, may also follow his example: (through our Lord).

*Commemoration of the octave of the Assumption:*

ORATIO. Veneránda nobis, Dómine, hujus diéi festívitás opem cónferat salutárem: in qua sancta Dei Génitrix mortem súbiit temporálem; nec tamen mortis nexibus déprimi pótuit, quæ Fílium tuum Dóminum nostrum Jesum Christum de se génuít incarnátum. (Qui tecum).

COLLECT. May this day's hallowed feast bring upon us thy saving grace, O Lord; for today the holy Mother of God did suffer temporal death, but the bonds of death could not hold back her who brought forth thy incarnate Son, Jesus Christ, our Lord: (who is God).



*Commemoration of the Octave-day of S. Laurence:*

COLLECT. Stir up that Spirit, Lord, within thy Church, which the blessed deacon Laurence obeyed, and fill us with it, so that we may strive to love what he loved and to practise what he taught: through our Lord... in the unity of the same Holy Spirit.

SECRET. Grant, we pray thee, almighty God, that our lowly offering may be welcome to thee as honouring thy saints, and may cleanse us body and soul: through our Lord.

ORATIO. Excita, Dómine, in Ecclesia tua Spíritum, cui beátus Lauréntius Levíta servívit: ut, eódem nos repléti, studeámus amáre quod amávit, et ópere exercére quod dócuit. Per Dóminum... in unitáte ejúsdem.

SECRETA. Præsta nobis, quæsumus, omnípotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos corpore páriter et mente puríficet. Per Dóminum.

*Of S. Hyacinth:*

SECRET. We offer sacrificial gifts in praise of thee, Lord, and in memory of thy saints; trusting that by them we may be delivered from ills both present and to come: (through our Lord).

SECRETA. Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confidimus, et futúris. (Per Dóminum).

*Of the octave of the Assumption:*

SECRET. Lord, may God's mother help thy people with her prayers. We know that she has shared the lot of humankind, and left this world; but let us feel that amid the glories of heaven she pleads our cause before thy throne: (through the same).

SECRETA. Subvéniat, Dómine, plebi tuæ Dei Genitrícis orátio: quam etsi pro conditióne carnis migrásse cognóscimus, in cælésti glória apud te nobis oráre sentiámus. (Per eúmdem Dóminum).

*Of the Octave-day of S. Laurence:*

SECRET. We pray thee, Lord, that the holy interces-

SECRETA. Sacrificium nostrum tibi, Dómine,

quæsumus, beáti Lauréntii precátio sancta concíliet: ut, cujus honóre solémniter exhibétur, ejus méritis efficiátur accéptum. Per Dóminum.

**POSTCOMMUNIO.** - Quæsumus, omnípotens Deus: ut, qui cæléstia aliménta percépimus, intercedente beáto Angelo Confessóre tuo, per hæc contra ómnia advérsa muníamur. Per Dóminum.

sion of blessed Laurence may commend our sacrifice to thee, so that our ritual offering may become acceptable through the merits of him in whose honour it is made: through our Lord.

**POSTCOMMUNION.** - Almighty God, we pray that we who have received the bread of heaven, may at the intercession of thy confessor, blessed Angelus, be strengthened by it against all adversity: through our Lord.

*Of S. Hyacinth:*

**POSTCOMMUNIO.** - Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cujus hæc commemoratióne percépimus, ejus muníamur et précibus. (Per Dóminum).

**POSTCOMMUNION.** - Refreshed with food and drink from on high, we humbly beg thee, our God, that we may be guarded by the prayers of him in memory of whom we have received this sacrament: (through our Lord).

*Of the octave of the Assumption:*

**POSTCOMMUNIO.** - Mensæ cæléstis partícipes effécti, implorámus cleméntiam tuam, Dómine Deus noster: ut, qui Assumptiónem Dei Genitrícis cólimus, a malis imminéntibus ejus intercessiónibus liberémur. (Per eúndem Dóminum).

**POSTCOMMUNION.** - We who have partaken of thy heavenly banquet, Lord, our God, beseech thy mercy. From all the ills that threaten us may we be set free by the intercession of God's mother, whose Assumption we here celebrate: (through the same).

*Of the Octave-day of S. Laurence:*

**POSTCOMMUNIO.** - Súpplices te rogámus, omnípotens Deus: ut, quos donis cæléstibus satiásti,

**POSTCOMMUNION.** - Almighty God, who has feasted us with gifts from heaven, we humbly entreat thee that,

through the intercession of thy blessed martyr Laurence, thou wilt keep us under thy continual protection: through our Lord.	intercedente beáto Lau- réntio Mártýre tuo, per- pétua protectióne custó- dias. Per Dóminum.
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On the same day, August 17

**S. HYACINTH, Confessor**

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51].*

August 18

**FOURTH DAY WITHIN THE OCTAVE OF  
THE ASSUMPTION OF THE B. V. MARY**

Semidouble

*Mass as on the Feast, p. 1234, but the Introit is said twice only. A commemoration is made of S. Agapitus, as given below. The third Prayer is of the Holy Ghost, p. 497.*

**COLLECT.** Let thy Church, O God, be joyful in her reliance on the pleading of thy blessed martyr Agapitus, now in glory. May his prayers make her steadfast in devotion and establish her in safety: (through our Lord).

**SECRET.** Accept the gifts we bring thee, Lord, on this feast of one by whose advocacy we hope to be set free: (through our Lord).

**POSTCOMMUNION.** - Lord, thou hast feasted this household of thine with sacred gifts. We pray thee let the intercession of him whose

**ORATIO.** Lætétur Ecclésia tua, Deus, beáti Agapíti Mártýris tui confisa suffrágiis: atque, ejus précibus gloriósis, et devóta permáneat, et secúra consístat. (Per Dóminum).

**SECRETA.** Súscipe, Dómine, múnera, quæ in ejus tibi solemnitate deferimus: cujus nos confidimus patrocínio liberá-ri. (Per Dóminum).

**POSTCOMMUNIO.** - Satiásti, Dómine, familiam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos ré-

fove, cujus solémnia celebrámus. (Per Dóminum). | feast we are keeping ever bring us thy comfort: (through our Lord).

August 19

## FIFTH DAY WITHIN THE OCTAVE OF THE ASSUMPTION OF THE B. V. MARY

Semidouble

*Mass as on the Feast, but the second Prayer is of the Holy Ghost, p. 497, and the third, Against the Persecutors of the Church or for the Pope, pp. 493-494.*

August 20

S. BERNARD, Abbot and Doctor

Lesser Double

### INTROITUS

(Eccli. 15, 5)

**I**N médio Ecclésiæ apéruit os ejus: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ induit eum. (Ps. 91, 2) Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. V. Glória Patri.

**ORATIO.** Pérfice, quæsumus, Dómine, pium in nobis sanctæ religiõnis afféctum: et, ad obtinendam tuæ grátie largitatem, beátus Bernárdus Abbas et Doctor egrégus suis apud te semper pro nobis méritis et précibus intercedat. Per Dóminum.

### INTROIT

(Ecclus. 15, 5)

**T**HE Lord moved him to speak before the assembled people, filling him with the spirit of wisdom and discernment, clothing him in magnificent array. (Ps. 91, 2) Sweet it is to praise the Lord: to sing, most high God, in honour of thy name! V. Glory.

**COLLECT.** Bring us, we pray thee, Lord, to a perfect and saintly love of thy holy religion; and may thy blessed abbot and illustrious doctor Bernard, continually intercede with thee for us by his merits and prayers so that upon us may come thy abundant grace: through our Lord.

*Commemoration of the octave of the Assumption:*

COLLECT. May this day's hallowed feast bring upon us thy saving grace, O Lord; for today the holy Mother of God did suffer temporal death, but the bonds of death could not hold back her who brought forth thy incarnate Son, Jesus Christ, our Lord: who is God.

Lesson from the Book of Wisdom. (*Ecclus. 39, 6-14*).

With dedicated heart, the faithful man will keep early vigil at the Lord's gates, the Lord that made him, to win audience for his plea from the most High. His lips will be eloquent in prayer, as he entreats pardon for his sins. At the Lord's sovereign pleasure, he will be filled with a spirit of discernment, so that he pours out showers of wise utterance, giving thanks to the Lord in his prayer. His plans and thoughts guided from above, he will have skill in the divine mysteries; will make known to all the tradition of teaching he has received, and take pride in that law which is the Lord's covenant with man. This wisdom of his, extolled on every side, will never fall into oblivion; the memory of him, the renown of him, will be held in honour from age to age. His wise

ORATIO. Veneranda nobis, Dómine, hujus diéi festívitás opem cónferat salutárem: in qua sancta Dei Génitrix mortem súbiit temporálem; nec tamen mortis néxibus déprimi pótuit, quæ Fílium tuum Dóminum nostrum Jesum Christum de se genuit incarnátum: Qui tecum.

Lectio libri Sapiéntiæ. (*Eccli. 39, 6-14*).

Justus cor suum tradet ad vigilándum dilúculo ad Dóminum, qui fecit illum, et in conspéctu Altíssimi deprecábitur. Apériet os suum in oratióne, et pro delictis suis deprecábitur.

Si enim Dóminus magnus volúerit, spírítu intelligéntiæ replébit illum: et ipse tamquam imbres mittet elóquia sapiéntiæ suæ, et in oratióne confitébitur Dómino: et ipse díriget consílium ejus et disciplínam, et in absconditis suis consiliábitur. Ipse palam fáciét disciplínam doctrínæ suæ, et in lege testaménti Dómini gloriábitur. Collaudábunt multi sapiéntiam ejus, et usque in sǎculum non delébitur. Non recédet memória ejus, et nomen ejus requirétur a generatióne in generatióem. Sapién-

tiam ejus enarrábunt gentes, et laudem ejus enuntiábit ecclésia.

GRADUALE. (Ps. 36, 30-31) Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. V. Lex Dei ejus in corde ipsíus: et non supplantábuntur gressus ejus.

Allelúja, allelúja. V. (Eccli. 45, 9) Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúja.

words will become a legend among the nations; where faithful men assemble, his praise will be told.

GRADUAL. (Ps. 36, 30-31) Right reason is on the good man's lips, well weighed are all his counsels. V. His steps never falter, because the law of God rules in his heart.

Alleluia, alleluia. V. (Ecclus. 45, 9) The Lord loved him well, and enobled him; he clothed him about with a robe of honour. Alleluia.

*Gospel* Vos estis sal terræ, p. [49]. Creed.

OFFERTORIUM. (Ps. 88, 25) Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

SECRETA. Beatíssimi Confessóris tui Bernárdi Abbátis et Doctóris patrocinia postulánte: súpplices quæsumus; ut has oblatiões, quas in ejus honóre offérimus, pia devotiõe súscipi júbeas. Per Dóminum.

OFFERTORY. (Ps. 88, 25) My faithfulness and mercy shall go with him; as my champion he shall rise to greatness.

SECRET. As we plead for the patronage of thy most holy confessor Bernard, abbot and doctor, we humbly beseech thee, Lord, to command that these oblations, which we offer in his honour, be carried up to thee together with our filial worship: through our Lord.

*Of the octave of the Assumption:*

SECRETA. Subvéniat, Dómine, plebi tuæ Dei Genitrícis orátio: quam, etsi pro conditiõe carnis migrásse cognóscimus, in cælésti glória apud te pro nobis oráre sentiámus. Per eúmdem Dóminum.

SECRET. Lord, may God's mother help thy people with her prayers. We know that she has shared the lot of humankind, and left this world; but let us feel that amid the glories of heaven she pleads our cause before thy throne: through the same.

COMMUNION. (*Luke 12, 24*) He was a faithful and wise servant, one whom his master entrusted with the care of his household, to give them their allowance of food at the appointed time.

POSTCOMMUNION. - Lord, grant that we whom thou hast regaled with thy sacred gifts may, through the intercession of thy blessed abbot and doctor Bernard, requite thee with perpetual thanksgiving: through our Lord.

COMMUNIO. (*Luc. 12, 24*) Fídelis servus et prudens, quem constituit dñus super familiam suam: ut det illis in tẽmpore tritici mensuram.

POSTCOMMUNIO. - Replẽti, Dõmine, munẽribus sacris: quẽsumus; ut, intercedẽte beato Confessore tuo Bernãrdo Abbate et Doctore, in gratiarum tuarum semper actione maneãmus. Per Dõminum.

*Of the octave of the Assumption:*

POSTCOMMUNION. - We who have partaken of thy heavenly banquet, Lord, our God, beseech thy mercy. From all the ills that threaten us may we be set free by the intercession of God's mother, whose Assumption we here celebrate: through the same.

POSTCOMMUNIO. - Mensæ cælẽstis particeps effecti, implorãmus clemẽtiam tuam, Dõmine Deus noster: ut, qui Assumptionem Dei Genitricis cõlimus, a malis imminẽntibus ejus intercessionibus liberẽmur. Per eũdem Dõminum.

August 21

S. JANE FRANCES FREMIOT  
DE CHANTAL, Widow

Lesser Double

*Mass Dilexisti, from the Common of a Holy Woman, p. [87], except the following:*

COLLECT. Almighty and merciful God, who didst inflame blessed Jane Frances with love of thee, giving her grace to keep with admira-

ORATIO. Omnipotens et misericors Deus, qui beãtam Joãnnam Franciscam tuo amore succensam, admirabili spĩritus

fortitúdine per omnes vi-  
tæ sémítás in via perfe-  
ctiónis donásti, quique per  
illam illustráre Ecclésiám  
tuam nova prole voluísti:  
ejus méritis et précibus  
concéde; ut, qui infirmi-  
tátis nostræ cóncscii de tua  
virtúte confidimus, cælé-  
stis grátiae auxílio cuncta  
nobis adversántia vincá-  
mus. Per Dóminum.

ble constancy, through the  
whole course of her life, to  
the way of perfection, and  
who wast pleased by her  
means to adorn thy Church  
with a new offspring, grant  
through her merits and pray-  
ers that we who, knowing  
our own frailty, trust in thy  
strength alone, may be help-  
ed with grace from heaven  
to overcome all those things  
that withstand us: through  
our Lord.

*Commemoration of the octave of the Assumption, as  
given on the preceding day.*

SECRETA. Illo nos  
amóris igne, quæsumus,  
Dómine, hæc hóstia salu-  
táris inflámmet: quo beá-  
tæ Joánnæ Franciscæ cor  
veheménter incéndit, et  
flámmis adússit ætérnæ  
caritátis. Per Dóminum.

SECRET. Lord, we pray  
that this saving sacrificial  
gift may cause us to burn  
with the selfsame fire of love  
which blazed in the heart of  
blessed Jane Frances, con-  
suming her in the flames of  
everlasting charity: through  
our Lord.

POSTCOMMUNIO. -  
Spíritum nobis, Dómine,  
tuæ caritátis infúnde: ut,  
quos cæléstis panis virtú-  
te satiásti, beáta Joánnæ  
Franciscæ intercedénte, fá-  
cias terréna despícere, et  
te solum Deum pura men-  
te sectári. Per Dóminum...  
in unitáte ejúsdem.

POSTCOMMUNION. -  
Pour forth upon us, Lord,  
the Spirit of thy love, and  
at the intercession of blessed  
Jane Frances, give us, whom  
thou hast filled with the  
goodness of the bread of  
heaven, grace to scorn earth-  
ly things and to seek only  
thee, our God, in singleness  
of heart: through our Lord...  
in the unity of the same Holy  
Spirit.



August 22

# THE MOST PURE HEART OF THE BLESSED VIRGIN MARY

Greater Double of the Second Class

## INTROIT

(Ps. 44, 14-15)

**A**LL her splendour is the splendour of a princess through and through, so bedecked is she with embroidery; maidens will follow in her retinue into the King's presence, her companions will be brought before thee. (Ps. *ibid.*, 2) Joyful are the thoughts that well up from my heart, a King's honour for my theme. *All her splendour.* V. *Glory.* *All her splendour.*

**COLLECT.** Almighty, everlasting God, who didst prepare a worthy dwelling-place for the Holy Spirit in the heart of the blessed virgin Mary, grant us this grace, that in devoutly keeping the feast of her most pure heart, we may have strength to live according to thy heart's desire: through our Lord... in the unity of the same Holy Spirit.

*In Low Mass, commemoration of Ss. Timothy, Hippolytus, and Symphorian, Martyrs:*

**COLLECT.** We pray thy mercy, Lord; help us, and at the intercession of thy blessed martyrs Timothy, Hippolytus, and Symphorian,

## INTROITUS

(Ps. 44, 14-15)

**O**Mnis glória ejus filiae Regis ab intus, in fimbriis aureis, circumamicta varietatibus: adducéntur Regi vírgines post eam, proximæ ejus afferéntur tibi. (Ps. *ibid.*, 2) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Omnis glória.* V. *Glória Patri.* *Omnis glória.*

**ORATIO.** Omnípotens sempitérne Deus, qui in Corde beátæ Mariæ Virginis dignum Spíritus Sancti habitáculum præparásti: concéde propítius; ut ejúsdem puríssimi Cordis festivitátem devóta mente recoléntes, secúndum cor tuum vívere valeámus. Per Dóminum... in unitáte ejúsdem.

**ORATIO.** Auxílium tuum nobis, Dómine, quæsumus, placátus impénde: et, intercedéntibus beátis Martíribus tuis Timótheo,

Hippólýto et Symphori-  
áno, dexteram super nos  
tuæ propitiatiónis exténde.  
Per Dóminum.

Léctio libri Sapiéntiæ.  
(*Cant.* 8, 6-7).

Pone me ut signáculum  
super cor tuum, ut signá-  
culum super bráchium tu-  
um: quia fortis est ut mors  
diléctio, dura sicut infér-  
nus æmulatio: lámpades  
ejus lámpades ignis atque  
flammárum. Aquæ multæ  
non potuérunt exstinguere  
caritátem, nec flúmina ób-  
rúent illam: si déderit  
homo omnem substántiam  
domus suæ pro dilectiône,  
quasi nihil despíciat eam.

GRADUALE. (*Sap.* 7,  
25-26) Nihil inquinátum  
in eam incúrrit: candor  
est lucis æternæ, et spé-  
culum sine mácula Dei  
majestátis, et imágo boni-  
tátis illíus. V. (*Cant.* 6, 2)  
Ego dilécto meo, et di-  
léctus meus mihi, qui pá-  
scitur inter lília.

Allelúja, allelúja. V. (*Luc.*  
1, 46-47) Magnificat áni-  
ma mea Dóminum: et ex-  
sultávit spíritus meus in  
Deo salutári meo. Allelúja.

*In Votive Masses, after Septuagesima, Allelúja and  
its verse are omitted and there is said:*

TRACTUS. (*Luc.* 1,  
46-48) Magnificat ánima  
mea Dóminum. V. Et ex-  
sultávit spíritus meus in  
Deo salutári meo. V. Quia

stretch over us the right hand  
of thy compassion: through  
our Lord.

Lesson from the Book of  
Wisdom. (*Cant.* 8, 6-7).

Hold me close to thy heart,  
close as locket or bracelet  
fits; not death itself is so  
strong as love, not the grave  
itself as cruel as love un-  
requited; the torch that lights  
it is a blaze of fire. Yes, love  
is a fire no waters avail to  
quench, no floods to drown;  
for love, a man will give up  
all that he has in the world,  
and think nothing of his loss.

GRADUAL. (*Wisdom* 7,  
25-26) She feels no passing  
taint; she, the glow that ra-  
diates from eternal light, she,  
the untarnished mirror of  
God's majesty, she, the faith-  
ful echo of his goodness.  
V. (*Cant.* 6, 2) My beloved  
is all mine, and I am his;  
see where he goes out to  
pasture among the lilies.

Alleluia, alleluia. V. (*Luke*  
1, 46-47) My soul magnifies  
the Lord: my spirit has  
found joy in God who is my  
Saviour. Alleluia.

TRACT. (*Luke* 1, 46-48)  
My soul magnifies the Lord.  
V. My spirit has found joy  
in God, who is my Saviour.  
V. Because he has looked

graciously upon the lowliness of his handmaid: behold, from this day forward all generations will count me blessed. respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

*In Eastertide instead of the Gradual and Tract there is said:*

Alleluia. V. (*Wisdom* 7, 25-26) She feels no passing taint; she, the glow that radiates from eternal light, she, the untarnished mirror of God's majesty, she, the faithful echo of his goodness. Alleluia, alleluia. V. (*Cant.* 6, 2) My beloved is all mine, and I am his; see where he goes out to pasture among the lilies. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke* 2, 48-51).

At this time: The mother of Jesus said to him: My Son, why hast thou treated us so? Think what anguish of mind thy father and I have endured, searching for thee. But he asked them, What reason had you to search for me? Could you not tell that I must needs be in the place which belongs to my Father? These words which he spoke to them were beyond their understanding; but he went down with them on their journey to Nazareth, and lived there in subjection to them, while his mother kept in her heart the memory of all this.

Credo.

Allelúja. V. (*Sap.* 7, 25-26) Nihil inquinatum in eam incúrrit: candor est lucis æternæ, et spéculum sine mácula Dei majestátis, et imágo bonitátis illús. Allelúja, allelúja. V. (*Cant.* 6, 2) Ego dilécto meo, et diléctus meus mihi, qui páscitur inter lília. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc.* 2, 48-51).

In illo témpore: Dixit mater Jesu ad illum: Fili, quid fecisti nobis sic? ecce pater tuus, et ego doléntes quærebámus te. Et ait ad illos: Quid est quod me quærebátis? nesciebátis quia in his, quæ Patris mei sunt, opórtet me esse? Et ipsi non intellexerunt verbum, quod locútus est ad eos. Et descendit cum eis, et venit Náza-reth: et erat súbditus illis. Et mater ejus conservábat ómnia verba hæc in corde suo.

Credo.

OFFERTORIUM. (*Judith 15, 11*) Quia fecisti viriliter, et confortatum est cor tuum, ideo et manus Dómini confortávit te, et eris benedícta in ætérnum.

SECRETA. Majestáti tuæ, Dómine, Agnum immaculátum offeréntes, quæsumus: ut corda nostra ignis ille divínus accéndat; qui Cor beátæ Mariæ Vírginis ineffabíliter inflammávit. Per eúmdem Dóminum.

OFFERTORY. (*Judith 15, 11*) Thou hast played a man's part, and kept thy courage high, and therefore, the Lord gave thee firmness of resolve, and thy name shall be ever blessed.

SECRET. Lord, as we offer to thy majesty the Lamb without blemish, we pray that our hearts may be kindled by that divine fire which burned so marvellously in the heart of the blessed virgin Mary: through the same.

*Of the Martyrs:*

SECRETA. Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepisse cognóscit auxiliúm. Per Dóminum.

SECRET. Let this offering of thy consecrated people be accepted by thee, Lord, in honour of thy saints, to whose merits we ascribe the help we have received in time of trouble: through our Lord.

*Preface of our Lady; Et te in Festivitate, p. 527.*

COMMUNIO. (*Can. 2, 3*) Sub umbra illius, quem desideráveram, sedi, et fructus ejus dulcis gútturi meo.

COMMUNION. (*Cant. 2, 3*) Shade cool to rest under, fruit sweet to the taste, such is he my heart longs for.

POSTCOMMUNIO. - Divínis refécti munéribus te, Dómine, suppliciter exorámus: ut, beátæ Mariæ Vírginis intercessióne, cujus puríssimi Cordis solémnia venerádo égimus, a præséntibus perículis liberáti, ætérnæ vitæ gáudia consequámur. Per Dóminum.

POSTCOMMUNION. - Refreshed by thy divine gifts, we humbly beseech thee, Lord, that we who have kept the worshipful feast of the most pure heart of the blessed virgin Mary may by her intercession be delivered from present dangers and attain the joys of everlasting life: through our Lord.

*Of the Martyrs:*

**POSTCOMMUNION.** - Filled with the abundance of thy divine gift, we pray thee, Lord our God, that at the intercession of thy holy martyrs Timothy, Hippolytus, and Symphorian it may be our bread of life for evermore: through our Lord.

**POSTCOMMUNIO.** - Divini muneris largitate satiati, quæsumus, Domine Deus noster: ut, intercedentibus sanctis Martyribus tuis Timotheo, Hippolyto et Symphoriano, in ejus semper participatione vivamus. Per Dominum.

*If today should be a Saturday, a commemoration is made of the anticipated Vigil of S. Bartholomew from the Mass appointed for tomorrow. The last Gospel is also taken from the same Mass.*

August 23

**S. PHILIP BENIZI, Confessor**

Lesser Double

*Mass Justus ut palma, from the Common of a Confessor, p. [53], except the following:*

**COLLECT.** O God, who in thy blessed confessor Philip hast given us an outstanding model of humility, grant that we, thy servants, may follow his example in scorning the treasure of this world and ever seeking after those of heaven: through our Lord.

**ORATIO.** Deus, qui per beatum Philippum Confessorem tuum, eximium nobis humilitatis exemplum tribuisti: da famulis tuis prospera mundi ex ejus imitatione despicere, et cælestia semper inquirere. Per Dominum nostrum.

*Commemoration of the Vigil of S. Bartholomew, as in the following Mass, from which the last Gospel is also taken.*

On the same day, August 23

**THE VIGIL OF S. BARTHOLOMEW, Apostle**

Simple

*Mass Ego autem, from the Common of Vigils of the Apostles, p. [1]. A commemoration is made of S. Philip, Confessor.*

August 24

## S. BARTHOLOMEW, Apostle

Greater Double of the Second Class

## INTROITUS

(Ps. 138, 17)

**M**ihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. (Ps. *ibid.*, 1-2) Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *Mihi autem.* V. Glória Patri. *Mihi autem.*

ORATIO. Omnipotens sempiternus Deus, qui huius diei venerandam sanctamque lætítiam in beati Apóstoli tui Bartholomæi festivitáte tribuisti: da Ecclesiæ tuæ, quæsumus; et amare quod credidit, et prædicare quod docuit. Per Dóminum.

Lectio Epistolæ beati Pauli Apóstoli ad Corínthios. (1 Cor. 12, 27-31).

Fratres: Vos estis corpus Christi, et membra de membro. Et quosdam quidem posuit Deus in Ecclesiá primum apóstolos, secundo prophétas, tertio doctóres, deinde virtútes, exinde grátias curationum, opitulatiónes, gubernatiónes, génera lin-

## INTROIT

(Ps. 138, 17)

**G**reat reverence have I for thy friends, O God; sovereign power is theirs in abundance. (Ps. *ibid.*, 1-2) Lord, I lie open to thy scrutiny; thou knowest me, knowest when I sit down and when I rise up again. *Great reverence.* V. *Glory.* *Great reverence.*

COLLECT. Almighty, everlasting God, who hast given us a reverent and holy joy in this day's festival of thy blessed apostle Bartholomew, grant, we pray thee, that thy Church may love what he believed and preach what he taught: through our Lord.

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (1 Cor. 12, 27-31).

Brethren: You are Christ's body, organs of it depending upon each other. God has given us different positions in the church; apostles first, then prophets, and thirdly teachers; then come miraculous powers, then gifts of healing, works of mercy, the management of affairs, speak-

ing with different tongues, and interpreting prophecy. Are all of us apostles, all prophets, all teachers? Have all miraculous powers, or gifts of healing? Can all speak with tongues, can all interpret? Prize the best gifts of heaven.

**GRADUAL.** (*Ps. 44, 17-18*) Thou wilt divide a world between them for their domains: thy name, Lord, will never be forgotten. *v.* Thou shalt have sons worthy of thy fathers; therefore nations shall do thee honour.

Alleluia, alleluia. *v.* (*John. 15, 16*) It was not you that chose me, it was I that chose you. The task I have appointed you is to go out and bear fruit, fruit which will endure. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 6, 12-19*).

It was at this time that Jesus went out on to the mountain side, and passed the whole night offering prayer to God, and when day dawned, he called his disciples to him, choosing out twelve of them; these he called his apostles. Their names were, Simon, whom he also called Peter, his brother Andrew, James and John, Philip and Bartholomew, Mat-

guarum, interpretatiões sermónum. Numquid omnes apóstoli? numquid omnes prophétæ? numquid omnes doctóres? numquid omnes virtútes? numquid omnes grátiam habent curationum? numquid omnes linguis loquúntur? numquid omnes interpretántur? Æmulámini autem charísmata melióra.

**GRADUALE.** (*Ps. 44, 17-18*) Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. *v.* Pro pátribus tuis nati sunt tibi filii: proptérea pópuli confitebúntur tibi.

Allelúja, allelúja. *v.* (*Jo. 15, 16*) Non vos me elegístis: sed ego elégi vos, et pósui vos ut eátis, et fructum afferátis: et fructus vester máneat. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 6, 12-19*).

In illo témpore: Exiit Jesus in montem oráre, et erat pernóctans in oratióne Dei. Et cum dies factus esset, vocávit discipulos suos, et elégit duódecim ex ipsis (quos et Apóstolos nominávit): Simónem, quem cognominávit Petrum, et Andréam fratrem ejus, Jacóbum et Joánnem, Philíppum et Bartholomæum, Matthæ-

um et Thomas, Jacóbum Alphæi et Simónem, qui vocátur Zelótes, et Judam Jacóbi, et Judam Iscariótem, qui fuit próditor. Et descéndens cum illis, stetit in loco campéstri, et turba discipulórum ejus, et multitúdo copiósa plebis ab omni Judæa, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúndis, curabántur. Et omnis turba quærébat eum tángere, quia virtus de illo exíbat, et sanábat omnes.

Credo.

OFFERTORIUM. (*Ps.* 138, 17) Mihi autem nimis honoráti sunt amíci tui, Deus: nimis cofortátus est principátus eórum.

SECRETA. Beáti Apóstoli tui Bartholomæi solémnia recenséntes, quæsumus, Dómine: ut ejus auxílio tua benefícia capíamus, pro quo tibi laudis hóstias immolámus. Per Dóminum.

*Preface of the*

COMMUNIO. (*Matt.* 19, 28) Vos, qui secúti estis me, sedébitis super sedes, judicántes duodecim tribus Israel.

thew and Thomas, James the son of Alphæus, and Simon who is called the Zealot, and Judas the brother of James, and Judas Iscariot, the man who turned traitor. With them he went down and stood on a level place; a multitude of his disciples was there, and a great gathering of the people from all Judæa, and Jerusalem, and the sea-coast of Tyre and Sidon. These had come there to listen to him, and to be healed of their diseases; and those who were troubled by unclean spirits were also cured; so that all the multitude was eager to touch him, because power went out from him, and healed them all.

Creed.

OFFERTORY. (*Ps.* 138, 17) Great reverence have I for thy friends, O God: sovereign power is theirs in abundance.

SECRET. Lord, as we keep the feast of thy blessed apostle Bartholomew, we pray that we may receive blessings from thee by his aid, in whose honour we devote these sacrificial gifts to thy praise: through our Lord.

*Apostles, p. 531.*

COMMUNION. (*Matt.* 19, 28) You who have followed me, says the Lord, shall sit on thrones and shall be judges over the twelve tribes of Israel.



## POSTCOMMUNION. -

We have received the pledge of our eternal ransom, Lord; may it help us, at the intercession of thy blessed apostle Bartholomew, both in this life and in the life to come: through our Lord.

## POSTCOMMUNIO. -

Sumptum, Dómine, pignus redemptionis æternæ: sit nobis, quæsumus; interveniente beáto Bartholomæo Apóstolo tuo, vitæ præsentis auxilium páriter et futúræ. Per Dóminum.

August 25

## S. LOUIS, King, Confessor

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

COLLECT. God, who didst remove thy blessed confessor Louis from an earthly and temporal throne, through his merits and prayers we pray thee to make us co-heirs with the King of Kings, thy Son Jesus Christ, and to grant us fellowship with him in his kingdom: who is God.

Lesson from the Epistle of S. Paul the Apostle to the Philippians. (*Phil. 3, 7-12*).

Brethren: All this, which once stood to my credit, I now write down as loss, for the love of Christ. For that matter, there is nothing I do not write down as loss compared with the high privilege of knowing Christ Jesus, my Lord; for love of him I have lost everything, treat

ORATIO. Deus, qui beátum Ludovicum Confessorem tuum de terréno ac temporáli regno ad cæléstis regni glóriam transtulisti: ejus, quæsumus, méritis et intercessióne; Regis regum Jesu Christi Fílii tui nos coherédes efficias, et ejúsdem regni tríbuas esse consórtes: Qui tecum.

Léctio Epístolæ beáti Pauli Apóstoli ad Philippenses. (*Philipp. 3, 7-12*).

Fratres: Quæ mihi fuérunt lucra, hæc arbitrátus sum propter Christum detriménta. Verúmtamen exístimo ómnia detriméntum esse propter eminéntem sciéntiam Jesu Christi Dómini mei: propter quem ómnia detriméntum feci, et árbitor ut stérco-

ra, ut Christum lucrificam, et invéniam in illo, non habens meam justitiam, quæ ex lege est, sed illam, quæ ex fide est Christi Jesu: quæ ex Deo est justitia in fide, ad cognoscendum illum, et virtutem resurrectionis ejus, et societatem passionum illius: configuratus morti ejus: si quo modo occurrerem ad resurrectionem, quæ est ex mortuis: non quod jam acciperim, aut jam perfectus sim: sequor autem, si quo modo comprehendam, in quo et comprehensus sum a Christo Jesu.

GRADUALE. (Ps. 91, 13 et 14) Justus ut palma florébit: sicut cedrus Libani multiplicabitur in domo Domini. V. (*Ibid.*, 3) Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem.

Allelúja, allelúja. V. (*Jac.* 1, 12) Beatus vir, qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitæ. Allelúja.

SECRETA. Præsta, quæsumus, omnipotens Deus: ut, sicut beatus Ludovicus Confessor tuus, spretis mundi oblectamen-

everything else as refuse, if I may have Christ to my credit. In him I would render my account, not claiming any justification that is my own work, given me by the law, but the justification that comes from believing in Jesus Christ, God's gift on condition of our faith. Him I would learn to know, and the virtue of his resurrection, and what it means to share his suffering, moulded into the pattern of his death, in the hope of achieving resurrection from the dead. Not that I have already won the prize, already reached fulfilment. I only press on, in hope of winning the mastery, as Christ Jesus has won the mastery over me.

GRADUAL. (Ps. 91, 13, 14) The innocent man will flourish as the palm-tree flourishes; in the house of the Lord he will grow to greatness as the cedars grow on Lebanon. V. (*Ibid.*, 3) To proclaim thy mercies and faithfulness at daybreak and at fall of night.

Alleluia, alleluia. V. (*James* 1, 12) Blessed is he who endures under trials: when he has proved his worth, he will win the crown of life. Alleluia.

SECRET. Grant, we pray thee, almighty God, that the prayer of thy blessed confessor Louis, who spurned the attractions of this world and

sought only to please Christ the King, may render us acceptable to thee: through the same.

**POSTCOMMUNION.** - God, who didst make thy blessed confessor Louis wonderful on earth, we pray thee ordain that he whom thou hast made glorious in heaven may be thy Church's champion: through our Lord.

tis, soli Regi Christo placere stúduit; ita ejus oratio nos tibi reddat accéptos. Per eúmdem Dóminum.

**POSTCOMMUNIO.** - Deus, qui beátum Confessórem tuum Ludovicum mirificásti in terris: quæsumus; ut quem in cælis gloriósum fecísti, Ecclesiæ tuæ constituas defensórem. Per Dóminum.

August 26

## S. ZEPHYRINUS, Pope and Martyr

Simple

*Mass Sacerdótes Dei, from the Common of a Martyr, p. [8], except the following:*

**COLLECT.** Grant, we beseech thee, almighty God, that we who rejoice in the merits of thy blessed martyr and pontiff Zephyrinus, may be instructed by his example: through our Lord.

**SECRET.** Hallow the gifts we have dedicated to thee, Lord, and at the intercession of thy blessed martyr and pontiff Zephyrinus, let them move thee to hear us and have mercy: through our Lord.

**POSTCOMMUNION.** - Lord, may this communion cleanse us from guilt, and, at the intercession of thy blessed martyr and pontiff Zephyrinus, bring upon us a share of healing from on high: through our Lord.

**ORATIO.** Præsta, quæsumus, omnipotens Deus: ut beáti Zephyríni Mártiris tui atque Pontíficis, cujus gaudémus méritis, instruámur exémplic. Per Dóminum.

**SECRETA.** Múnera tibi, Dómine, dicáta sanctífica: et, intercedénte beáto Zephyríno Mártire tuo atque Pontífice, per éadem nos placátus inténde. Per Dóminum.

**POSTCOMMUNIO.** - Hæc nos commúnio, Dómine, purget a crímine: et, intercedénte beáto Zephyríno Mártire tuo atque Pontífice, cæléstis remédii fáciat esse consórtes. Per Dóminum.

August 27

# THE WOUNDING OF THE HEART OF S. TERESA, Carmelite, Virgin

Lesser Double, First Class

## INTROITUS

(Habac. 3, 9 et 11)

**S**uscitans sucitábis, Dómine, arcum tuum in luce sagittárum tuárum, et cum splendóre fulgurántis hastæ tuæ. (Ps. 107, 2) Parátum cor meum, Deus, parátum cor meum: cantábo, et psallam in glória mea. V. Glória Patri.

**ORATIO.** Deus, qui ilibáta præcórdia beátæ Virgínis Terésia, sponsæ tuæ, igníto jáculo transfixísti, et caritátis víctimam consecrásti: ipsa interveniéntē, concéde; ut corda nostra ardóre Sancti Spíritus férveant, et te in ómnibus super ómnia diligant: Qui vivis... in unitáte ejúsdem.

## INTROIT

(Habac. 3, 9, 11)

**T**hou wilt bring that bow of thine, Lord, into full play; so bright thy arrows volley, with such sheen of lightning glances thy spear. (Ps. 107, 2) A heart to serve thee, O God, a heart ready to serve thee; I will sing of thee and praise thee with all my skill. V. Glory.

**COLLECT.** O God, who didst transfix with a burning dart the unsullied heart of the holy virgin Teresa, thy spouse, and didst consecrate her as a victim of love, grant by her intercession that our hearts may burn with the flame of the Holy Spirit and may love thee in all and above all: thou who art God... in the unity of the same Holy Spirit.

*Commemoration of S. Joseph Calasancius, Confessor, from the following Mass.*

**Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos.**  
(Hebr. 4, 12-13).

Fratres: Vivus est enim sermo Dei, et éfficax, et penetrabílior omni gládio ancípiti: et pertíngens usque ad divisióem ánimæ

**Lesson from the Epistle of S. Paul the Apostle to the Hebrews.** (Heb. 4, 12-13).

Brethren: God's word to us is something alive, full of energy; it can penetrate deeper than any two-edged sword, reaching the very di-

vision between soul and spirit, between joints and marrow, quick to distinguish every thought and design in our hearts. From him, no creature can be hidden; everything lies bare, everything is brought face to face with him.

**GRADUAL.** (*Ps. 41, 2-3*)  
O God, my whole soul longs for thee, as a deer for running water. *V.* My whole soul thirsts for God, the strong, the living God; shall I never again make my pilgrimage into God's presence?

Alleluia, alleluia. *V.* (*Ps. 16, 3*) Thou hast long read my heart, coming to me by night: thou hast tested me as if by fire. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 12, 48-50*).

At this time: Jesus said to his disciples: Much will be asked of the man to whom much has been given; more will be expected of him, because he was entrusted with more. It is fire that I have come to spread over the earth, and what better wish can I have than that it should be kindled? There is a baptism I must needs be baptized with, and how impatient am I for its accomplishment!

**OFFERTORY.** (*Levit. 3, 10, 11*) All the vitals will he

ac spíritus, compágum quoque ac medullárum, et discrétor cogitatiónum et intentiónum cordis. Et non est ulla creatúra invisibilis in conspéctu ejus: ómnia autem nuda et apérta sunt óculis ejus.

**GRADUALE.** (*Ps. 41, 2-3*) Quemádmódum desiderat cervus ad fontes aquárum: ita desiderat ánima mea ad te, Deus. *V.* Sitívit ánima mea ad Deum fortem vivum: quando véniam, et apparebo ante fáciem Dei?

Allelúja, allelúja. *V.* (*Ps. 16, 3*) Probásti cor meum, et visitásti nocte: igne me examinásti. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 12, 48-50*).

In illo témpore: Dixit Jesus discípulis suis: Omni, cui multum datum est, multum quærétur ab eo: et cui commendavérunt multum, plus petent ab eo. Ignem veni mittere in terram, et quid volo nisi ut accendátur? Baptísimo autem hábeo baptizári: et quómodo coárctor usque dum perficiátur!

**OFFERTORIUM.** (*Levit. 3, 10 et 11*) Unívsa

vitália adolēbit in pábulum ignis, et oblatiónis Dómini.

SECRETA. Majestáti tuæ, quæsumus, Dómine, beátæ Teresiæ précibus, nostra sit accépta devótio: cui transfixi et combústi cordis ejus digne plácuit holocáustum. Per Dóminum.

*Commemoration of S. Joseph Calasanctius.*

*Preface of S. Teresa, p. 533.*

COMMUNIO. (*Deut. 4, 35 et 36*) Quóniam Dóminus ipse est Deus, de cælo te fecit audire vocem suam, ut docéret te, et in terra osténdit tibi ignem suum máximum.

POSTCOMMUNIO. - Deus, qui Fílium tuum, ut ignem mitteret in terram, veníre fecísti: da nobis eo indesinénter accéndi; qui beátam Teresiam feliciter adússit, et ad te diligéndum íntime vulnerávit. Per eúmdem Dóminum.

*Commemoration of S. Joseph Calasanctius.*

burn to feed the fire and to give the Lord his offering.

SECRET. We beseech thee, Lord, that our devotion may be acceptable to thy majesty through the prayers of blessed Teresa, who pleased thee by the holocaust of a pierced and burning heart: through our Lord.

COMMUNION. (*Deut. 4, 35, 36*) For the Lord is God; from heaven he uttered his warnings, and on earth his dread fire he showed thee.

POSTCOMMUNION. - O God, who didst send thy Son to cast fire on the earth, inflame us unceasingly by that fire which so happily consumed blessed Teresa and wounded her inwardly with love for thee: through the same.

On the same day, August 27

S. JOSEPH CALASANCTIUS, Confessor

Lesser Double

INTROITUS

(*Ps. 33, 12*)

V Eníte, filii, audíte me: timórem Dómini docébo vos. (*Ps. ibid.*,

INTROIT

(*Ps. 33, 12*)

C Come, my children, and listen to me, I will teach you what the fear of

the Lord is. (*Ps. ibid.*, 2) At all times I will bless the Lord: his praise shall be on my lips continually. V. Glory.

COLLECT. O God, who by means of thy confessor Saint Joseph wast pleased to furnish thy Church with new assistance for training the young in wisdom and holiness, grant, we pray thee, that, after his example and through his intercession, we may so labour and so teach as to gain an imperishable reward: through our Lord.

Lesson from the Book of Wisdom. (*Wisdom 10, 10-14*).

The Lord guided his faithful servant straight to his goal, and on the way showed him the heavenly kingdom, gave him knowledge of holy things. He enriched him by his toil, and gave all his labours a happy issue. Knavery went about to get the better of him, but the Lord stood by him and prospered him; kept him safe from his enemies, protected him from their scheming. He would have him wrestle manfully and prove that there is no strength like the strength of wisdom. When the innocent man was sold for a slave, wisdom did not desert him, did not leave him in the hands of his persecutors. but went down with him into

2) Benedicam Dóminum in omni témpore: semper laus ejus in ore meo. V. Glória Patri.

ORATIO. Deus, qui per sanctum Joséphum Confessórem tuum, ad erudiéndam spíritu intellígentiæ ac pietátis juventútem, novum Ecclésiæ tuæ subsidium providére dignátus es: præsta, quæsumus; nos, ejus exémplo et intercessióne, ita fácere et docére, ut præmia consequámur æténa. Per Dóminum.

Lectio libri Sapiéntiæ. (*Sap. 10, 10-14*).

Justum dedúxit Dóminus per vias rectas, et osténdit illi regnum Dei, et dedit illi sciéntiam sanctórum: honestávit illum in labóribus, et complévit labóres illius. In fraude circumveniéntium illum áffuit illi, et honéstum fecit illum. Custodívit illum ab inimícis, et a seductóribus tutávit illum, et certámen forte dedit illi, ut vínceret, et sciret quóniam ómnium poténtior est sapiéntia. Hæc vénditum justum non derelíquit, sed a peccatóribus liberávit eum: descendítque cum illo in fóveam, et in vín-culis non derelíquit illum, donec afférret illi scep-trum regni, et poténtiam

advérsus eos, qui eum deprimébant: et mendáces osténdit, qui maculavérunt illum, et dedit illi claritátem ætérnam, Dóminus Deus noster.

GRADUALE. (*Ps. 36, 30-31*) Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. *V.* Lex Dei ejus in corde ipsíus: et non supplantábuntur gressus ejus.

Allelúja, allelúja. *V. (Jac. 1, 12)* Beátus vir, qui suffert tentatióem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 18, 1-5*).

In illo témpore: Accésérunt discípuli ad Jesum, dicéntes: Quis putas major est in regno cælórum? Et ádvocans Jesus párvulum, stáruit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cælórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno cælórum. Et qui suscepérit unum párvulum

his dungeon. Fast was he bound, but she had not finished with him till she gave him dominion over a whole kingdom, and power to do what he would with his persecutors. So she brought home the lie to those who traduced him, and the Lord our God granted him everlasting fame.

GRADUAL. (*Ps. 36, 30-31*) Right reason is on the good man's lips, well weighed are all his counsels. *V.* His steps can never falter, because the law of God rules in his heart.

Alleluia, alleluia. *V. (James 1, 12)* Blessed is he who endures under trials: when he has proved his worth, he will win the crown of life. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 18, 1-5*).

The disciples came to Jesus at this time and said, Tell us, who is greatest in the kingdom of heaven? Whereupon Jesus called to his side a little child, to whom he gave a place in the midst of them, and said, Believe me, unless you become like little children again, you shall not enter the kingdom of heaven. He is greatest in the kingdom of heaven who will abase himself like this little child. He who gives welcome to such a child as this



in my name, gives welcome to me.

**OFFERTORY.** (*Ps. 9, 17*) Lord, thou hast listened to the sighing of the defenceless: thou hast listened to the prayer of the well-ordered heart.

**SECRET.** Upon thy altar, Lord, we heap the gifts we are offering thee: may they make atonement for us through the pleading of him whom thou hast given us for our helper and advocate: through our Lord.

**COMMUNION.** (*Mark 10, 14*) Let the children come to me, do not keep them back: the kingdom of God belongs to such as these.

**POSTCOMMUNION.** - Sanctified by this life-giving sacramental rite, we pray thee, Lord, that through the intercession of thy confessor Saint Joseph we may ever advance towards more perfect holiness: through our Lord.

talem in nómine meo, me súscipit.

**OFFERTORIUM.** (*Ps. 9, 17*) Desidérium páuperum exaudivit Dóminus: præparatióem cordis eórum audivit auris tua.

**SECRETA.** Altáre tuum, Dómine, munéribus cumúlámus oblátis: ut ejus nobis fiant supplicatióne propítia, cujus nos donásti patrocínio adjuvári. Per Dóminum.

**COMMUNIO.** (*Marc. 10, 14*) Sínite párvulos veníre ad me, et ne prohibuéritis eos: tálíum est enim regnum Dei.

**POSTCOMMUNIO.** - Sanctificáti, Dómine, salutári mystério: quæsumus; ut, intercedénte sancto Josépho Confessóre tuo, ad majus semper proficiámus pietátis incrementum. Per Dóminum.

August 28

S. AUGUSTINE, Bishop, Confessor, Doctor

Lesser Double

*Mass In médio, from the Common of Doctors, p. [46], except the following:*

**COLLECT.** Give heed to our entreaties, almighty God, and, at the intercession of the blessed confessor-bishop

**ORATIO.** Adésto supplicatióibus nostris, omnípotens Deus: et, quibus fidúciám sperándæ

pietátis indúlges, intercedénte beáto Augustíno Confessóre tuo atque Pontífice, consuétæ misericórdiæ tribue benígnus efféctum. Per Dóminum.

Augustine, graciously bestow the fruits of thy wonted mercy upon those to whom thou grantest the confident hope of thy lovingkindness: through our Lord.

*A commemoration is made of S. Hermes, Martyr, by the following Prayers:*

ORATIO. Deus, qui beátum Hermétem Mártyrem tuum virtúte constantiæ in passióne roborásti: ex ejus nobis imitatóne tribue; pro amore tuo próspera mundi despícere, et nulla ejus adversa formidáre. Per Dóminum.

COLLECT. God, who didst strengthen thy blessed martyr Hermes with the virtue of constancy in suffering, grant that after his example we may hold the riches of this world as naught for love of thee, and not dread any worldly harm: through our Lord.

SECRETA. Sacrificium tibi, Dómine, laudis offérimus in tuórum commemoratióne Sanctórum: da, quæsumus; ut, quod illis cóntulit ad glóriam, nobis prosit ad salútem. Per Dóminum.

SECRET. In memory of thy saints we offer thee, Lord, the sacrifice of praise. Grant, we pray thee, that in glorifying them it may help us to salvation: through our Lord.

POSTCOMMUNIO. - Repléti, Dómine, benedictióne cælésti, quæsumus cleméntiam tuam: ut, intercedénte beáto Herméte Mártyre tuo, quæ humíliter gérimus, salúriter sentiámus. Per Dóminum.

POSTCOMMUNION. - Filled with thy heavenly blessing, Lord, we beg of thy lovingkindness that through the intercession of thy blessed martyr Hermes we may feel the saving effect of the rite we humbly celebrate: through our Lord.

August 29

## THE BEHEADING OF S. JOHN THE BAPTIST

Lesser Double, First Class

## INTROIT

(Ps. 118, 46-47)

**F**earlessly did I talk of thy decrees in the presence of kings, and was never abashed. Fain would I have all my study in the law I love. (Ps. *ibid.*, 1) Blessed they, who pass through life's journey unstained, who follow the law of the Lord. V. Glory.

**COLLECT.** Lord, we pray thee that the worshipful feast of thy forerunner and martyr, Saint John the Baptist, may effectually help us to salvation: thou who art God.

## INTROITUS

(Ps. 118, 46-47)

**L**oquébar de testimoniis tuis in conspectu regum, et non confundébar: et meditábar in mandátis tuis, quæ diléxi nimis. (Ps. *ibid.*, 1) Beáti immaculáti in via: qui ámbulant in lege Dómini. V. Glória Patri.

**ORATIO.** Sancti Joánnis Baptístæ Præcursóris et Mátyris tui, quæsumus, Dómine, veneránda festívitás: salutáris auxílii nobis præstet efféctum: Qui vivis.

*Commemoration of S. Sabina, Martyr:*

**COLLECT.** O God, who, amongst other marvels of thy power, hast given even to weak women the triumph of martyrdom, grant us this grace, that we who are celebrating the birthday of thy blessed martyr Sabina may be led nearer to thee by her example: through our Lord.

Lesson from the Prophet Jeremias. (Jer. 1, 17-19).

At this time: The Lord's words came to me: Gird up thy loins, bestir thyself, and deliver to Juda all the charge

**ORATIO.** Deus, qui inter cétera poténtiæ tuæ mirácula, etiam in sexu frágili victóriam martýrii contulisti: concéde propítius; ut, qui beátæ Sabínæ Mátyris tuæ natalítia cólimus, per ejus ad te exémpła gradiámur. Per Dóminum.

Léctio Jeremíæ Prophétæ. (Jerem. 1, 17-19).

In diébus illis: Factum est verbum Dómini ad me, dicens: Accinge lumbos tuos, et surge, et ló-

quere ad Juda ómnia, quæ ego præcipio tibi. Ne formides a fácie eórum: nec enim timére te fáciam vultum eórum. Ego quippe dedi te hódie in civitátem munitam, et in colúnnam ferream, et in murum æreum, super omnem terram, régibus Juda, principibus ejus, et sacerdotibus, et pópulo terræ. Et bellábunt: quia ego tecum sum, ait Dóminus, ut liberem te.

GRADUALE. (*Ps. 91, 13 et 14*) Justus ut palma florébit: sicut cedrus Libani multiplicábitur in domo Dómini. *V. (Ibid., 3)* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúja, allelúja. *V. (Marc. 6, 27)* Misso Heródes spiculátore, præcepit amputári caput Joánis in cárcere. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Marcum. (*Marc. 6, 17-29*).

In illo témpore: Misit Heródes, ac tenuit Joánnem, et vinxit eum in cárcere propter Herodíadem uxórem Philíppi fratris sui, quia dúxerat eam. Dicébat enim Joánnes Heródi: Non licet tibi habére uxórem fratris tui. Heródias autem insidia-

I am giving thee. Do not be afraid of them, as thou wouldst not have me shame thee before them. I mean to give thee strength this day, strength as of a fortified city, or iron pillar, or brazen wall, to confront the whole land, princes of Juda, and priests, and people. All will be thy adversaries, but they shall not master thee; I will be at thy side, the Lord says, to bring thee deliverance.

GRADUAL. (*Ps. 91, 13, 14*) The innocent man will flourish as the palm-tree flourishes: in the temple of the Lord he will grow to greatness as the cedars grow on Lebanon. *V. (Ibid., 3)* To proclaim thy mercy and faithfulness at daybreak and at fall of night.

Alleluia, alleluia. *V. (Mark 6, 27)* Herod sent one of his guards with orders that John's head should be cut off in the prison. Alleluia.

✠ Continuation of the Holy Gospel according to S. Mark. (*Mark 6, 17-29*).

At this time: Herod had sent and arrested John and put him in prison, in chains for love of Herodias, his brother Philip's wife, whom he had married; because John had told Herod, It is wrong for thee to take thy brother's wife. Herodias was always plotting against him,

and would willingly have murdered him, but could not, because Herod was afraid of John, recognizing him for an upright and holy man; so that he kept him carefully, and followed his advice in many things, and was glad to listen to him. And now came a fitting occasion, upon which Herod gave a birthday feast to his lords and officers, and to the chief men of Galilee. Herodias' own daughter came in and danced, and gave such pleasure to Herod and his guests that the king said to the girl, Ask me for whatever thou wilt, and thou shalt have it; he even bound himself by an oath, I will grant whatever request thou makest, though it were a half of my kingdom. Thereupon she went out and said to her mother, What shall I ask for? And she answered, The head of John the Baptist. With that, she hastened into the king's presence and made her request; My will is, she said, that thou shouldst give me the head of John the Baptist; give it me now, on a dish. And the king was full of remorse, but out of respect to his oath and those who sat with him at table, he would not disappoint her. So he sent one of his guard with orders that the head should be brought on a dish. This soldier cut off his head in the prison, and brought it on a dish, and gave it to

batur illi, et volébat occidere eum, nec póterat.

Heródes enim metuébat Joánnem, sciens eum virum justum et sanctum: et custodiébat eum, et audíto eo multa faciébat, et libénter eum audiébat. Et cum dies opportúnus accidísset, Heródes natális sui cœnam fecit princípibus, et tribúnis, et primis Galilææ. Cumque introísset filia ipsíus Herodiádis, et saltásset, et placuísset Heródi, simúlque recumbéntibus; rex ait puéllæ: Pete a me quod vis, et dabo tibi. Et jurávit illi: Quia quidquid petieris dabo tibi, licet dimídium regni mei. Quæ cum exísset, dixit matri suæ: Quid petam? At illa dixit: Caput Joánnis Baptístæ.

Cumque introísset statim cum festinatóne ad regem, petívit dicens: Volo ut prótinus des mihi in disco caput Joánnis Baptístæ. Et contristátus est rex: propter jusjurándum, et propter simul discumbéntes nóluit eam contristáre: sed misso spiculatóre, præcépit afférri caput ejus in disco. Et decollávit eum in cárcere. Et áttulit caput ejus in disco: et dedit illud puéllæ, et puélla dedit matri suæ. Quo audíto, discípuli ejus venérunt, et tulérunt

corpus ejus: et posuerunt illud in monumento.

**OFFERTORIUM.** (*Ps. 91, 13*) Justus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur.

**SECRETA.** Múnera, quæ tibi, Dómine, pro sancti Mártiris tui Joánnis Baptistæ passióne deferimus: quæsumus; ut ejus obténtu nobis proficiant ad salútem. Per Dóminum.

the girl; and the girl gave it to her mother. When John's disciples heard of it, they came and carried off his body, and laid it in a tomb.

**OFFERTORY.** (*Ps. 91, 13*) The innocent man will flourish as the palm tree flourishes: in the temple of the Lord he will grow to greatness as the cedars grow on Lebanon.

**SECRET.** We pray, Lord, that the offerings we bring thee to commemorate the sufferings of thy holy martyr John the Baptist may for his sake bring us nearer to salvation: through our Lord.

*Of S. Sabina:*

**SECRETA.** Hóstias tibi, Dómine, beátæ Sabínæ Mártiris tuæ dicátas méritis, benignus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

**SECRET.** Lord, graciously accept the sacrificial gifts that have been dedicated to thee for the sake of thy blessed martyr Sabina, and grant that we may find in them a never-failing source of help: through our Lord.

**COMMUNIO.** (*Ps. 20, 4*) Posuísti, Dómine, super caput ejus corónam de lápide pretiósio.

**COMMUNION.** (*Ps. 20, 4*) Thou hast set a jewelled crown, Lord, on his head.

**POSTCOMMUNIO.** - Cónferat nobis, Dómine, sancti Joánnis Baptistæ solémnitas: ut et magnífica sacraménta, quæ sumpsimus, significáta digne venerémur, et nobis salutária sentiámus. Per Dóminum.

**POSTCOMMUNION.** - May the festival of Saint John the Baptist bring us grace, Lord, to revere this wondrous eucharist foreshadowed by him, and to rejoice at its fulfilment in ourselves: through our Lord.

## Of S. Sabina:

POSTCOMMUNION. - Filled with the abundance of thy divine gift, we pray thee, Lord our God, that at the intercession of thy blessed martyr Sabina it may be our bread of life for evermore: through our Lord.

POSTCOMMUNIO. - Divíni múnérís largítate satiáti, quæsumus, Dómine Deus noster: ut, intercedente beáta Sabína Mártýre tua, in ejus semper participatióne vivámus. Per Dóminum.

August 30

## S. ROSE OF LIMA, Virgin

Lesser Double

*Mass Dilexísti, from the Common of a Virgin, p. [79], except the following:*

COLLECT. Almighty God, giver of all good gifts, who didst will that blessed Rose, a flower of purity and patience, nourished betimes with the dew of thy grace, should blossom in the far Indies, grant that we, thy servants, may hasten to follow where the fragrance of her passage beckons us, and so deserve, we likewise, to become a perfume offered to the Father by Christ: who is God.

ORATIO. Bonórum ómnium largítor, omnípotens Deus, qui beátam Rosam, cæléstis grátiae rore prævéntam, virginitátis et paciéntiæ decóre Indis floréscere voluísti: da nobis fámulis tuis; ut in odórem suavitátis ejus currétes, Christi bonus odor éffici mereámur: Qui tecum.

*Commemoration of Ss. Felix and Adauctus, Mm., by the following Prayers:*

COLLECT. We humbly entreat thy majesty, Lord, ever to defend us at the petition of thy saints, with whose commemoration thou dost continually make us glad: through our Lord.

ORATIO. Majestátem tuam, Dómine, súpplices exorámus: ut, sicut nos júgiter Sanctórum tuórum commemoratióne lætíficas; ita semper supplicatióne deféndas. Per Dóminum.

**SECRETA.** Hóstias, Dómine, tuæ plebis inténde: et, quas in honóre Sanctórum tuórum devótamente célebrat, proficere sibi séntiat ad salútem: Per Dóminum.

**POSTCOMMUNIO.** - Repléti, Dómine, munéribus sacris: quæsumus; ut, intercedéntibus Sanctis tuis, in gratiárum tuárum semper actióne maneámus. Per Dóminum.

**SECRET.** Pay heed, Lord, to thy people's offering, and let the rite they devoutly perform in honour of thy saints perceptibly help forward their salvation: through our Lord.

**POSTCOMMUNION.** - Lord, grant that we who have feasted on thy sacred gifts may, by the intercession of thy saints, requite thee with perpetual thanksgiving: through our Lord.

August 31

## S. RAYMUND NONNATUS, Confessor

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following Collect:*

**ORATIO.** Deus, qui in liberándis fidélibus tuis ab impiórum captivité beátum Raymúndum Confessórem tuum mirábilem effecísti: ejus nobis intercessióne concéde; ut, a peccatórum vínculis absolúti, quæ tibi sunt plácita, liberis méntibus exsequámur. Per Dóminum.

**COLLECT.** God, who didst cause thy blessed confessor Raymund to work wonders in delivering thy faithful from captivity among the infidels, at his intercession grant us release from the bondage of sin, so that in freedom of spirit we may fulfil thy pleasure: through our Lord.

On the same day, August 31

In Consecrated Churches

## DEDICATION OF ALL THE CONSECRATED CHURCHES OF OUR ORDER

Greater Double of the First Class with Major Octave

*Mass Terribilis est, from the Common of the Dedication of a Church, p. [98]. In Low Masses, comme-*



moration of S. Raymund Nonnatus, as given above. Within the octave and on the Octave-day, the same Mass is said, but the Introit is said twice only. Within the octave, the second Prayer is of our Lady, Concède; the third, Against the Persecutors of the Church or for the Pope, pp. 492-494, if the rubrics permit.

## FEASTS OF SEPTEMBER

September 1

S. GILES, Abbot

Simple

Mass Os justi, from the Common of Abbots, p. [59].

September 2

S. BROCARD, Carmelite, Confessor

Lesser Double, First Class

Mass Os justi, from the Common of Confessors, p. [51], except the following:

COLLECT. Sanctify thy servants, Lord, who humbly beseech thee on the feast of blessed Brocard, hermit of Mount Carmel and thy confessor, so that by his salutary patronage our life may be everywhere protected in adversity: through our Lord.

ORATIO. Sanctifica, Dómine, fámulos tuos in veneratióne beáti Brocárdi, Montis Carméli incolæ, Confessóris tui: humíliter supplicántes; ut, ejus salutáribus patrocíniis, vita nostra inter advérsa ubique regátur. Per Dóminum.

*Commemoration of S. Stephen, King, Confessor:*

COLLECT. Almighty God, we pray thee let thy blessed confessor Stephen, who fostered the growth of thy Church in his earthly kingdom, defend her just cause

ORATIO. Concède quæsumus, Ecclésiæ tuæ, omnípotens Deus: ut beátum Stéphanum Confessórem tuum, quem regnántem in terris propagató-

rem hábuit; propugnátorem habére mereátur glóriósum in cælis. Per Dóminum.

now that he is throned in heaven: through our Lord.

*Gospel* Ecce nos relíquimus, p. [61].

*Of S. Stephen:*

SECRETA. Réspice, quas offérimus, hóstias, omnípotens Deus: et præsta; ut, qui passiónis Dóminicæ mystéria celebrámus, imitémur quod ágimus. Per eúmdem Dóminum.

SECRET. Almighty God, look graciously upon these offerings of ours, and grant that we who are celebrating the sacrificial rite of our Lord's passion may follow his example of self-sacrifice: through the same.

*Of S. Stephen:*

POSTCOMMUNIO. - Præsta, quæsumus, omnípotens Deus: ut beáti Stéphani Confessóris tui fidem cógrua devotióne sectémur; qui pro ejúsdem fidei dilatatióne, de terreno regno ad cæléstis regni glóriam méruit pervenire. Per Dóminum.

POSTCOMMUNION. - Almighty God, we pray thee grant that we may practise with befitting zeal the faith of thy blessed confessor Stephen, who in reward for spreading that faith was counted worthy to exchange his earthly kingdom for a glorious throne in heaven: through our Lord.

On the same day, September 2

S. STEPHEN, King, Confessor

Semidouble

*Mass* Os justi, *from the Common of a Confessor*, p. [51], *with the Prayers from the preceding Mass.*

September 5

S. LAURENCE JUSTINIAN, Bishop, Confessor

Semidouble

*Mass* Státuit, *from the Common of a Confessor-Bishop*, p. [37].

September 8

## THE NATIVITY OF THE BLESSED VIRGIN MARY

Greater Double of the Second Class with Minor Octave

### INTROIT

**R**ejoice we all in the Lord, as we keep holiday in Mary's honour; that blessed Maiden whose Nativity makes angels joyful and sets them praising the Son of God. (Ps. 44, 2) Joyful are the thoughts that well up from my heart, a King's honour for my theme. *Rejoice.* V. Glory. *Rejoice.*

**COLLECT.** Mercifully hear, O God, the prayers of thy servants, that we who are gathered together on the Nativity of the virgin Mother of God, may through her intercession be delivered by thee from the dangers that threaten us: through the same.

**COLLECT.** Grant, we pray thee, almighty God, that we who are honouring the birthday of thy blessed martyr Adrian, may through his intercession be strengthened in our love of thee: through our Lord.

### INTROITUS

**G**audeámus omnes in Dómino, diem festum celebrántes sub honóre beátæ Mariæ Vírginis: de cujus Nativitáte gaudent Angeli, et colláudant Fílium Dei. (Ps. 44, 2) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Gaudeámus.* V. Glória Patri. *Gaudeámus.*

**ORATIO.** Supplicatió-nem servórum tuórum, Deus, miserátor exáudi: ut, qui in Nativitáte Dei Genitrícis et Vírginis Mariæ congregámur; ejus intercessiόνibus, a te de instántibus perículis eruámur. Per eúmdem Dóminum.

*Commemoration, at Low Mass, of S. Adrian, Martyr:*

**ORATIO.** Præsta, quæsumus, omnipotens Deus: ut, qui beáti Hadriáni Mártýris tui natalítia cólimus, intercessiône ejus, in tui nóminis amóre roborémur. Per Dóminum.

Léctio libri Sapiéntiæ.  
(*Prov. 8, 22-35*).

Dóminus possédit me  
in iníitio viárum suárum,  
ántequam quidquam fáce-  
ret a princípío. Ab ætér-  
no ordináta sum, et ex  
antíquis, ántequam terra  
fieret. Nondum erant a-  
býssi, et ego jam concépta  
eram: necdum fontes a-  
quárum erúperant: nec-  
dum montes gravi mole  
constítierant: ante colles  
ego parturiébar: adhuc  
terram non fécerat, et  
flúmina, et cárdines orbis  
terræ. Quando præparábat  
cælos, áderam: quando  
certa lege et gyro vallábat  
abýssos: quando æthera  
firmábat sursum, et librá-  
bat fontes aquárum: quan-  
do circúmdabat mari tér-  
minum suum, et legem  
ponébat aquis, ne transí-  
rent fines suos: quando  
appendébat fundaménta  
terræ. Cum eo eram cun-  
cta compónens: et dele-  
ctábar per síngulos dies,  
ludens coram eo omni  
témptore: ludens in orbe  
terrárum: et delíciæ meæ  
esse cum filiis hóminum.

Nunc ergo, filii, audíte  
me: Beáti qui custódiunt  
vias meas. Audíte disci-  
plínam, et estóte sapién-  
tes, et nolíte abjícere eam.

Beátus homo qui audit  
me, et qui vígilat ad fores

Lesson from the Book of  
Wisdom. (*Proverbs 8, 22-  
35*).

The Lord made me his  
when first he went about his  
work, at the birth of time,  
before his creation began.  
Long, long ago, before earth  
was fashioned, I held my  
course. Already I lay in the  
womb, when the depths were  
not yet in being, when no  
springs of water had yet  
broken; when I was born,  
the mountains had not yet  
sunk on their firm founda-  
tions, and there were no hills;  
not yet had he made the earth,  
or the rivers, or the solid  
framework of the world. I  
was there when he fenced in  
the waters with a vault in-  
violable, when he fixed the  
sky overhead, and levelled  
the fountain-springs of the  
deep. I was there when he  
enclosed the sea within its  
confines, forbidding the wa-  
ters to transgress their as-  
signed limits, when he poised  
the foundations of the world.  
I was at his side, a master-  
workman, my delight increas-  
ing with each day, as I made  
play before him all the while;  
made play in this world of  
dust, with the sons of Adam  
for my play-fellows. Listen  
to me, then, you that are my  
sons, that follow to your hap-  
piness in the paths I show  
you; listen to the teaching  
that will make you wise, in-  
stead of turning away from it.  
Blessed are they who listen

to me, keep vigil, day by day, at my threshold, watching till I open my doors. The man who wins me wins life, drinks deep of the Lord's favour.

**GRADUAL.** Blessed art thou, and worshipful, Mary, virgin; who without loss of maidenhood wast found to be the mother of our Saviour. *ŷ.* Virgin mother of God, he whom the entire world cannot hold, enclosed himself within thy womb and was made man.

Alleluia, alleluia. *ŷ.* This is the Nativity of the glorious virgin Mary, sprung from Abraham's line, from Juda's tribe, from the noble stock of David. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. I, 1-16*).

A record of the ancestry from which Jesus Christ, the son of David, son of Abraham, was born. Abraham was the father of Isaac, Isaac of Jacob, Jacob of Judas and his brethren; Judas of Phares and Zara, by Thamar; Phares of Esron, Esron of Aram, Aram of Aminadab, Aminadab of Naasson, Naasson of Salmon; Salmon of Booz, by Rahab; Booz of Obed, by Ruth; Obed of Jesse; and Jesse was the father of king David. And king David was the father of Solomon, by her that had been the wife of

meas quotidie, et observat ad postes ostii mei. Qui me invenerit inveniet vitam, et hauriet salutem a Domino.

**GRADUALE.** Benedicta et venerabilis es, Virgo Maria: quæ sine tactu pudoris inventa es mater Salvatoris. *ŷ.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Allelúja, allelúja. *ŷ.* Nativitas gloriósæ Virginis Mariæ ex sémine Abrahæ, ortæ de tribu Juda, clara ex stirpe David. Allelúja.

✠ Inítium sancti Evangélii secúndum Matthæum. (*Matth. I, 1-16*).

Liber generatiónis Jesu Christi filii David, filii Abraham. Abraham genuit Isaac. Isaac autem genuit Jacob. Jacob autem genuit Judam, et fratres ejus. Judas autem genuit Phares, et Zaram de Thamar. Phares autem genuit Esron. Esron autem genuit Aram. Aram autem genuit Amínadab. Amínadab autem genuit Naásson. Naásson autem genuit Salmon. Salmon autem genuit Booz de Rahab. Booz autem genuit Obed ex Ruth. Obed autem genuit

Jesse. Jesse autem genuit David regem. David autem rex genuit Salomónem ex ea, quæ fuit Uriæ. Sálomon autem genuit Róboam. Róboam autem genuit Abíam. Abías autem genuit Asa. Asa autem genuit Jósaphat. Jósaphat autem genuit Joram. Joram autem genuit Ozíam. Ozías autem genuit Jóatham. Jóatham autem genuit Achaz. Achaz autem genuit Ezechíam. Ezechías autem genuit Manássen. Manáesses autem genuit Amon. Amon autem genuit Josíam. Josías autem genuit Jechoníam, et fratres ejus in transmigratióne Babylónis. Et post transmigratióne Babylónis: Jechonías genuit Saláthiel. Saláthiel autem genuit Zoróbabel. Zoróbabel autem genuit Abiud. Abiud autem genuit Eliacim. Eliacim autem genuit Azor. Azor autem genuit Sadoc. Sadoc autem genuit Achim. Achim autem genuit Eliud. Eliud autem genuit Eleázar. Eleázar autem genuit Mathan. Mathan autem genuit Jacob. Jacob autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocátur Christus.

Credo.

OFFERTORIUM. Felix namque es, sacra Virgo María, et omni laude

Urias. Solomon was the father of Roboam, Roboam of Abia, Abia of Asa, Asa of Josaphat, Josaphat of Joram, Joram of Ozias, Ozias of Joatham, Joatham of Achaz, Achaz of Ezechias, Ezechias of Manasses, Manasses of Amon, Amon of Josias; and Josias was the father of Jechonias and his brethren, at the time of the removal to Babylon. And after the removal to Babylon, Jechonias was the father of Salathiel, Salathiel of Zorobabel, Zorobabel of Abiud, Abiud of Eliacim, Eliacim of Azor, Azor of Sadoc, Sadoc of Achim, Achim of Eliud, Eliud of Eleazar, Eleazar of Mathan, Mathan of Jacob, and Jacob was the father of Joseph, the husband of Mary; it was of her that Jesus was born, who is called Christ.

Creed.

OFFERTORY. Happy art thou, sacred virgin Mary, and very worthy of all praise;

for out of thee arose the sun of righteousness, the Christ, our God.

SECRET. Let thy incarnate, only-begotten Son come to our rescue, Lord. May he, the Virgin's Son, whose birth did not impair her maiden purity, but hallowed it: may Jesus Christ, our Lord, rid us of our guilt and cause the gifts we offer on this festival of her Nativity to be accepted by thee: he who is God.

dignissima: quia ex te ortus est sol iustitiæ, Christus Deus noster.

SECRETA. Unigéniti tui, Dómine, nobis succurrat humanitas: ut, qui natus de Vírgine, matris integritatem non minuit, sed sacravit; in Nativitatis ejus solémniis, nos a nostris piaculis exuens, oblationem nostram tibi faciat acceptam Jesus Christus Dóminus noster: Qui tecum.

*Of S. Adrian:*

SECRET. Lord, we entreat thee to accept our offerings and prayers. Cleanse us by this heavenly rite, and mercifully heed us: through our Lord.

SECRETA. Muneribus nostris, quæsumus, Dómine, precibusque susceptis: et cælestibus nos munda mysteriis, et clementer exaudi. Per Dóminum.

*Preface of our Lady; Et te in Nativitate, p. 527.*

COMMUNION. Mary, ever-virgin, sovereign Queen of the world, who didst bear Christ, the Lord and Saviour of us all, may thy pleading bring us peace and safety.

COMMUNIO. Regina mundi dignissima, María, Virgo perpétua: intercède pro nostra pace et salute, quæ genuisti Christum Dóminum, Salvatorem omnium.

POSTCOMMUNION. - Now that we have received the sacrament with which we celebrate this yearly feast, grant, Lord, that its healing virtue may assist us both in this life and in the life to come: through our Lord.

POSTCOMMUNIO. - Sumpsimus, Dómine, celebritatis annuæ votiva sacramenta: præsta, quæsumus: ut et temporális nobis vitæ remédia præbeant, et æternæ. Per Dóminum.

*Of S. Adrian:*

POSTCOMMUNION. - Grant, we pray thee, Lord our God, that we who in

POSTCOMMUNIO. - Da nobis, quæsumus, Dómine Deus noster: ut, sic-

ut tuórum commemoratió-  
ne Sanctórum temporáli  
gratulámur officio; ita per-  
pétuo lætémur aspéctu.  
Per Dóminum.

this life gladly commemorate  
thy saints, may find unend-  
ing joy hereafter in their  
presence: through our Lord.

September 9

## S. GORGONIUS, Martyr

Simple

*Mass In virtúte, from the Common of a Martyr,  
p. [14], except the following:*

ORATIO. Sanctus tu-  
us, Dómine, Gorgónius  
sua nos intercessióne læ-  
tificet: et pia fáciat solem-  
nitáte gaudére. Per Dó-  
minum.

SECRETA. Grata tibi  
sit, Dómine, nostræ servi-  
tútis oblátio: pro qua san-  
ctus Gorgónius Martyr  
intervéntor exsístat; et no-  
bis implóret auxiliúm. Per  
Dóminum.

POSTCOMMUNIO. -  
Famíliam tuam, Deus, suá-  
viter unge et végeta: quæ  
in Mártyre tuo Gorgónio  
Christi Fílii tui bono jú-  
giter odóre páscitur: Qui  
tecum.

COLLECT. Lord, may  
the intercession of thy saint  
Gorgonius bring us happi-  
ness, and let his godly festival  
be an occasion for rejoicing:  
through our Lord.

SECRET. Lord, may the  
offering which we, thy ser-  
vants, present by the hand  
of the martyr, Saint Gorgo-  
nius, be pleasing to thee, and  
may he implore for us thy  
aid: through our Lord.

POSTCOMMUNION. -  
Give new life, O God, by  
thy sweet anointing to thy  
household, which is refreshed  
on this commemoration of  
thy martyr Gorgonius by the  
fragrance of Christ, thy Son:  
who is God.

September 10

## S. NICHOLAS OF TOLENTINO, Confessor

Lesser Double

INTROITUS

**D**Edit Dóminus con-  
fessiónem sancto suo,  
et excélsio in verbo glóriæ:

INTROIT

**T**HE Lord gave testimo-  
ny to his holy one, and  
to him whom he uplifted in



the might of his word: with his whole heart did he praise the Lord, and love the God who made him. (*Ps. 91, 2*) Sweet it is to praise the Lord, to sing, most high God, in honour of thy name. *¶* Glory.

**COLLECT.** Grant, we beseech thee, almighty God, that thy Church, made illustrious by the glorious virtues and miracles of thy blessed confessor Nicholas, may through his prayers and merits ever rejoice in peace and unity: through our Lord.

*Lesson* Diléctus Deo, p. [59].

**GRADUAL.** (*Ps. 1, 2*) His heart was set on the law of the Lord day and night. *¶* (*Ps. 2, 6*) He has been enthroned upon the Lord's holy mountain, there to proclaim his edict.

Alleluia, alleluia. *¶* (*Osee 14, 6*) A faithful man will burgeon like the lily, will blossom in the Lord's sight for ever. Alleluia.

de omni corde suo laudávit Dóminum, et diléxit eum qui fecit illum. (*Ps. 91, 2*) Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *¶* Glória Patri.

**ORATIO.** Concéde, quæsumus, omnipotens Deus: ut Ecclésia tua, quæ beáti Nicolái Confessoris tui virtútum et miraculorum glória corúscat; ejus intercessióne et méritis, perpétua pace atque unitáte lætétur. Per Dóminum.

**GRADUALE.** (*Ps. 1, 2*) In lege Dómini fuit voluntas ejus die ac nocte. *¶* (*Ps. 2, 6*) Prædicans præceptum Dómini, constitútus est in monte sancto ejus.

Allelúja, allelúja. *¶* (*Osee 14, 6*) Justus germínabit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

*Gospel* Nemo lucérnam accéndit, p. [53].

**OFFERTORY.** (*Ps. 5, 12, 13*) There is joy, Lord, for all those who trust in thee; for thou givest thy benediction to the just, thou dost throw thy loving-kindness about him like a shield.

**SECRET.** At the pleading of thy blessed confessor Nicholas, may the sacrifice of-

**OFFERTORIUM.** (*Ps. 5, 12 et 13*) Læténtur omnes qui sperant in te, Dómine: quóniam tu benedixísti justo, scuto bonæ voluntátis tuæ coronásti eum.

**SECRETA.** Oblátum tibi, Dómine, sacrificium, intercedénte beáto Nico-

láo Confessóre tuo, vivíficet nos semper et múniat. Per Dóminum.

COMMUNIO. (*Eccli.* 45, 4 et 9) In fide et lenitáte ipsíus sanctum fecit illum: et circumcínxit eum zona glóriæ, et índuit eum Dóminus stólam glóriæ.

POSTCOMMUNIO. - Pópulum tuum, Dómine, quæ sumpsimus sacraménta custódiat: ut, qui sancti Nicolái Confessoris tui júgiter implórant auxílium, petitiónum suárum salutárem consequántur efféctum. Per Dóminum.

ferred unto thee, Lord, ever quicken and shield us: through our Lord.

COMMUNION. (*Ecclus.* 45, 4, 9) The Lord set him apart, so loyal he was and so gentle; bright was the cincture that girded him, bright the robe that clothed him.

POSTCOMMUNION. - May the sacrament we have received, Lord, so keep thy people that all who unceasingly ask the help of thy blessed confessor Nicholas, may obtain the salutary effect of their petitions: through our Lord.

September 11

## SS. PROTUS AND HYACINTH, Martyrs

Simple

*Mass Multæ tribulatiónes, from the Common of Martyrs, p. [24], except the following:*

ORATIO. Beatórum Mártyrum tuórum Proti et Hyacínthi nos, Dómine, fóveat pretiósá conféssio: et pia júgiter intercéssio tueátur. Per Dóminum.

SECRETA. Pro sanctórum Mártyrum tuórum Proti et Hyacínthi commemoratióne, múnera tibi, Dómine, quæ debémus, exsólvimus: præsta, quæsumus; ut remédiu nobis perpétuæ salútis operéntur. Per Dóminum.

COLLECT. May the precious testimony of thy blessed martyrs Protus and Hyacinth bring us comfort, Lord, and their loving intercession be our constant shield: through our Lord.

SECRET. In memory of thy holy martyrs Protus and Hyacinth we render to thee, Lord, the offerings which are thy due. We pray thee let them perform a healing work in us for our eternal welfare: through our Lord.

## POSTCOMMUNION. -

Lord, we beg thee that the prayer of thy blessed martyrs Protus and Hyacinth may obtain our cleansing by this sacrament of thine which we have here received: through our Lord.

## POSTCOMMUNIO. -

Ut percépta nos, Dómine, tua sancta puríficent: beatorum Mártýrum tuorum Proti et Hyacínthi, quæsumus, implóret orátio. Per Dóminum.

September 12

## THE MOST HOLY NAME OF MARY

Lesser Double, First Class

## INTROIT

(Ps. 44, 13, 15, 16)

**A**LL that are rich among the citizens will be courting thy favour. Maidens will follow in her retinue into the King's presence; all rejoicing, all triumph, those companions of hers enter. (Ps. *ibid.*, 2) Joyful are the thoughts that well up from my heart: a King's honour for my theme. *V.* Glory.

**COLLECT.** Grant, we pray thee, almighty God, that thy faithful people, who enjoy the protection of the most holy Virgin Mary and delight in her name, may by her dear intercession be delivered from all ills on earth and made worthy to attain everlasting bliss in heaven: through our Lord.

✠ Lesson from the Book of Wisdom. (*Ecclus.* 24, 23-31).

No vine ever yielded fruit so fragrant; the enjoyment

## INTROITUS

(Ps. 44, 13, 15 et 16)

**V**ultum tuum deprecabúntur omnes dívites plebis: adducéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia et exsultatióne. (Ps. *ibid.*, 2) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V.* Glória Patri.

**ORATIO.** Concéde, quæsumus, omnípotens Deus: ut fidéles tui, qui sub sanctíssimæ Vírginis Mariæ Nómíne et protectióne lætántur; ejus pia intercessióne, a cunctis malis liberéntur in terris, et ad gáudia æténa perveníre mereántur in cælis. Per Dóminum.

Lectio libri Sapiéntiæ. (*Eccli.* 24, 23-31).

Ego quasi vitis fructificávi suavitátem odóris: et

flores mei, fructus honoris et honestatis. Ego mater pulchræ dilectionis, et timoris, et agnitionis, et sanctæ spei. In me grátia omnis viæ et veritatis: in me omnis spes vitæ et virtutis. Transíte ad me omnes qui concupiscitis me, et a generationibus meis implémini. Spíritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatiónes sæculórum. Qui edunt me, adhuc esuriunt: et qui bibunt me, adhuc sitiunt. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam ætérnam habébunt.

**GRADUALE.** Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris invénta es mater Salvatóris. *v.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Allelúja, allelúja. *v.* (*Judith* 15, 10) Tu glória Jerúsalem, tu lætítia Israel, tu, María, honorificéntia pópuli nostri. Allelúja.

of honour and riches is the fruit I bear. It is I that give birth to all noble loving, all reverence, all true knowledge, and the holy gift of hope. From me comes every grace of faithful observance, from me all promise of life and vigour. Hither turn your steps, all you that have learned to long for me; take your fill of the increase I yield. Never was honey so sweet as the influence I inspire, never honey-comb as the gift I bring; mine is a renown that endures age after age. Eat of this fruit, and you will yet hunger for more; drink of this wine, and your thirst for it is still unquenched. He who listens to me will never be disappointed, he who lives by me will do no wrong; he who reads my lesson aright will find in it life eternal.

**GRADUAL.** Blessed art thou and worshipful, Mary, virgin; who without loss of maidenhood was found to be the mother of our Saviour. *v.* Virgin mother of God, he whom the entire world cannot hold, enclosed himself within thy womb and was made man.

Alleluia, alleluia. *v.* (*Judith* 15, 10) Thou art the boast of Jerusalem, the joy of Israel, the pride of our people. Alleluia.

*Gospel* Missus est, p. [113]. *The Creed is said.*

OFFERTORY. (*Luke 1, 28, 42*) Hail, Mary, full of grace: the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

SECRET. By thy gracious mercy, Lord, and at the intercession of blessed Mary, the ever-virgin, let this offering bring us prosperity and peace now and for evermore: through our Lord.

OFFERTORIUM. (*Luc. 1, 28 et 42*) Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui.

SECRETA. Tua, Dómine, propitiatióne, et beátæ Mariæ semper Virgínis intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitátem et pacem. Per Dóminum.

*Preface of our Lady; Et te in Festivitate, p. 527.*

COMMUNION. Blessed be the womb in which the virgin Mary bore the eternal Father's Son.

POSTCOMMUNION. - We pray thee, Lord, grant us who have received these aids to our salvation, that we may everywhere be sheltered by the advocacy of blessed Mary, the ever-virgin, in whose honour we have made these offerings to thy majesty: through our Lord.

COMMUNIO. Beáta víscera Mariæ Virgínis, quæ portavérunt ætérni Patris Fílium.

POSTCOMMUNIO. - Sumptis, Dómine, salútis nostræ subsidiis: da, quæsumus, beátæ Mariæ semper Virgínis patrocíniis nos ubique prótegi; in cuius veneratióne hæc tuæ obtúlimus majestáti. Per Dóminum.

September 13

S. MAURILIUS, Bishop and Confessor

Simple

*Mass Sacerdótes tui, from the Common of a Confessor-Bishop, p. [42], except the following:*

COLLECT. May thy blessed confessor and bishop Maurilius gladden our hearts, O Lord, on his festival, so that thou mayest more readi-

ORATIO. Beátus Maurílius Conféssor tuus atque Póntifex sua nos, Dómine, solemnitáte lætíficet: ut, pro nobis tibi

súpplicans, copiósius audíatur. Per Dóminum.

SECRETA. Quæsumus, Dómine, gratam tibi fore oblatiónem nostræ servitútis: pro qua sanctus Maurílius Conféssor et Póntifex intervéntor exsistat. Per Dóminum.

POSTCOMMUNIO. - Præsta, quæsumus, Dómine: ut, salutáribus repléti mystériis, cujus solémnia celebrámus, ejus intercessiónibus adjuvémur. Per Dóminum.

ly give ear to the supplications he makes on our behalf: through our Lord.

SECRET. Through the intercession of thy holy confessor and bishop Maurilius, may our service, we pray thee, Lord, become an offering pleasing in thy sight: through our Lord.

POSTCOMMUNION. - Grant, we pray thee, Lord, that we who have been refreshed by these sacred rites may be succoured by the intercession of him whose festival we are keeping: through our Lord.

September 14

## THE EXALTATION OF THE HOLY CROSS

Lesser Double, First Class

### INTROITUS

(Gal. 6, 14)

**N**OS autem gloriári opórtet in Cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurréctio nostra: per quem salváti, et liberáti sumus. (Ps. 66, 2) Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. V. Glória Patri.

ORATIO. Deus, qui nos hodiérna die Exaltatiónis sanctæ Crucis ánnua solemnitate lætíficas: præsta, quæsumus; ut, cu-

### INTROIT

(Gal. 6, 14)

**I**T is for us to make our boast in the cross of our Lord Jesus Christ: in whom is our salvation, our life, our resurrection: by whom we are saved and set free. (Ps. 66, 2) May God be merciful to us and bless us; may he smile graciously on us, and show us his mercy. V. Glory.

COLLECT. O God, who on this day dost gladden us by the yearly feast of the Exaltation of the Holy Cross, we pray thee grant that we

who have known its mystery on earth may be found worthy to enjoy in heaven the bliss it has purchased for us: through the same.

Lesson from the Epistle of S. Paul the Apostle to the Colossians. (*Col. 2, 9-15; 3, 1-4*).

Brethren: In Christ the whole plenitude of Deity is embodied, and dwells in him, and it is in him that you find your completion; he is the fountain head from which all dominion and power proceed. In him you have been circumcised with a circumcision that was not man's handiwork. It was effected, not by despoiling the natural body, but by Christ's circumcision; you, by baptism, have been united with his burial, united, too, with his resurrection through your faith in that exercise of power by which God raised him from the dead. And in giving life to him, he gave life to you too, when you lay dead in your sins, with nature all uncircumcised in you. He condoned all your sins; cancelled the deed which excluded us, the decree made to our prejudice, swept it out of the way, by nailing it to the cross; and the dominions and powers he robbed of their prey, put them to an open shame, led them away in triumph, through him. Risen, then, with Christ, you

ius mystérium in terra cognóvimus, ejus redemptionis præmia in cælo mereámur. Per eúndem Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Colossenses. (*Coloss. 2, 9-15; 3, 1-4*).

Fratres: In Christo inhabitat omnis plenitúdo divinitátis corporaliter: et estis in illo repléti, qui est caput omnis principátus et potestátis: in quo et circumcísí estis circumcisióne non manufácta in exspoliatióne córporis carnis, sed in circumcisióne Christi: consepúlti ei in baptísimo, in quo et resurrexístis per fidem operatiónis Dei, qui suscitávit illum a mórtuis. Et vos cum mórtui essétis in delictís, et præpútio carnis vestræ, convivificávit cum illo, donans vobis ómnia delícta: delens quod advérsus nos erat chirógraphum decreti, quod erat contrárium nobis, et ipsum tulit de médio, affigens illud cruci: et exspólians principátus et potestátes, tradúxit confidénter, palam triúmphans illos in semetípso. Igitur, si consurrexístis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens: quæ sursum sunt sápite, non quæ super terram. Mórtui

enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparuerit, vita vestra: tunc et vos apparébitis cum ipso in glória.

**GRADUALE.** (*Philipp.* 2, 8-9) Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. *ŷ.* Propter quod et Deus exaltávit illum, et dedit illi nomen, quod est super omne nomen.

Allelúja, allelúja. *ŷ.* Dulce lignum, dulces clavos, dúlcia ferens póndera: quæ sola fuísti digna sustinére Regem cælórum et Dóminum. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann.* 12, 31-36).

In illo témpore: Dixit Jesus turbis Judæórum: Nunc iudícium est mundi: nunc princeps hujus mundi ejiciétur foras. Et ego si exaltátus fúero a terra, ómnia traham ad meípsum. (Hoc autem dicebat, significans qua morte esset moritúrus). Respóndit ei turba: Nos audívimus ex lege quia Christus manet in ætérnum: et quómodo tu dicis: O-

must lift your thoughts above where Christ now sits at the right hand of God. You must be heavenly-minded, not earthly-minded; you have undergone death, and your life is hidden away now with Christ in God. Christ is your life, and when he is made manifest, you too will be made manifest in glory with him.

**GRADUAL.** (*Philipp.* 2, 8-9) Christ accepted an obedience that brought him to death, death on a cross. *ŷ.* That is why God has raised him to such a height, given him that name which is greater than any other name.

Alleluia, alleluia. *ŷ.* Dear the nails and dear the timber, dear the load they hold aloft! None other might fitly bear the Lord and King of heaven. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John* 12, 31-36).

At this time: Jesus told the Jewish crowd: Sentence is now being passed on this world; now is the time when the prince of this world is to be cast out. Yes, if only I am lifted up from the earth, I will attract all men to myself. (In saying this, he prophesied the death he was to die.) The multitude answered him, We have been told, out of the law, that Christ is to remain undisturbed for



ever; what dost thou mean by saying that the Son of Man must be lifted up? What Son of Man is this? And Jesus said to them, The light is among you still, but only for a short time. Finish your journey while you still have the light, for fear darkness should overtake you; he who journeys in darkness cannot tell which way he is going. While you still have the light, have faith in the light, that so you may become children of the light. Creed.

OFFERTORY. With the sign of the holy Cross protect thy people, Lord, from all the snares of all their enemies. Look with favour upon the service we offer thee, and accept our sacrifice, alleluia.

SECRET. O Lord our God, as we prepare to feast upon the body and blood of our Lord Jesus Christ, by whom the standard of the Cross was hallowed, we pray that we whose privilege it is to venerate that holy symbol may possess through all eternity the salvation its triumph has won: through the same.

*Preface of the Cross, p. 522.*

COMMUNION. By the tree we were enslaved, and by the holy Cross we have been delivered; the fruit of the tree betrayed us, the Son of God has redeemed us, alleluia.

pórtet exaltári Fílium hóminis? Quis est iste Fílius hóminis? Dixit ergo eis Jesus: Adhuc módicum lumen in vobis est.

Ambuláte dum lucem habétis, ut non vos ténebræ comprehéndant: et qui ámbulat in ténebris, nescit quo vadat. Dum lucem habétis, créдите in lucem, ut filii lucis sitis.

Credo.

OFFERTORIUM. Prótege, Dómine, plebem tuam per signum sanctæ Crucis, ab insídiis inimicórum ómnium: ut tibi gratam exhibeámus servitútem, et acceptábile tibi fiat sacrificium nostrum, allelúja.

SECRETA. Jesu Christi Dómini nostri Córpore et Sáanguine saginándi, per quem Crucis sanctificátum est vexillum: quæsumus, Dómine Deus noster; ut, sicut illud adoráre meruimus, ita perénniter ejus glóriæ salutáris potiámur efféctu. Per eúmdem Dóminum.

COMMUNIO. Per lignum servi facti sumus, et per sanctam Crucem liberáti sumus: fructus árboris sedúxit nos, Fílius Dei redémit nos, allelúja.

**POSTCOMMUNIO.** -  
Refécti cibo potúque cæ-  
lésti, quæsumus, omnípo-  
tens Deus: ut ab hóstium  
deféndas formídine, quos  
redemísti pretióso Sángu-  
ine Filii tui, Dómini no-  
stri Jesu Christi: Qui te-  
cum.

**POSTCOMMUNION.** -  
Refreshed by this heavenly  
meat and drink, we beseech  
thee, almighty God, that thou  
wouldest shield from the ter-  
ror of the enemy those whom  
thou hast redeemed through  
the precious blood of thy  
Son, Jesus Christ, our Lord:  
who is God.

September 15

## THE SEVEN SORROWS OF THE BLESSED VIRGIN MARY

Greater Double of the Second Class

*Mass Stabant juxta Crucem, p. 976, except the fol-  
lowing:*

**ORATIO.** Deus, in cu-  
jus passióne, secúndum  
Simeónis prophetíam, dul-  
císsimam ánimam glorió-  
sæ Vírginis et Matris Ma-  
riæ dolóris gládius per-  
transívit: concéde propí-  
tius; ut, qui dolóres ejus  
venerádo recólimus, pas-  
siónis tuæ efféctum felí-  
cem consequámur: Qui  
vivis.

**COLLECT.** O God, in  
whose sufferings as Simeon  
foretold, a sword of sorrow  
pierced the sweet soul of  
Mary, thy august virgin-moth-  
er, grant us this boon: that  
we, who reverently call to  
mind her anguish, may secure  
the happiness which thy own  
sufferings have gained for us:  
thou who art God.

*Commemoration, at Low Mass, of S. Nicomedes,  
Martyr:*

**ORATIO.** Adésto, Dó-  
mine, pópulo tuo: ut,  
beáti Nicomédis Mártiris  
tui mérita præclára susci-  
piens, ad impetrándam  
misericórdiam tuam sem-  
per ejus patrocíniis adju-  
vétur. Per Dóminum.

**COLLECT.** O Lord, stand  
by thy people, so that we  
may profit by the shining  
merits of thy blessed mar-  
tyr Nicomedes, and be ever  
helped by his prayers to ob-  
tain thy mercy: through our  
Lord.

GRADUAL. (*Lament. 1, 10, 9*) Jealous hands were laid on all she treasured; so it was that she must see Gentiles profane her sanctuary. *Ÿ.* Mark it well, Lord; see how humbled I, how exultant my adversary.

Alleluia, alleluia. *Ÿ.* (*Ps. 29, 6*) Sorrow is but the guest of a night; joy comes in the morning.

*Sequence Stabat Mater dolorosa is now said.*

*Of S. Nicomedes:*

SECRET. Lord, graciously accept the gifts we offer; may the prayer of the blessed martyr Nicomedes commend them to thy majesty: through our Lord.

POSTCOMMUNION. - May the sacrament we have taken cleanse us, Lord, and at the intercession of thy blessed martyr Nicomedes rid us of all imperfection: through our Lord.

GRADUALE. (*Thren. 1, 10 et 9*) Manum suam misit hostis ad omnia desiderabilia ejus: quia vidit gentes ingressas sanctuarium suum. *Ÿ.* Vide, Dómine, afflictionem meam, quoniam erectus est inimicus.

Allelúja, allelúja. *Ÿ.* (*Ps. 29, 6*) Ad vespereum demorabitur fletus: et ad matutinum lætítia.

SECRETA. Súscipe, Dómine, múnera propítius oblata: quæ majestati tuæ beáti Nicomédis Mátyris comméndet oratio. Per Dóminum.

POSTCOMMUNIO. - Puríficent nos, Dómine, sacramenta quæ sumpsimus: et, intercedente beáto Nicoméde Mátyre tuo, a cunctis efficiámur vítiis absolúti. Per Dóminum.

September 16

S. ALBERT, Bishop of Jerusalem, Confessor,  
Legislator of our Order

Greater Double of the Second Class

*Mass Státuit, from the Common of a Confessor-Bishop, p. [37], except the following:*

COLLECT. May the fullness of thy blessing descend

ORATIO. Tuæ benedictionis plenitúdo super

nos, quæsumus, Dómine, copiósa descéndat: et júgiter sancti Albértil Confessóris tui atque Pontíficis placáre suffrágiis. Per Dóminum.

upon us abundantly, Lord, and be thou ever appeased by the intercession of blessed Albert, thy confessor and bishop: through our Lord.

*Commemoration of Ss. Cornelius, Pope, and Cyprian, Bishop, Martyrs:*

ORATIO. Beatórum Mártyrum paritérque Pontíficum Cornélii et Cypriáni nos, quæsumus, Dómine, festa tueántur: et eórum comméndet orátio veneránda. (Per Dóminum).

COLLECT. May the festival of the blessed martyr-bishops Cornelius and Cyprian gain us thy protection, we pray thee, Lord, and may their holy prayer win us thy favour: (through our Lord).

*Commemoration, at Low Mass, of Ss. Euphemia (Virgin), Lucy, and Geminianus, Martyrs:*

ORATIO. Præsta, Dómine, précibus nostris cum exsultatíone provéntum: ut sanctórum Mártyrum Euphémia, Lúcia et Geminiani, quorum diem passiónis ánnua devotíone recólimus, étiam fidei constantiam subsequámur. Per Dóminum.

COLLECT. Grant, Lord, a joyful issue to our prayers. May we, who year by year devoutly keep the day on which thy holy martyrs Euphemia, Lucy, and Geminianus, suffered death, follow them also in steadfastness of faith: through our Lord.

SECRETA. Múnera tibi, Dómine, dicáta sanctífica: et, intercedénte beáto Albérto Confessóre tuo atque Pontífice, per éadem nos placátus inténde. Per Dóminum.

SECRET. Hallow the gifts we have dedicated to thee, Lord, and, at the intercession of thy blessed confessor and bishop Albert, let them move thee to hear us and have mercy: through our Lord.

*Of Ss. Cornelius and Cyprian:*

SECRETA. Adésto, Dómine, supplicatíonibus nostris, quas in Sanctórum tuórum commemoratíone deférimus: ut, qui nostræ

SECRET. Give heed, Lord, to our entreaties in this commemoration of thy saints, so that we, who put no trust in our own rightdoing, may

be helped by the merits of those who have won thy favour: (through our Lord). | *justitiæ fiduciam non habemus, eorum, qui tibi placuerunt, meritis adjuvémur. (Per Dóminum).*

*Of Ss. Euphemia, Lucy, and Geminianus:*

SECRET. Look favourably, Lord, upon thy people's offerings, and give us cause to rejoice in the protection of the saints whose feast thou art permitting us to keep: through our Lord.

POSTCOMMUNION. - Grant we pray thee, almighty God, that in giving thanks for the gifts we have received, we may obtain still greater blessings through the intercession of thy blessed confessor and bishop Albert: through our Lord.

SECRETA. Vota populi tui, quæsumus, Dómine, propitiátus inténde: et, quorum nos tríbuis solémnia celebráre, fac gaudere suffrágiis. Per Dóminum.

POSTCOMMUNIO. - Præsta, quæsumus, omnipotens Deus: ut, de perceptis munéribus grátias exhibéntes, intercedente beáto Albérto Confessóre tuo atque Pontífice, beneficia potióra sumámus. Per Dóminum.

*Of Ss. Cornelius and Cyprian:*

POSTCOMMUNION. - We whom this holy rite has filled with the bread of life pray, Lord, that we may be succoured by the prayers of those whose festival we are keeping: (through our Lord).

POSTCOMMUNIO. - Quæsumus, Dómine, salutáribus repléti mystériis: ut, quorum solémnia celebrámus, eorum oratióibus adjuvémur. (Per Dóminum).

*Of Ss. Euphemia, Lucy, and Geminianus:*

POSTCOMMUNION. - Lord, hear and heed our prayers. May the help of thy martyr-saints Euphemia, Lucy, and Geminianus, whose festival we are celebrating, bring us unfailing comfort: through our Lord.

POSTCOMMUNIO. - Exáudi, Dómine, preces nostras: et sanctórum Mártyrum tuórum Euphémiae, Lúciæ et Geminiani, quorum festa solémniter celebrámus, contínuis foveámur auxiliis. Per Dóminum.

September 17

THE IMPRINTING OF THE SACRED  
STIGMATA OF S. FRANCIS, Conf.

Lesser Double

## INTROITUS

*(Gal. 6, 14)*

**M**ihi autem absit gloriári nisi in Cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. (*Ps. 141, 2*) Voce mea ad Dóminum clamávi: voce mea ad Dóminum deprecátus sum. *V.* Glória Patri.

**ORATIO.** Dómine Jesu Christe, qui, frigescente mundo, ad inflammándum corda nostra tui amóris igne, in carne beatíssimi Francísci passióis tuæ sacra Stigmata renovásti: concéde propítius; ut ejus méritis et précibus crucem júgiter gerámus, et dignos fructus pœniténtiæ faciámus: Qui vivis.

## INTROIT

*(Gal. 6, 14)*

**G**OD forbid that I should make a display of anything, except the cross of our Lord Jesus Christ, through which the world stands crucified to me, and I to the world. (*Ps. 141, 2*) Loud is my cry to the Lord, the prayer I utter for the Lord's mercy. *V.* Glory.

**COLLECT.** Lord Jesus Christ, who didst reproduce, in the flesh of the most blessed Francis, the sacred marks of thy own sufferings, so that in a world grown cold our hearts might be filled with burning love of thee, graciously enable us by his merits and prayers to bear the cross without faltering and to bring forth worthy fruits of penitence: thou who art God.

*Commemoration of S. Lambert, Bishop and Martyr:*

**ORATIO.** Deus, qui nos beáti Lambérti Mártiris tui atque Pontíficis ánnua solemnitate lætificas: concéde propítius; ut, cujus natalítia cólimus, de ejúsdem étiam protectióne gaudeámus. Per Dóminum.

**COLLECT.** O God, who dost gladden our hearts at each recurring festival of thy blessed martyr-bishop Lambert, grant, in thy mercy, that we who keep his birthday may also enjoy his protection: through our Lord.

Lesson from the Epistle of S. Paul the Apostle to the Galatians. (*Gal.* 6, 14-18).

Brethren: God forbid that I should make a display of anything, except the cross of our Lord Jesus Christ, through which the world stands crucified to me, and I to the world. Circumcision means nothing, the want of it means nothing, when a man is in Christ Jesus; there has been a new creation. Peace and pardon to all those who follow this rule, to God's true Israel. Spare me, all of you, any further anxieties; already I bear the scars of the Lord Jesus printed on my body. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

GRADUAL. (*Ps.* 36, 30-31) Right reason is on the good man's lips, well weighed are all his counsels. *V.* His steps never falter, because the law of God rules in his heart.

Alleluia, alleluia. *V.* Francis, poor and humble, enters heaven a rich man, and heavenly music does him honour. Alleluia.

*Gospel* Si quis vult

OFFERTORY. (*Ps.* 88, 25) My faithfulness and mercy shall go with him; as my champion he shall rise to greatness.

SECRET. Hallow the gifts we are dedicating to thee,

Lectio Epistolæ beati Pauli Apóstoli ad Gálatas. (*Gal.* 6, 14-18).

Fratres: Mihi autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. In Christo enim Jesu neque circumcisio aliquid valet, neque præputium, sed nova creatúra. Et quicumque hanc regulam secúti fuerint, pax super illos, et misericórdia, et super Israel Dei. De cetero nemo mihi moléstus sit: ego enim stigmata Dómini Jesu in corpore meo porto. Grátia Dómini nostri Jesu Christi cum spíritu vestro, fratres. Amen.

GRADUALE. (*Ps.* 36, 30-31) Os justi meditabitur sapiéntiam, et lingua ejus loquétur judícium. *V.* Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

Allelúja, allelúja. *V.* Franciscus pauper et húmilis, cælum dives ingreditur, hymnis cælestibus honorátur. Allelúja.

post me, p. [16].

OFFERTORIUM. (*Ps.* 88, 25) Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

SECRETA. Múnera tibi, Dómine, dicáta san-

ctifica: et, intercedente beato Francisco, ab omni nos culpárum labe purifica. Per Dóminum.

Lord, and, at the intercession of blessed Francis, cleanse us from all stain of sin: through our Lord.

*Of S. Lambert:*

SECRETA. Hóstias tibi, Dómine, beati Lamberti Mártiris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

SECRET. Lord, graciously accept the sacrificial gifts that have been dedicated to thee, for the sake of thy blessed martyr-bishop Lambert, and grant that we may find in them a never-failing source of help: through our Lord.

COMMUNIO. (*Luc. 12, 42*) Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore trítici mensúram.

COMMUNION. (*Luke 12, 42*) He was a faithful and wise steward, one whom his master entrusted with the care of the household, to give them their allowance of food at the appointed time.

POSTCOMMUNIO. - Deus, qui mira Crucis mystéria in beato Francisco Confessóre tuo multíformiter demonstrásti: da nobis, quæsumus; devotiónis suæ semper exémp-la sectári, et assídua ejúsdem Crucis meditatióne muníri. Per Dóminum.

POSTCOMMUNION. - O God, who didst by manifold revelation show forth in thy blessed confessor Francis the wondrous mysteries of the cross, we pray thee grant that we may ever follow the example of his self-sacrifice and find strength in constant meditation upon that cross: through our Lord.

*Of S. Lambert:*

POSTCOMMUNIO. - Súpplíces te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, intercedente beato Lamberto Mártire tuo atque Pontífice, tibi étiam plácitis móribus dignánter deservíre concédas. Per Dóminum.

POSTCOMMUNION. - Humbly we beseech thy gracious goodness, almighty God, to grant that we whom thou renewest with thy sacrament may, at the intercession of thy blessed martyr-bishop Lambert, lead acceptable lives in thy service: through our Lord.



September 18

## S. JOSEPH OF CUPERTINO, Confessor

Lesser Double

## INTROIT

*(Ecclus. 1, 14-15)*

**T**HE wisdom that is worth having is the love of God. When she reveals herself face to face, men come to love her, seeing her beauty and recognizing her wondrous power. (Ps. 83, 2) Lord of hosts, how I love thy dwelling place! For the courts of the Lord's house, my soul faints with longing. V. Glory.

**COLLECT.** O God, under whose providence thy only-begotten Son was lifted up above the earth so that he might draw all things to himself, accomplish thy gracious purpose in us, and let the merits and example of thy seraphic confessor Joseph help us to rise above all earthly desires and make our way into the presence of him who is God.

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (1 Cor. 13, 1-8).

Brethren: I may speak with every tongue that men and angels use; yet, if I lack charity, I am no better than echoing bronze, or the clash of cymbals. I may have powers of prophecy, no secret

## INTROITUS

*(Eccli. 1, 14-15)*

**D**illectio Dei honorabilis sapiëntia: quibus autem apparuerit in visu, diligunt eam in visione, et in agnitione magnalium suorum. (Ps. 83, 2) Quam dilecta tabernacula tua, Domine virtutum! concupiscit, et deficit anima mea in atria Domini. V. Glória Patri.

**ORATIO.** Deus, qui ad unigenitum Filium tuum exaltatum a terra omnia trahere disposuisti: perfice propitius; ut, meritis et exemplo seraphici Confessoris tui Joséphi, supra terrenas omnes cupiditates elevati, ad eum pervenire mereamur: Qui tecum.

Lectio Epistolæ beati Pauli Apóstoli ad Corinthios. (1 Cor. 13, 1-8).

Fratres: Si linguis hominum loquar, et Angelorum, caritatem autem non habeam, factus sum velut æs sonans, aut cymbalum tinniens. Et si habuero prophetiam, et nó-

verim mystéria ómnia, et omnem sciéntiam: et si habúero omnem fidem, ita ut montes transférám, caritátem autem non habúero, nihil sum. Et si distribúero in cibos páuperum omnes facultátes meas, et si tradídero corpus meum, ita ut árdeam, caritátem autem non habúero, nihil mihi prodest. Cáritas pátiens est, benígna est: Cáritas non æmulátur, non agit pérperam, non inflátur, non est ambitiósá, non quærit quæ sua sunt, non irritátur, non cógitat malum, non gaudet super iniquitáte, congáudet autem veritáti: ómnia suffert, ómnia credit, ómnia sperat, ómnia sústinet. Cáritas numquam éxcidit: sive prophetiæ evacuabúntur, sive linguæ cessábunt, sive sciéntia destruétur.

GRADUALE. (*Ps. 20, 4-5*) Dómine, prævenísti eum in benedictiónibus dulcédinis: posuísti in cápite ejus corónam de lápide pretiósó. *V.* Vitam pétiit a te, et tribuísti ei longitúdinem diérum in sæculum, et in sæculum sæculi.

Allelúja, allelúja. *V. (Eccli. 11, 13)* Oculus Dei respéxit illum in bono, et eréxit eum ab humilitáte ipsíus, et exaltávit caput ejus. Allelúja.

hidden from me, no knowledge too deep for me; I may have utter faith, so that I can move mountains; yet if I lack charity, I count for nothing. I may give away all that I have, to feed the poor; I may give myself up to be burnt at the stake; if I lack charity, it goes for nothing. Charity is patient, is kind; charity feels no envy; charity is never perverse or proud, never insolent; does not claim its rights, cannot be provoked, does not brood over an injury; takes no pleasure in wrongdoing, but rejoices at the victory of truth; sustains, believes, hopes, endures to the last. The time will come when we shall outgrow prophecy, when speaking with tongues will come to an end, when knowledge will be swept away; we shall never have finished with charity.

GRADUAL. (*Ps. 20, 4-5*) With abundant blessing thou hast met him on his way, hast set a jewelled crown, Lord, on his head. *V.* He prayed for life, and thou hast granted him life unfailing till the end of time.

Alleluia, alleluia. *V. (Ecclus. 11, 13)* God looked upon him with an eye of favour, lifted him up from his low estate, and raised his head high. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 22, 1-14*).

At this time: Jesus spoke to the leaders of the priests and pharisees in parables: Here is an image, he said, of the kingdom of heaven; there was once a king, who held a marriage for his son, and sent out his servants with a summons to all those whom he had invited to the wedding; but they would not come. Then he sent other servants with a fresh summons, bidding them tell those who had been invited, By this I have prepared my feast, the oxen have been killed, and the fatlings, all is ready now; come to the wedding. But they still paid no heed, and went off on other errands, one to his farm in the country, and another to his trading; and the rest laid hands upon his servants, and insulted and killed them. The king fell into a rage when he heard of it, and sent out his troops to put those murderers to death, and burn their city. After this, he said to his servants, Here is the marriage feast all ready, and those who had been invited have proved unworthy of it. You must go out to the street corners, and invite all whom you find there to the wedding. And his servants went out into the streets, where they mustered all they could find, rogues and honest men

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 22, 1-14*).

In illo témpore: Loquebátur Jesus princípibus sacerdótum et phariseis in parábolis, dicens: Símile factum est regnum cælórum hómini regi, qui fecit núptias filio suo. Et misit servos suos vocáre invitátos ad núptias, et nolébant veníre. Iterum misit álios servos, dicens: Dícite invitátis: Ecce prándium meum parávi, tauri mei, et altília occisa sunt, et ómnia paráta: veníte ad núptias. Illi autem neglexérunt: et abiérunt, álius in villam suam, álius vero ad negotiatió-nem suam: réliqui vero tenuérunt servos ejus, et contuméliis afféctos occidérunt. Rex autem cum audísset, irátus est: et missis exercítibus suis, pérdidit homicidas illos, et civitátem illórum succéndit. Tunc ait servis suis: Núptiæ quidem parátæ sunt, sed qui invitáti erant, non fuérunt digni. Ite ergo ad éxitus viárum, et quoscúmque invenéritis, vocáte ad núptias. Et egréssi servi ejus in vias, congregavérunt omnes, quos invenérunt, malos et bonos: et implétæ sunt núptiæ discumbéntium. Intrávit autem rex, ut vidéret discumbéntes, et vidit ibi hóminem non ve-

stítum veste nuptiáli. Et ait illi: Amíce, quómodo huc intrásti non habens vestem nuptiálem? At ille obmútuít. Tunc dixit rex minístris: Ligátis máni-bus et pédibus ejus, mít-tite eum in ténebras exte-rióres: ibi erit fletus, et stridor déntium. Multi e-nim sunt vocáti, pauci ve-ró elécti.

SECRETA. Laudis ti-bi, Dómine, hóstias im-molámus in tuórum com-memoratióne Sanctórum: quibus nos et præséntibus éxui malis confídimus, et futúris. Per Dóminum.

COMMUNIO. (Ps. 68, 30-31) Ego sum pauper, et dolens: salus tua, Deus, suscepit me. Laudábo no-men Dei cum cántico: et magnificábo eum in laude.

POSTCOMMUNIO. - Refécti cibo potúque cæ-lésti, Deus noster, te súp-plices exorámus: ut, in cujus hæc commemoratió-ne percépimus, ejus mu-niámur et précibus. Per Dóminum.

together; and so the wed-ding had its full tale of guests. But when the king came in to look at the company, he saw a man there who had no wedding-garment on; My friend, he said, how didst thou come to be here without a wedding-garment? And he made no reply. Whereupon the king said to his servants, Bind him hand and foot, and cast him out into the dark-ness, where there shall be weeping, and gnashing of teeth. Many are called, but few are chosen.

SECRET. We offer sacri-ficial gifts in praise of thee, Lord, and in memory of thy saints; trusting that by them we may be delivered from ills both present and to come: through our Lord.

COMMUNION. (Ps. 68, 30-31) See how friendless I am, and how distressed! But thy help, O God, sustains me. I will sing in praise of God's name, exalt him with all my homage.

POSTCOMMUNION. - Refreshed with food and drink from on high, we hum-bly beg thee, our God, that we may be guarded by the prayers of him in memory of whom we have received this sacrament: through our Lord.

September 19

SS. JANUARIUS, Bishop,  
AND HIS COMPANIONS, Martyrs

Lesser Double

*Mass Intret, from the Common of Martyrs, p. [20].*

*If today should be a Saturday, a commemoration is made of the anticipated Vigil of S. Matthew, from the Mass appointed for tomorrow, and the last Gospel is taken from the same Mass.*

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September 20

SS. EUSTACE AND HIS COMPANIONS,  
Martyrs

Lesser Double

*Mass Multæ tribulationes, from the Common of Martyrs, p. [24]. A commemoration is made of the Vigil of S. Matthew, and the last Gospel is also that of the Vigil. If, however, today should be an Ember Day, the first commemoration is of the Ember Day and the Last Gospel is taken from its Mass.*

*On an Ember Day the Mass may be of the feria, with a commemoration of Ss. Eustace and his Companions, and a commemoration and last Gospel of the Vigil.*

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On the same day, September 20

THE VIGIL OF S. MATTHEW,  
Apostle and Evangelist

Simple

*Mass Ego autem, from the Common of Vigils of the Apostles, p. [I], except the following:*

COLLECT. Grant, we pray thee, almighty God, that the worshipful festival of thy	ORATIO. Da, quæsumus, omnipotens Deus: ut beāti Matthæi Apóstoli tui
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et Evangelistæ, quam prævenimus, veneranda sollemnitas, et devotiõnem nobis áugeat, et salutem. Per Dóminum.

blessed apostle and evangelist Matthew, for which we are preparing, may increase our devotedness and further our salvation: through our Lord.

*Commemoration of Ss. Eustace and his Companions, and, on an Ember Day, of the feria.*

✠ Sequéntia sancti Evangelíi secúndum Lucam. (Luc. 5, 27-32).

In illo témpore: Vidit Jesus publicánum nómine Levi, sedéntem ad telónium, et ait illi: Séquere me. Et relíctis ómnibus, surgens secútus est eum. Et fecit ei convívium magnum Levi in domo sua: et erat turba multa publicanórum, et aliórum, qui cum illis erant discumbéntes. Et murmurábant pharisæi, et scribæ eórum, dicéntes ad discípulos ejus: Quare cum publicánis, et peccatóribus manducátis et bíbitis? Et respóndens Jesus, dixit ad illos: Non egent qui sani sunt médico, sed qui male habent. Non veni vocáre justos, sed peccátóres ad pœniténtiam.

SECRETA. Apostólici reveréntia cúlminis offérimus tibi, Dómine, múnera sacris mystériis imbuéndi: præsta, quæsumus; ut beáti Matthæi Apóstoli tui et Evangelistæ suffrágiis, cujus na-

✠ Continuation of the Holy Gospel according to S. Luke. (Luke 5, 27-32).

At this time: Jesus caught sight of a publican, called Levi, sitting at work in the customs-house, and said to him, Follow me. And he rose up, and left all behind, and followed him. Then Levi made a great feast for him in his house, and there was a crowded company of publicans and others who were their follow-guests. Whereupon the Pharisees and scribes complained to his disciples, How comes it that you eat and drink with publicans and sinners? But Jesus answered them, It is those who are sick, not those who are in health, that have need of the physician. I have not come to call the just; I have come to call sinners to repentance.

SECRET. Full of reverence for the high dignity of the apostleship, we offer thee, Lord, gifts for these sacred rites. Grant, we beseech thee, that with the help of thy blessed apostle and evangelist Matthew, whose birthday

we are about to keep, thy people may always bring their needs thee, and succeed in their petitions: through our Lord.

**POSTCOMMUNION.** - Let the entreaty of thy holy apostle and evangelist Matthew soften thee, Lord. Give us pardon, and grant us eternal healing: through our Lord.

talítia prævenimus, plebs tua semper et sua vota deprómat, et desideráta percípiat. Per Dóminum.

**POSTCOMMUNIO.** - Sancti Apóstoli tui et Evangelistæ Matthæi, quæsumus, Dómine, supplicatióne placátus: et véniam nobis tribue, et remédia sempitérna concéde. Per Dóminum.

*On an Ember day, the last Gospel is taken from the feria.*

September 21

## S. MATTHEW, Apostle and Evangelist

Greater Double of the Second Class

### INTROIT

(Ps. 36, 30-31)

**R**ight reason is on the good man's lips, well weighed are all his counsels: the law of God rules in his heart. (Ps. *ibid.*, 1) Allay thy impatience with the wicked, envy not the lot of evildoers. *Right reason.* V. *Glory.* *Right reason.*

**COLLECT.** Let the prayers of the blessed apostle and evangelist Matthew help us, Lord, obtaining for us by his intercession the boon which our own efforts cannot gain: through our Lord.

### INTROITUS

(Ps. 36, 30-31)

**O**s justi meditábitur sapiéntiam, et lingua ejus loquétur judícium: lex Dei ejus in corde ipsíus. (Ps. *ibid.*, 1) Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *Os justi.* V. *Glória Patri.* *Os justi.*

**ORATIO.** Beáti Apóstoli et Evangelistæ Matthæi, Dómine, précibus adjuvémur: ut, quod possibílitás nostra non óbtinet, ejus nobis intercessióne donétur. Per Dóminum.

*On an Ember day, a commemoration is made of the feria, and the last Gospel is taken from the ferial Mass.*

Lectio Epistolæ beāti Pauli Apóstoli ad Ephésios. (*Ephes. 4, 7-13*).

Fratres: Unicuique nostrum data est grátia secundum mensúram donatiónis Christi. Propter quod dicit: Ascéndens in altum, captívam duxit captivitátem: dedit dona homínibus. Quod autem ascéndit, quid est, nisi quia et descéndit primum in inferiôres partes terræ? Qui descéndit, ipse est et qui ascéndit super omnes cælos, ut impléret ómnia. Et ipse dedit quosdam quidem apóstolos, quosdam autem prophétas, álios vero evangelístas, álios autem pastôres, et doctôres, ad consummationem sanctórum in opus ministérii, in ædificationem córporis Christi: donec occurrámus omnes in unitátem fidei, et agnitiónis Filii Dei, in virum perfectum, in mensúram ætátis plenitudinis Christi.

GRADUALE. (*Ps. III, 1-2*) Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *Ÿ.* Potens in terra erit semen ejus: generatio rectórum benedicétur.

Allelúja, allelúja. *Ÿ.* (I-

Lesson taken from the Epistle of S. Paul the Apostle to the Ephesians. (*Eph. 4, 7-13*).

Brethren: Each of us has received his own special grace, dealt out to him by Christ's gifts. That is why we are told, He has gone up to the height; he has caught his captives; he has brought gifts to men. The words, He has gone up, must mean that he had gone down first, to the lower regions of earth. And he who so went down is no other than he who has gone up, high above all the heavens, to fill creation with his presence. Some he has appointed to be apostles, others to be prophets, others to be evangelists, or pastors, or teachers. They are to order the lives of the faithful, minister to their needs, build up the frame of Christ's body, until we all realize our common unity through faith in the Son of God, and fuller knowledge of him. So shall we reach perfect manhood, that maturity which is proportioned to the completed growth of Christ.

GRADUAL. (*Ps. III, 1-2*) A blessed man is he who fears the Lord, bearing all love to his commandments. *Ÿ.* Children of his shall win renown in their country: the sons of the upright shall find a blessing.

Alleluia, alleluia. *Ÿ.* (*Isaias*



41, 27) The first will say to Sion: Here, here they are, and I will send a messenger with good news to Jerusalem. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matth. 9, 9-13*).

At this time: Jesus saw a man called Matthew sitting at work in the customs-house, and said to him, Follow me; and Matthew rose from his place and followed him. And afterwards, when he was taking a meal in the house, many publicans and sinners were to be found at table with him and his disciples. The Pharisees saw this, and asked his disciples, How comes it that your master eats with publicans and sinners? Jesus heard it, and said, It is not those who are in health that have need of the physician, it is those who are sick. Go home and find out what the words mean, It is mercy that wins favour with me, not sacrifice. I have come to call sinners, not the just.

Creed.

OFFERTORY. (*Ps. 20, 4-5*) Thou hast set a jewelled crown, Lord, on his head. He prayed for life, and thou hast granted it to him, alleluia.

SECRET. Lord, we pray thee let thy Church's offering be commended to thee by the entreaties of thy bless-

sai. 41, 27) Primus ad Sion dicet: Ecce adsunt, et Jerúsalem evangelístam dabo. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 9, 9-13*).

In illo témpore: Vidit Jesus hóminem sedéntem in telónio, Matthæum nómine. Et ait illi: Séquere me. Et surgens, secútus est eum. Et factum est, discumbénte eo in domo, ecce multi publicáni, et peccatóres veniéntes, discumbébant cum Jesu, et discíplulis ejus. Et vidéntes pharisæi, dicébant discíplulis ejus: Quare cum publicánis, et peccatóribus mandúcat Magíster vester? At Jesus áudiens, ait: Non est opus valéntibus médicus, sed male habéntibus. Eúntes autem discite quid est: Misericórdiam volo, et non sacrificium. Non enim veni vocáre justos, sed peccatóres.

Credo.

OFFERTORIUM. (*Ps. 20, 4-5*) Posuísti, Dómine, in cápite ejus corónam de lápide pretióso: vitam pétíit a te, et tribuísti ei, allelúja.

SECRETA. Supplicatiónibus Apostólicis beáti Matthæi Evangelístæ, quæsumus, Dómine, Ecclésiæ

tuæ commendetur oblatio: cujus magnificis prædicationibus eruditur. Per Dóminum.

ed evangelist Matthew, whose mighty pen has made known those truths by which her mind is formed: through our Lord.

*Preface of the Apostles, p. 531.*

COMMUNIO. (Ps. 20, 6) Magna est glória ejus in salutári tuo: glóriam et magnum decórem impónes super eum, Dómine.

COMMUNION. (Ps. 20, 6) How great is the renown that thy protection has won for him: glory and high honour, Lord, thou hast made his.

POSTCOMMUNIO. - Percéptis, Dómine, sacraméntis, beáto Matthæo Apóstolo tuo et Evangelísta interveniéntem, deprecámur: ut, quæ pro ejus celebráta sunt glória, nobis proficiant ad medélam. Per Dóminum.

POSTCOMMUNION. - Having partaken of thy sacrament, Lord, we beseech thee that the rite we have celebrated in honour of thy blessed apostle and evangelist Matthew may, through his intercession, serve as a remedy for our own ills: through our Lord.

September 22

S. THOMAS OF VILLANOVA, Bp. and Conf.

Lesser Double

*Mass Státuit, from the Common of a Confessor-Bishop, p. [37], except the following:*

ORATIO. Deus, qui beátum Thomam Pontíficem insígnis in páuperes misericórdiæ virtúte decorásti: quæsumus; ut, ejus intercessióne, in omnes, qui te deprecántur, divítias misericórdiæ tuæ benígnus effúndas. Per Dóminum.

COLLECT. O God, who didst ennoble the blessed bishop Thomas with the virtue of pre-eminent compassion for the poor, in thy loving-kindness and at his intercession pour forth the treasure of thy compassion upon all who make petition to thee: through our Lord.

*Commemoration of S. Maurice and his Companions, Marytrs, by the following Prayers:*

ORATIO. Annue, quæsumus, omnípotens Deus:

COLLECT. Grant, we pray thee, almighty God, that the

solemn festival of thy holy martyrs Maurice and his fellow-sufferers may bring us gladness, and that we who rely upon their intercession may keep their birthday with great rejoicing: through our Lord.

SECRET. Look graciously, we pray thee, Lord, upon the offerings we bring in memory of thy holy martyrs Maurice and his fellow-sufferers, and grant that through the intercession of the saints for whose sake they are pleasing to thee, they may bring us grace for evermore: through our Lord.

POSTCOMMUNION. - Refreshed and gladdened by the heavenly sacrament, we humbly entreat thee, Lord, that we may be defended by the help of the saints in whose triumph we glory: through our Lord.

ut sanctorum Martyrum tuorum Mauricii et Sociorum ejus nos lætificet festiva sollemnitas: ut, quorum suffragiis nitimur, eorum natalitiis gloriemur. Per Dominum.

SECRETA. Respice, quæsumus, Domine, mûnera, quæ in sanctorum Martyrum tuorum Mauricii et Sociorum ejus commemoratione deferimus: et præsta; ut, quorum honore sunt grata, eorum nobis fiant intercessione perpétua. Per Dominum.

POSTCOMMUNIO. - Cælestibus refecti sacramentis et gaudiis: supplices te rogâmus, Domine; ut, quorum gloriâmur triûmphis, protegâmur auxiliis. Per Dominum.

September 23

S. LINUS, Pope and Martyr

Semidouble

*Mass Sacerdotes, from the Common of a Martyr-Bishop, p. [8].*

*Commemoration of S. Thecla, Virgin and Martyr, by the following Prayers:*

COLLECT. Almighty God, grant, we pray thee, that we who are celebrating the birthday of thy blessed virgin-martyr Thecla may find joy in her yearly festival and

ORATIO. Da quæsumus, omnipotens Deus: ut, qui beatæ Theclæ Virginis et Martyris tuæ natalitia colimus; et annua sollemnitate lætemur, et

tantæ fidei proficiamus  
exemplo. Per Dóminum.

SECRETA. Súscipe,  
Dómine, múnера, quæ in  
beátæ Theclæ Vírginis et  
Mártyris tuæ solemnitáte  
deférimus: cujus nos con-  
fidimus patrocínio liberá-  
ri. Per Dóminum.

POSTCOMMUNIO. -  
Auxiliéntur nobis, Dómi-  
ne, sumpta mystéria: et,  
intercedénte beáta Thecla  
VírGINE et Mártyre tua,  
sempitérna fáciant prote-  
ctióne gaudére. Per Dó-  
minum.

profit by the example of her  
great fidelity: through our  
Lord.

SECRET. Accept the gifts  
we bring thee, Lord, on this  
feast-day of thy blessed vir-  
gin-martyr Thecla, by whose  
advocacy we hope to be set  
free: through our Lord.

POSTCOMMUNION. -  
May the sacrament we have  
taken help us, Lord, and,  
at the intercession of thy  
blessed virgin-martyr Thecla,  
gain us thy continual protec-  
tion: through our Lord.

September 24

## OUR LADY OF RANSOM

Lesser Double, First Class

*Mass Gaudeamus, from the Common of the Feasts  
of the B. V. Mary, p. [105], except the following Collect.  
The Creed is said.*

ORATIO. Deus, qui  
per gloriosíssimam Filii  
tui Matrem, ad liberándos  
Christi fidéles a potestá-  
te paganórum, nova Ec-  
clésiám tuam prole am-  
plificáre dignátus es: præ-  
sta, quæsumus; ut, quam  
pie venerámur tanti ópe-  
ris institutricem, ejus pá-  
riter méritis et interces-  
sióne, a peccátis ómnibus  
et captivité dæmonis li-  
berémur. Per eúmdem Dó-  
minum.

COLLECT. O God, who,  
for the deliverance of Chris-  
tians from the power of the  
heathen, wast pleased through  
the glorious mother of thy  
Son to enrich the Church  
with a new family, we pray  
thee grant that we, who de-  
voutly venerate her as the  
foundress of this great work,  
may likewise be delivered by  
her merits and intercession  
from all our sins and from  
bondage to the power of  
hell: through the same.

September 25

## S. CLEOPHAS, Martyr

Semidouble

## INTROIT

(Ps. 63, 11)

**T**HE good man will rejoice and put his trust in the Lord; the upright heart will not boast in vain. (Ps. *ibid.*, 2) O God, listen to my prayer when I call for aid: save me from the threats of my mortal foe. V. Glory.

**COLLECT.** Be appeased, we beseech thee, Lord, by the entreaties of thy blessed martyr Cleophas; grant us pardon for our sins and bestow on us a never-failing remedy: through our Lord.

Lesson from the Book of Wisdom. (Prov. 3, 13-20).

Happy the man whose treasure-trove is wisdom, who is rich in discernment; silver and finest gold are less profitable in the handling. More rare is it than all things else; no prize thou covetest that can match it. Long life wisdom holds out to thee in one hand, riches and glory in the other; where she guides, journeying is pleasant, where she points the way, all is peace. Take hold of her, clasp her to thee, and the Tree of Life itself could not make thee more blessed. Not

## INTROITUS

(Ps. 63, 11)

**L**ætabitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde. (Ps. *ibid.*, 2) Exáudi, Deus, oratió-nem meam, cum dépre-cor: a timóre inimíci éri-pe ánimam meam. V. Gló-ria Patri.

**ORATIO.** Beáti Mártyris tui Cléophæ, quæsumus, Dómine, supplicatióne placátus: et véniam nobis delictórum tribue, et remédia sempitérna concéde. Per Dóminum.

Lectio libri Sapiéntiæ. (Prov. 3, 13-20).

Beátus homo, qui invenit sapiéntiam, et qui áffluit prudéntia: mélior est acquisitio ejus negotiatióne argénti, et auri primi et puríssimi fructus ejus: pretiósior est cunctis ópi-bus: et ómnia, quæ desiderántur, huic non valent comparári. Longitúdo diérum in dextera ejus, et in sinístra illíus divítia, et glória. Viæ ejus viæ pulchræ, et omnes sémitæ illíus pacíficæ. Lignum vitæ est his, qui apprehénderint eam: et qui te-

núerit eam, beátus. Dóminus sapiéntia fundávit terram, stabílvit cælos prudéntia. Sapiéntia illius erupérunt abyssi, et nubes rore concrécunt.

**GRADUALE.** (*Ps. III, 1-2*) Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generátio rectórum benedicétur.

Allelúja, allelúja. *V.* (*Luc. 24, 32*) Nonne cor nostrum ardens erat in nobis de Jesu, dum loquerétur nobis in via? Allelúja.

without these, wisdom and discernment, the Lord based earth, the Lord framed heaven; not without skill of his did the waters well up from beneath us, or the dews fall in mist.

**GRADUAL.** (*Ps. III, 1-2*) A blessed man is he who fears the Lord, bearing all love to his commandments. *V.* Children of his shall win renown in their country: ever the sons of the just shall find a blessing.

Alleluia, alleluia. *V.* (*Luke 24, 32*) Were not our hearts burning within us concerning Jesus, when he spoke to us on the road? Alleluia.

*Gospel Duo ex discipulis, p. 567.*

**OFFERTORIUM.** (*Ps. 8, 6-7*) Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

**SECRETA.** Intercéssio, quæsumus, Dómine, beáti Cléophæ Mártiris tui hæc tibi comméndet sacrificia: et tua nobis multiplicet benefícia. Per Dóminum.

**COMMUNIO.** (*Ps. 20, 4*) Posuísti, Dómine, super caput ejus coronam de lápide pretióso.

**POSTCOMMUNIO.** - Sumpta Dómine, sacraménta, sempitérna dulcé-

**OFFERTORY.** (*Ps. 8, 6-7*) Thou hast crowned him with glory and honour, Lord, bidding him rule over the works of thy hands.

**SECRET.** May the intercession of thy blessed martyr Cleophas make these offerings pleasing in thy sight, we pray thee, Lord, and obtain from thee for us additional graces: through our Lord.

**COMMUNION.** (*Ps. 20, 4*) Thou hast set a jewelled crown, Lord, upon his head.

**POSTCOMMUNION.** - May the sacrament which we have taken nourish us by its

perpetual sweetness, Lord, and through the intercession of thy blessed martyr Cleophas may it make us worthy to stand before thy majesty: through our Lord.

dine nos foveant: et, beáti Cléophæ Mártyris tui intervéntu, dignos majestáti tuæ perficiant. Per Dóminum.

September 26

S. GERARD, Carmelite, Bishop and Martyr

Lesser Double

*Mass Státuit, from the Common of a Martyr-Bishop, p. [4], except the following:*

COLLECT. We dedicate unto thee, Lord, this sacred day on which the blessed Gerard was cast headlong from the summit of a mountain by the enemies of thy name, beseeching thy clemency, that the holy sufferings of him whose feast we celebrate may serve to heal us: through our Lord.

ORATIO. Sacrátum tibi, Dómine, diem offérimus, quo beátum Gerárdum a vértice montis præcípitem dedérunt tui nóminis hostes: suppliciter tuam cleméntiam exoránte; ut, cujus solémnia cólimus, veneránda ejus pásio nobis proficiat ad medélam. Per Dóminum.

*Commemoration of Ss. Cyprian and Justina (Virgin), Martyrs:*

COLLECT. Lord, may the blessed martyrs Cyprian and Justina ever comfort us with their protection; for those to whom thou grantest the help of such allies are never deprived of thy merciful regard: through our Lord.

ORATIO. Beatórum Mártyrum Cypriáni et Justínæ nos, Dómine, foveant continuáta præsidia: quia non désinis propítius intuéri, quos talibus auxiliis concésseris adjuvári. Per Dóminum.

*Gospel Si quis vult, p. [16].*

*Of Ss. Cyprian and Justina:*

SECRET. Take, Lord, the gifts we offer thee in sacrifice. May they please thee as honouring thy saints, and, in

SECRETA. Múnera tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint

honóre justórum, et nobis  
salutária, te miseránte,  
reddántur. Per Dóminum.

thy mercy, let them further  
our salvation: through our  
Lord.

*Of Ss. Cyprian and Justina:*

POSTCOMMUNIO. -  
Præsta nobis, quæsumus,  
Dómine: intercedéntibus  
sanctis Martýribus tuis  
Cypriáno et Justína; ut,  
quod ore contíngimus, pu-  
ra mente capiámus. Per  
Dóminum.

POSTCOMMUNION. -  
Grant, we pray thee, Lord,  
at the intercession of thy  
holy martyrs Cyprian and  
Justina, that we may receive  
in purity of heart that which  
has passed our lips: through  
our Lord.

September 27

## SS. COSMAS AND DAMIAN, Martyrs

Semidouble

### INTROITUS

(*Eccli. 44, 15 et 14*)

**S**Apiéntiam sanctórum  
narrent pópuli, et lau-  
dem eórum nún-tiet ecclé-  
sia: nómina autem eórum  
vivent in sæculum sæculi.  
(*Ps. 32, 1*) Exsultáte, justi,  
in Dómino: rectos decet  
collaudátio. *V.* Glória Patri.

ORATIO. Præsta, quæ-  
sumus, omnípotens Deus:  
ut, qui sanctórum Márty-  
rum tuórum Cosmæ et  
Damiáni natalítia cólimus,  
a cunctis malis imminén-  
tibus, eórum intercessió-  
nibus, liberémur. Per Dó-  
minum.

Léctio libri Sapiéntiæ.  
(*Sap. 5, 16-20*).

Justi autem in perpé-  
tuum vivent, et apud Dó-

### INTROIT

(*Ecclus. 45, 15, 14*)

**T**HE wisdom of the saints  
is yet a legend among  
the people; wherever men  
assemble their story is told:  
their renown lasts on for  
ever. (*Ps. 32, 1*) Triumph,  
just souls, in the Lord; true  
hearts, it is yours to praise  
him. *V.* Glory.

COLLECT. Grant, we pray  
thee, almighty God, that we  
who are celebrating the birth-  
day of thy holy martyrs  
Cosmas and Damian may by  
their intercession be preserv-  
ed from all the ills that  
threaten us: through our  
Lord.

Lesson from the Book of  
Wisdom. (*Wisdom 5, 16-  
20*).

It is the just that will live  
for ever; the Lord has their



recompense waiting for them, the most high God takes care of them. How glorious is that kingdom, how beautiful that crown, which the Lord will bestow on them! His right hand is there to protect them, his holy arm to be their shield. Indignantly he will take up arms, mustering all the forces of creation for vengeance on his enemies. His own faithfulness is the breastplate he will put on, unswerving justice the helmet he wears, a right cause his shield unfailing.

**GRADUAL.** (*Ps. 33, 18-19*) Roused by the cry of the innocent, the Lord sets them free from all their afflictions. *V.* So near is the Lord to patient hearts, so ready to defend the humbled spirit.

Alleluia, alleluia. *V.* In God's cause did they deliver up their bodies to torment, and therefore have they been crowned and have received their prize. Alleluia.

minum est merces eorum, et cogitatio illorum apud Altissimum. Ideo accipiet regnum decoris, et diadema speciei de manu Domini: quoniam dextera sua teget eos, et brachio sancto suo defendet illos. Accipiet armaturam zelus illius, et armabit creaturam ad ultionem inimicorum. Induet pro thorace iustitiam, et accipiet pro galea iudicium certum. Sumet scutum inexpugnabile, æquitatem.

**GRADUALE.** (*Ps. 33, 18-19*) Clamaverunt iusti, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos. *V.* Juxta est Dominus iis, qui tribulato sunt corde: et humiles spiritu salvabuntur.

Allelúja, allelúja. *V.* Tradiderunt corpora sua propter Deum ad supplicia: ideo coronantur, et accipiunt palmam. Allelúja.

*Gospel* Descendens Jesus de monte, p. [19].

**OFFERTORY.** (*Ps. 5, 12-13*) All those who love thy name will boast of thee, Lord, who givest thy benediction to the just. Lord, thou dost throw thy lovingkindness about us like a shield.

**OFFERTORIUM.** (*Ps. 5, 12-13*) Gloriabuntur in te omnes, qui diligunt nomen tuum: quoniam tu, Domine, benedices justo: Domine, ut scuto bonæ voluntatis tuæ coronasti nos.

**SECRETA.** Sanctórum tuórum nobis, Dómine, pia non desit orátio: quæ et múnera nostra concíliet, et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

**COMMUNIO.** (*Ps. 78, 2 et 11*) Posuérunť mortália servórum tuórum, Dómine, escas volatílibus cæli, carnes sanctórum tuórum béstiis terræ: secúndum magnitúdinem bráchií tui pösside filios morte punitórum.

**POSTCOMMUNIO.** - Prótegat, quæsumus, Dómine, pópulum tuum et participátio cæléstis indúlta convívii, et deprecátio colláta Sanctórum. Per Dóminum.

**SECRET.** Lord, may the godly prayers of thy saints not fail to make our gifts acceptable to thee, and to obtain for us thy lasting mercy: through our Lord.

**COMMUNION.** (*Ps. 78, 2, 11*) They have thrown the corpses of thy servants, Lord, to feed the birds of heaven; wild beasts prey on the carrion of the just: thy arm has not lost its strength; claim for thy own the children of the slain.

**POSTCOMMUNION.** - Lord, may thy people find in the heavenly banquet, of which they partake by thy generosity, and in the united intercession of the saints, a sure defence: through our Lord.

September 28

S. WENCESLAUS, Duke, Martyr

Semidouble

*Mass* In virtúte, from the Common of a Martyr, p. [14], except the following Collect:

**ORATIO.** Deus, qui beátum Wencesláum per martýrii palmam a terréno principátu ad cæléstem glóriam transtulísti: ejus précibus nos ab omni adversitaté custódi; et ejúsdem tríbue gaudére consórtio. Per Dóminum.

**COLLECT.** God, who didst bestow on blessed Wenceslaus the palm of martyrdom, removing him from an earthly principedom to the glory of heaven, at his entreaty keep us from all harm and grant us the joy of fellowship with him: through our Lord.

September 29  
**THE DEDICATION**  
**OF S. MICHAEL THE ARCHANGEL**

Greater Double of the First Class

**INTROIT**

(Ps. 102, 20)

**B**less the Lord, all you angels of his: angels of sovereign strength, that carry out his commandment, attentive to the word he utters. (*Ps. ibid., 1*) Bless the Lord, my soul, unite, all my powers to bless that holy name. *Bless the Lord.* †. *Glorry. Bless the Lord.*

**COLLECT.** God, who ordainest the services of angels and men in a wonderful order, be pleased to grant that our life on earth may be guarded by those who stand always ready to serve thee in heaven: through our Lord.

**Lesson from the Book of the Apocalypse of S. John the Apostle.** (*Apoc. 1, 1-5*).

At this time: God made known things which must soon find their due accomplishment, sending his angel to disclose the pattern of it to his servant John, one who bore witness for God's word, and for the truth concerning Jesus Christ, as his own eyes had seen it. A blessing on him who reads this, and

**INTROITUS**

(Ps. 102, 20)

**B**enedicite Dóminum, omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus, ad audiéndam vocem sermónum ejus. (*Ps. ibid., 1*) Bénedic, ánima mea, Dómino: et ómnia, quæ intra me sunt, nómini sancto ejus. *Benedicite.* †. *Glória Patri. Benedicite.*

**ORATIO.** Deus, qui miro órdine Angelórum ministéria hominúmque dispénsas: concéde propítius; ut, a quibus tibi ministrántibus in cælo semper assístitur, ab his in terra vita nostra muniátur. Per Dóminum.

**Léctio libri Apocalýpsis beáti Joánnis Apóstoli.** (*Apoc. 1, 1-5*).

In diébus illis: Significávit Deus quæ opórtet fieri cito, mittens per Angelum suum servo suo Joánni, qui testimónium perhíbuit verbo Dei, et testimónium Jesu Christi, quæcúmque vidit. Beátus qui legit et audit verba prophetiæ hujus: et servat ea, quæ in ea scripta

sunt: tempus enim prope est. Joannes septem ecclésiis, quæ sunt in Asia. Grátia vobis, et pax ab eo, qui est, et qui erat, et qui venturus est: et a septem spirítibus qui in conspéctu throni ejus sunt: et a Jesu Christo qui est testis fidélis, primogénitus mortuórum, et princeps regum terræ, qui diléxit nos, et lavit nos a peccátis nostris in ságuine suo.

GRADUALE. (*Ps. 102, 20 et 1*) Benedícite Dómino, omnes Angeli ejus: poténtes virtúte, qui fáctis verbum ejus. *¶* Benedic, ánima mea, Dómino, et ómnia interióra mea nómini sancto ejus.

Allelúja, allelúja. *¶* (*Ps. 137, 1*) In conspéctu Angelórum psallam tibi, Dómine Deus meus. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 18, 1-10*).

In illo témpore: Accessérunt discípuli ad Jesum dicéntes: Quis, putas, major est in regno cælórum? Et ádvocans Jesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non in-

on all who listen to these words of prophecy, and keep true to their message; the time is close at hand. Thus John writes to the seven churches in Asia: Grace and peace be yours, from him who is, and ever was, and is still to come, and from the seven spirits that stand before his throne; and from Jesus Christ, the faithful witness, firstborn of the risen dead, who rules over all earthly kings, and who has proved his love for us by washing us clean from our sins in his own blood.

GRADUAL. (*Ps. 102, 20, 1*) Bless the Lord, all you angels of his: angels of sovereign strength, that carry out his commandment. *¶* Bless the Lord, my soul, unite, all my powers, to bless that holy name.

Alleluia, alleluia. *¶* (*Ps. 137, 1*) Angels for my witnesses, I sing of thy praises, O Lord my God. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 18, 1-10*).

The disciples came to Jesus at this time and said, Tell us, who is greatest in the kingdom of heaven? Whereupon Jesus called to his side a little child, to whom he gave a place in the midst of them, and said, Believe me, unless you become like little children again, you shall not

enter the kingdom of heaven. He is greatest in the kingdom of heaven who will abase himself like this little child. He who gives welcome to such a child as this in my name, gives welcome to me. And if any one hurts the conscience of one of these little ones, that believe in me, he had better have been drowned in the depths of the sea, with a millstone hung about his neck. Woe to the world, for the hurt done to consciences! It must needs be that such hurt should come, but woe to the man through whom it comes! If thy hand or thy foot is an occasion of falling to thee, cut it off and cast it away from thee; better for thee to enter into life crippled or lame, than to have two hands or two feet when thou art cast into eternal fire. And if thy eye is an occasion of falling to thee, pluck it out and cast it away from thee; better for thee to enter into life with one eye, than to have two eyes when thou art cast into the fires of hell. See to it that you do not treat one of these little ones with contempt; I tell you, they have angels of their own in heaven, that behold the face of my heavenly Father continually.

Creed.

OFFERTORY. (*Apoc.* 8, 3, 4) An angel stood by the altar of the temple, holding

trábitis in regnum cælórum. Quicumque ergo humiliáverit se sicut párvulus iste, hic est major in regno cælórum: et qui suscepérit unum párvulum talem in nómine meo, me súscipit. Qui autem scandalizáverit unum de pusillis istis, qui in me credunt, expedit ei ut suspendátur mola asinária in collo ejus, et demergátur in profúndum maris. Væ mundo a scándalis. Nécesse est enim ut véniant scándala: verúmtamen væ hómini illi, per quem scándalum venit. Si autem manus tua, vel pes tuus scandalizat te, abscíde eum, et prójice abs te: bonum tibi est ad vitam ingredi débilem, vel claudum, quam duas manus, vel duos pedes habéntem mitti in ignem ætérnum. Et si óculus tuus scandalizat te, érue eum, et prójice abs te: bonum tibi est cum uno óculo in vitam intráre, quam duos óculos habéntem mitti in gehénnam ignis. Vidéte ne contemnátis unum ex his pusillis: dico enim vobis quia Angeli eórum in cælis semper vident fáciem Patris mei, qui in cælis est.

Credo.

OFFERTORIUM. (*Apoc.* 8, 3 et 4) Stetit Angelus juxta aram templi,

habens thuribulum áureum in manu sua, et data sunt ei incénsa multa: et ascéndit fumus arómatum in conspéctu Dei, allelúja.

SECRETA. Hóstias tibi, Dómine, laudis offérimus, suppliciter deprecánte: ut eásdem, angélico pro nobis interveniénte suffrágio, et placátus accípias, et ad salútem nostram proveníre concédas. Per Dóminum.

COMMUNIO. (*Dan. 3, 58*) Benedícite, omnes Angeli Dómini, Dóminum: hymnum dicite, et superexaltáte eum in sæcula.

POSTCOMMUNIO. - Beáti Archángeli tui Michaélis intercessióne suffúlti: súpplices te, Dómine, deprecámur; ut, quod ore proséquimur, contingámus et mente. Per Dóminum.

a golden censer, and incense was given him in plenty; and the smoke of the perfumes went up in God's presence, alleluia.

SECRET. We humbly entreat thee, Lord, to accept graciously the sacrificial gifts we offer in praise of thee. With the angels pleading for us, grant that this offering may further our salvation: through our Lord.

COMMUNION. (*Dan. 3, 58*) Bless the Lord, all you the Lord's angels: praise him and extol his name for ever.

POSTCOMMUNION. - We humbly entreat thee, Lord, relying on the blessed archangel Michael's intercession, that we may carry in our hearts the sacrament our mouths receive: through our Lord.

*At Votive Masses the above Mass is used, and the Glória is always said. After Septuagesima, the Gradual and Tract are taken from the Votive Mass of the Angels, p. [125]. In Eastertide, the Mass is that given for May 8, p. 1032.*

September 30

S. JEROME, Priest, Confessor and Doctor

Lesser Double

INTROITUS

(*Eccli. 15, 5*)

**I**N médio Ecclésiæ apéruit os ejus: et implévit eum Dóminus spíritu

INTROIT

(*Ecclus. 15, 5*)

**T**HE Lord moved him to speak before the assembled people, filling him with

the spirit of wisdom and discernment, clothing him in magnificent array. (*Ps. 91, 2*) Sweet it is to praise the Lord: to sing, most high God, in honour of thy name! *V. Glory.*

**COLLECT.** God, who didst make blessed Jerome illustrious by his brilliant wisdom and his accomplishments, grant that we may prudently understand his teachings and follow them perfectly in our actions: through our Lord.

**Lesson from the Epistle of S. Paul the Apostle to Timothy. (2 *Tim. 4, 1-8*).**

Beloved: I adjure thee in the sight of God, and of Jesus Christ, who is to be the judge of living and dead, in the name of his coming and of his kingdom, preach the word, dwelling upon it continually, welcome or unwelcome; bring home wrongdoing, comfort the waverer, rebuke the sinner, with all the patience of a teacher. The time will surely come, when men will grow tired of sound doctrine, always itching to hear something fresh; and so they will provide themselves with a continuous succession of new teachers, as the whim takes them, turning a deaf ear to the truth, bestowing their attention on fables instead. It is for thee to be on the

*sapiéntiæ et intelléctus: stolam glóriæ induit eum. (Ps. 91, 2) Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. V. Glória Patri.*

**ORATIO.** Deus, qui beátum Hierónymum luce sapiéntiæ et óperum exsecutióne illustrásti: da nobis ejus dicta sóbrie intellígere, et intellécta opéribus adimplére. Per Dóminum.

**Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum. (2 *Tim. 4, 1-8*).**

Caríssime: Testificor coram Deo, et Jesu Christo, qui judicatúrus est vivos et mórtuos, per adventum ipsíus, et regnum ejus: prædica verbum, insta opportúne, importúne: árgue, óbseca, increpa in omni patiéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coaceruábunt sibi magístros, pruriéntes áuribus, et a veritate quidem audítum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evangélistæ, ministérium tuum imple. Sóbrius esto. Ego enim jam delíbor, et tempus resolutiόνis meæ in-

stat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósita est mihi coróna justítiæ, quam reddet mihi Dóminus in illa die, justus judex: non solum autem mihi, sed et iis, qui diligunt advéntum ejus.

GRADUALE. (Ps. 36, 30-31) Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. *¶* Lex Dei ejus in corde ipsíus: et non supplantábuntur gressus ejus.

Allelúja, allelúja. *¶* (Osee 14, 6) Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

*Gospel* Vos estis sal terræ, p. [49]. Creed.

OFFERTORIUM. (Ps. 20, 3 et 4) Desidérium animæ ejus tribuísti ei, Dómine, et voluntáte labiórur ejus non fraudásti eum: posuísti in cápite ejus corónam de lápide pretióso.

SECRETA. Donis cæléstibus da nobis, quæsu-

watch, to accept every hardship, to employ thyself in preaching the gospel, and perform every duty of thy office, keeping a sober mind. As for me, my blood already flows in sacrifice; the time has nearly come when I can go free. I have fought a good fight; I have finished the race; I have redeemed my pledge; I look forward to the prize that is waiting for me, the prize I have earned. The Lord, the judge whose award never goes amiss, will grant it to me when that day comes; to me, yes, and all those who have learned to welcome his appearing.

GRADUAL. (Ps. 36, 30-31) Right reason is on the good man's lips, well weighed are all his counsels. *¶* His steps never falter, because the law of God rules in his heart.

Alleluia, alleluia. *¶* (Osee 14, 6) The faithful man will burgeon like the lily, will blossom in the Lord's sight for ever. Alleluia.

OFFERTORY. (Ps. 20, 3, 4) Never a wish in his heart, Lord, hast thou disappointed, never a prayer on his lips denied. Thou hast set a jewelled crown upon his head.

SECRET. We pray thee, Lord, enable us by gifts of



heavenly grace to serve thee in freedom of spirit; and at the intercession of thy blessed confessor and priest Jerome let the offerings we bring thee accomplish in us their healing work and lead us to eternal glory: through our Lord.

COMMUNION. (Ps. 20, 6)  
How great is the renown that thy protection has won for him: glory and high honour, Lord, thou hast made his.

POSTCOMMUNION. - Filled with the bread of heaven, we pray thee, Lord, that through the prayers of thy blessed confessor and priest Jerome we may be found worthy to obtain the favour of thy mercy: through our Lord.

mus, Dómine, libera tibi mente servíre: ut múnера quæ deférimus, interveniente beáto Hierónymo Confessóre tuo et Sacerdóte, et medélam nobis operéntur, et grátiam. Per Dóminum.

COMMUNIO. (Ps. 20, 6) Magna est glória ejus in salutári tuo: glóriam et magnum decórem impónes super eum, Dómine.

POSTCOMMUNIO. - Repléti alimónia cælésti, quæsumus, Dómine: ut, intercedente beáto Hierónymo Confessóre tuo et Sacerdóte, misericórdiæ tuæ grátiam cónsequi mereámur. Per Dóminum.

## FEASTS OF OCTOBER

October 1

S. REMIGIUS, Bishop and Confessor

Simple

*Mass Státuit, from the Common of a Confessor-Bishop, p. [37].*

October 2

THE HOLY GUARDIAN ANGELS

Lesser Double, First Class

INTROIT  
(Ps. 102, 20)

**B**Less the Lord, all you angels of his: angels of sovereign strength, that carry

INTROITUS  
(Ps. 102, 20)

**B**enedícite Dóminum, omnes Angeli ejus: poténtes virtúte, qui faci-

tis verbum ejus, ad audiendam vocem sermonum ejus. (*Ps. ibid., 1*) Benedic, anima mea, Domino: et omnia, quæ intra me sunt, nòmini sancto ejus. V. Glória Patri.

ORATIO. Deus, qui ineffabili providéntia sanctos Angelos tuos ad nostram custódiám mittere dignáris: largíre supplicibus tuis; et eórum semper protectióne deféndi, et æténa societáte gaudére. Per Dóminum.

*Commemoration, at Low Mass, of S. Leodegarius, Bishop and Martyr:*

ORATIO. Deus, qui nos beáti Leodegárii Mártyris tui atque Pontíficis ánnua solemnitate lætíficas: concéde propítius; ut, cujus natalítia cólimus, de ejúsdem étiam protectióne gaudeámus. Per Dóminum.

Léctio libri Exodi. (*Exodi 23, 20-23*).

Hæc dicit Dóminus Deus: Ecce ego mittam Angelum meum, qui præcedat te, et custódiat in via, et introducat in locum, quem parávi. Obsérva eum, et audi vocem ejus, nec contemnéndum putes: quia non dimíttet cum peccáveris, et est nomen meum in illo. Quod si audieris vocem ejus, et fé-

out his commandment, attentive to the word he utters. (*Ps. ibid., 1*) Bless the Lord, my soul, unite, all my powers, to bless that holy name. V. Glory.

COLLECT. God, who in thy transcendent providence deignest to send thy holy angels to watch over us, grant our humble petition that we may ever be safe under their protection, and may rejoice in their companionship through all eternity: through our Lord.

COLLECT. O God, who dost gladden our hearts at each recurring festival of thy blessed martyr-bishop Leodegarius, grant, in thy mercy, that we who keep his birthday may also enjoy his protection: through our Lord.

Lesson from the Book of Exodus. (*Exodus 23, 20-23*).

Thus says the Lord God: now I am sending my angel to go before thee and guard thee on thy way, and lead thee to the place I have made ready for thee. Give him good heed, and listen to his bidding; think not to treat him with neglect. He will not overlook thy faults, and in him dwells the power of my name. If thou wilt listen

to his warnings, and do all I bid thee, then thy enemies shall find an enemy in me, and those who show thee no mercy shall find me merciless. So this angel of mine will go on before thee.

**GRADUAL.** (Ps. 90, 11-12) He has given charge to his angels concerning thee, to watch over thee where-soever thou goest. *ŷ.* They will hold thee up with their hands lest thou shouldst chance to trip on a stone.

*Alleluia, alleluia.* *ŷ.* (Ps. 102, 21) Bless the Lord, all you hosts of his, the servants that perform his will. *Alleluia.*

*Gospel* Accesserunt discipuli, p. 1317. Creed.

**OFFERTORY.** (Ps. 102, 20, 21) Bless the Lord, all you angels of his, his servants, that carry out his commandments, attentive to the word he utters.

**SECRET.** Accept, Lord, the gifts we offer in reverence of thy holy angels. In thy goodness let their unceasing watchfulness free us from present dangers and bring us to eternal life: through our Lord.

**SECRET.** Hallow the gifts we have offered to thee, Lord, and, at the intercession of

ceris omnia, quæ loquor, inimicus ero inimicis tuis, et affligam affligentes te: præcedetque te Angelus meus.

**GRADUALE.** (Ps. 90, 11-12) Angelis suis Deus mandavit de te, ut custodiant te in omnibus viis tuis. *ŷ.* In manibus portabunt te, ne umquam offendas ad lapidem pedem tuum.

*Alleluja, alleluja.* *ŷ.* (Ps. 102, 21) Benedicite Domino, omnes virtutes ejus: ministri ejus, qui facitis voluntatem ejus. *Alleluja.*

**OFFERTORIUM.** (Ps. 102, 20 et 21) Benedicite Dominum, omnes Angeli ejus: ministri ejus, qui facitis verbum ejus, ad audiendam vocem sermonum ejus.

**SECRETA.** Suscipe, Domine, munera, quæ pro sanctorum Angelorum tuorum veneratione deferimus: et concede propitius; ut, perpetuis eorum præsidiis, a præsentibus periculis liberemur, et ad vitam perveniamus æternam. Per Dominum.

*Of S. Leodegarius:*

**SECRETA.** Munera, Domine, oblata sanctifica: et, intercedente beato Leo-

degário Mártire tuo atque Pontífice, nos per hæc a peccatorum nostrorum maculis emúnda. Per Dóminum.

COMMUNIO. (*Dan.* 3, 58) Benedícite, omnes Angeli Dómini, Dómino: hymnum dicite, et super-exaltáte eum in sæcula.

POSTCOMMUNIO. - Súmpsimus, Dómine, divína mystéria, sanctorum Angelorum tuorum festivitáte lætantes: quæsumus; ut eorum protectione ab hostium júgiter liberémur insidiis, et contra ómnia advérsa muniámur. Per Dóminum.

thy blessed martyr-bishop Leodegarius, let them move thee to cleanse us from the stains of our sins: through our Lord.

COMMUNION. (*Dan.* 3, 58) Bless the Lord, all you, the Lord's angels: praise and extol his name for ever.

POSTCOMMUNION. - We have partaken of the divine sacrament, rejoicing in the festival of thy holy angels, Lord. May their protection always free us from the snares of our enemies and fortify us against all harm: through our Lord.

*Of S. Leodegarius:*

POSTCOMMUNIO. - Súpplices te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, intercedénte beáto Leodegário Mártire tuo atque Pontífice, tibi étiam plácitis móribus dignánter deservíre concédas. Per Dóminum.

POSTCOMMUNION. - Humbly we beseech thy gracious goodness, almighty God, to grant that we whom thou renewest with thy sacrament may, at the intercession of thy blessed martyr-bishop Leodegarius, lead acceptable lives in thy service: through our Lord.

October 3

## S. TERESA OF THE CHILD JESUS, Carmelite, Virgin

Greater Double of the Second Class

INTROITUS

(*Cant.* 4, 8-9)

**V**eni de Líbano, sponsa mea, veni de Líbano, veni: vulnerásti cor

INTROIT

(*Cant.* 4, 8-9)

**V**Enture forth from Lebanon, and come to me: venture forth, and come to

me, my bride; what a wound thou hast made, my bride, my beloved, what a wound thou hast made in this heart of mine! (*Ps. 112, 1*) Praise the Lord, you that are his servants, praise the name of the Lord together. *Venture forth. V. Glory. Venture forth.*

COLLECT. Lord, who hast said: Unless you become like little children, you shall not enter the kingdom of heaven; grant, we pray thee, that by following the blessed maid Teresa in humility and singleness of heart, we may win the prize of everlasting glory: thou who art God.

Lesson from the Prophet Isaias. (*Isaias 66, 12-14*).

Thus says the Lord, Peace shall flow through her like a river, the wealth of the nations shall pour into her like a torrent in flood; this shall be the milk you drain, like children carried at the breast, fondled on a mother's lap. I will console you then, like a mother caressing her son, and all your consolation shall be in Jerusalem. Your eyes shall be feasted with it, your hearts contented, your whole frame vigorous as fresh grass. Thus will the Lord make his power known to his servants.

GRADUAL. (*Matt. 11, 25*) Father, who art Lord of heaven and earth, I give thee praise that thou hast hidden

meum, soror mea sponsa, vulnerásti cor meum. (*Ps. 112, 1*) Laudáte, pueri, Dóminum: laudáte nomen Dómini. *Veni. V. Glória Patri. Veni.*

ORATIO. Dómine, qui dixísti: Nisi efficiámini sicut párvuli, non intrábitis in regnum cælórum: da nobis, quæsumus; ita sanctæ Teresiæ Virgínis in humilitáte et simplicitáte cordis vestigia sectári, ut præmia consequámur æterna: Qui vivis.

Lectio Isaíæ Prophétæ. (*Isai. 66, 12-14*).

Hæc dicit Dóminus: Ecce ego declinábo super eam quasi flúvium pacis, et quasi torrénstem inundántem glóriam géntium, quam sugétis: ad úbera portabímmini, et super génuâ blandiéntur vobis. Quómodo si cui mater blandiátur, ita ego consolábor vos, et in Jerúsalem consolabímmini. Vidébitis, et gaudébit cor vestrum, et ossa vestra quasi herba germinábunt, et cognoscétur manus Dómini servis ejus.

GRADUALE. (*Matth. 11, 25*) Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti hæc

a sapiéntibus et prudéntibus, et revelásti ea párvulis. *V.* (*Ps. 70, 5*) Dómine, spes mea a juventúte mea.

Allelúja, allelúja. *V.* (*Eccli. 39, 17-19*) Quasi rosa plantáta super rivos aquárum fructificáte: quasi Líbanus odórem suavitátis habéte: floréte flores quasi lílium, et date odórem, et frondéte in grátiam, et collaudáte cánticum, et benedicite Dóminum in opéribus suis. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 18, 1-4*).

In illo témpore: Accessérunt discípuli ad Jesum, dicéntes: Quis, putas, major est in regno cælórum? Et ádvocans Jesus párvulum, stáuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cælórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno cælórum.

Credo.

OFFERTORIUM. (*Luce 1, 46-48 et 49*) Magnificat ánima mea Dóminus: et exsultávit spíritus meus in Deo salutári meo: quia respéxit humilitátem ancillæ suæ: fecit

all this from the wise and the prudent, and revealed it to little children. *V.* (*Ps. 70, 5*) Thou hast been, Lord, my hope from my youth.

Alleluia, alleluia. *V.* (*Ecclus. 39, 17-19*) Yours to burgeon like a rose-bush that is planted by running water; yours to yield the fragrance of incense; yours to blossom like the lily; and smell sweet, and put forth leaves for your adornment; yours to sing songs of praise, and bless the Lord for all things he has made. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 18, 1-4*).

At this time: the disciples came to Jesus and said, Tell us, who is the greatest in the kingdom of heaven? Whereupon Jesus called to his side a little child, to whom he gave a place in the midst of them, and said, Believe me, unless you become like little children again, you shall not enter the kingdom of heaven. He is greatest in the kingdom of heaven who will abase himself like this little child.

Creed.

OFFERTORY. (*Luke 1, 46-48, 49*) My soul magnifies the Lord: my spirit has found joy in God, who is my Saviour, because he has looked graciously upon the lowliness of his handmaid: he

who is mighty has wrought  
for me his wonders.

**SECRET.** We pray thee,  
Lord, that the holy interces-  
sion of thy blessed maiden  
Teresa may commend our  
sacrifice to thee, so that our  
ritual offering may become  
acceptable through the mer-  
its of her in whose honour  
it is made: through our  
Lord.

**COMMUNION.** (*Deut. 32,  
10-12*) The Lord himself  
would teach her, and lead  
her on her journey, protect-  
ing her as though she were  
the apple of his eye. He  
spread eagle's wings to carry  
her, took her upon his shoul-  
ders. The Lord himself would  
be her only guide.

**POSTCOMMUNION.** -  
Lord, may this heavenly sac-  
rament kindle in us the  
same fire of love which moved  
thy blessed maiden Teresa to  
offer herself up to thee, a  
victim of charity for human-  
kind: through our Lord.

*mihi magna qui potens  
est.*

**SECRETA.** *Sacrificium  
nostrum tibi, Dómine,  
quæsumus, sanctæ Teré-  
siæ Víriginis tuæ precátio  
sancta concíliet: ut in cu-  
jus honóre solémniter ex-  
hibétur, ejus méritis effi-  
ciátur acceptum. Per Dó-  
minum.*

**COMMUNIO.** (*Deut.  
32, 10-12*) *Circumdúxit  
eam, et dócuit: et custo-  
dívít quasi pupíllam óculi  
sui. Sicut áquila expándit  
alas suas, et assúmpsit  
eam, atque portávit in hú-  
meris suis. Dóminus so-  
lus dux ejus fuit.*

**POSTCOMMUNIO.** -  
*Illo nos, Dómine, amorís  
igne cæléste mystérium  
inflámmet: quo sancta Te-  
résia Virgo tua se tibi pro  
homínibus caritátis vícti-  
mam devóvit. Per Dómi-  
num.*

October 4

## S. FRANCIS OF ASSISI, Confessor

Lesser Double, First Class

*Mass as on September 17, p. 1295, except the following:*

**COLLECT.** O God, who  
through the merits of bless-  
ed Francis didst enrich thy

**ORATIO.** Deus, qui  
Ecclésiám tuam, beáti  
Francísci méritis fœtu no-

væ prolis amplílicas: trí-  
bue nobis; ex ejus imita-  
tíone, terréna despícere,  
et cæléstium donórum  
semper participatióne gau-  
dére. Per Dóminum.

✠ Sequéntia sancti Evan-  
gélii secúndum Matthæ-  
um. (*Matth. 11, 25-30*).

In illo témpore: Re-  
spóndens Jesus, dixit:  
Confíteor tibi, Pater, Dó-  
mine cæli et terræ, quia  
abscondísti hæc a sapién-  
tibus et prudéntibus, et  
revelásti ea párvulis. Ita  
Pater: quóniam sic fuit  
plácitum ante te. Omnia  
mihi trádicta sunt a Patre  
meo. Et nemo novit Fí-  
lium, nisi Pater: neque  
Patrem quis novit, nisi  
Fílius, et cui volúerit Fí-  
lius reveláre. Veníte ad  
me omnes, qui laborátis,  
et oneráti estis, et ego re-  
ficiam vos. Tóllite jugum  
meum super vos, et díscite  
a me quia miñis sum, et  
húmilis corde: et inveni-  
tis réquiem animábus ve-  
stris. Jugum enim meum  
suáve est, et onus meum  
leve.

POSTCOMMUNIO. -  
Ecclésiám tuam, quæsu-  
mus, Dómine, grátia cæ-  
léstis amplíficet: quam  
beáti Francísci Confessó-  
ris tui illumináre voluísti  
gloriósis méritis, et exém-  
plis. Per Dóminum.

Church with a new offspring,  
grant that after his example  
we may despise earthly things  
and ever find joy in partak-  
ing of the gifts of heaven:  
through our Lord.

✠ Continuation of the Holy  
Gospel according to S.  
Matthew. (*Matt. 11, 25-30*).

At that time Jesus said  
openly, Father, who art Lord  
of heaven and earth, I give  
thee praise that thou hast  
hidden all this from the wise  
and the prudent, and reveal-  
ed it to little children. Be it  
so, Father, since this finds  
favour in thy sight. My Fa-  
ther has entrusted everything  
into my hands; none knows  
the Son truly except the Fa-  
ther, and none knows the Fa-  
ther truly except the Son,  
and those to whom it is the  
Son's good pleasure to reveal  
him. Come to me, all you  
that labour and are burden-  
ed; I will give you rest. Take  
my yoke upon yourselves,  
and learn from me; I am  
gentle and humble of heart;  
and you shall find rest for  
your souls. For my yoke is  
easy, and my burden is light.

POSTCOMMUNION. -  
We pray thee, Lord, may  
heavenly grace enlarge thy  
Church, which it has pleased  
thee to enlighten by the shin-  
ing merits and example of  
thy blessed confessor Fran-  
cis: through our Lord.



October 5

S. PLACID AND HIS COMPANIONS, Martyrs

Simple

*Mass Multæ tribulationes, from the Common of Martyrs, p. [24].*

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October 6

S. BRUNO, Confessor

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following Collect:*

COLLECT. May the prayers of thy holy confessor Bruno come to our aid, we pray thee, Lord; so that we who have grievously offended thy majesty by our transgressions may obtain pardon through his merits and intercession: through our Lord.

ORATIO. Sancti Brunonis Confessoris tui, quæsumus, Dómine, intercessionibus adjuvémur: ut, qui majestatem tuam graviter delinquendo offéndimus, ejus méritis et precibus, nostrorum delictorum véniam consequámur. Per Dóminum.

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October 7

THE MOST HOLY ROSARY  
OF THE BLESSED VIRGIN MARY

Greater Double of the Second Class

INTROIT

**R** Ejoice we all in the Lord, as we keep holiday in honour of the blessed Virgin Mary, whose feast makes angels joyful and sets them praising the Son of God. (*Ps. 44, 2*) Joyful are the thoughts that well up from my heart, a King's hon-

INTROITUS

**G** Audeámus omnes in Dómino, diem festum celebrántes sub honóre beátæ Mariæ Virgínis: de cujus solemnitate gaudent Angeli, et collaudant Fílium Dei. (*Ps. 44, 2*) Eructávit cor meum verbum bonum: dico ego

ópera mea Regi. *Gaudeamus.* V. Glória Patri. *Gaudeamus.*

ORATIO. Deus, cujus Unigénitus per vitam, mortem et resurrectionem suam nobis salutis æternæ præmia comparávit: concéde, quæsumus; ut, hæc mystéria sacratíssimo beátæ Mariæ Virginis Rosário recoléntes, et imitémur quod cóntinent, et quod promittunt, assequámur. Per eúndem Dóminum.

*Commemoration, at Low Mass, of S. Mark, Pope and Confessor:*

ORATIO. Exáudi, Dómine, preces nostras: et, intercedénte beáto Marco Confessóre tuo atque Pontífice, supplicatiónes nostras placátus inténde. (Per Dóminum).

*Commemoration of Ss. Sergius, Bacchus, Marcellus, and Apuleius, Martyrs:*

ORATIO. Sanctórum Mártyrum tuórum nos, Dómine, Sérgii, Bacchi, Marcélli et Apuléji beáta mérita prosequántur: et tuo semper fácient amóre fervéntes. Per Dóminum.

Léctio libri Sapiéntiæ. (Prov. 8, 22-24 et 32-35).

Dóminus possédit me in inítkio viárum suárum, ántequam quidquam fáceret a princípío. Ab ætér-

our for my theme. *Rejoice.* V. Glory. *Rejoice.*

COLLECT. O God, whose only-begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, we pray thee grant that we who meditate upon those mysteries in the most holy rosary of the blessed Virgin Mary may imitate what they contain and obtain what they promise: through the same.

COLLECT. Graciously hear our prayers, Lord, and at the pleading of thy blessed confessor and pontiff Mark, mercifully regard our supplications: (through our Lord).

COLLECT. May the heavenly merits of thy holy martyrs Sergius, Bacchus, Marcellus, and Apuleius stand us in good stead, Lord, and make us ever burn with love of thee: through our Lord.

Lesson from the Book of Wisdom. (Prov. 8, 22-24, 32-35).

The Lord made me his when first he went about his work, at the birth of time, before his creation began.

Long, long ago, before earth was fashioned, I held my course. Already I lay in the womb, when the depths were not yet in being. Listen to me, then, you that are my sons, that follow to your happiness in the paths I show you; listen to the teaching that will make you wise, instead of turning away from it. Blessed are they that keep vigil, day by day, at my threshold, watching till I open my doors. The man who wins me, wins life, drinks deep of the Lord's favour.

**GRADUAL.** (*Ps. 44, 5, 11, 12*) In the name of faithfulness, and mercy, and justice, thy own wonderful deeds shall be thy passport. *V.* Listen, my daughter, and consider my words attentively: thy beauty now is all for the King's delight.

Alleluia, alleluia. *V.* This is the feast of the virgin Mary, sprung from Abraham's line, from Juda's tribe, from the noble stock of David. Alleluia.

*Gospel Missus est, p. [113].*

**OFFERTORY.** (*Ecclus. 24, 25; 39, 17*) From me comes every grace of faithful observance, from me all promise of life and vigour. Mine to burgeon like a rose-bush that is planted by running water.

**SECRET.** Lord, we pray thee cause us to be fittingly prepared for offering up these

no ordináta sum, et ex antiquis, ántequam terra fieret. Nondum erant abýssi, et ego jam concépta eram. Nunc ergo, filii, audíte me: Beáti, qui custódiunt vias meas. Audíte disciplínam, et estóte sapiéntes, et nolíte abjícere eam. Beátus homo, qui audit me, et qui vígilat ad fores meas quotidie, et obsérvat ad postes óstii mei. Qui me invénierit, invéniet vitam, et háuriet salútem a Dómino.

**GRADUALE.** (*Ps. 44, 5, 11 et 12*) Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirábiliter dextera tua. *V.* Audi, fília, et vide, et inclína aurem tuam: quia concupívit rex spéciem tuam.

Allelúja, allelúja. *V.* Solémnitas gloriósæ Vírginis Maríæ ex sémine Abrahæ, ortæ de tribu Juda, clara ex stirpe David. Allelúja.

**OFFERTORIUM.** (*Eccli. 24, 25; 39, 17*) In me grátia omnis viæ et veritátis, in me omnis spes vitæ et virtútis: ego quasi rosa plantáta super rivos aquárum fructificávi.

**SECRETA.** Fac nos, quæsumus, Dómine, his munéribus offeréndis con-

veníenter aptári: et per  
sacratíssimi Rosárii my-  
stéria sic vitam, passi-  
onem et glóriam Unigéniti  
tui recólere; ut ejus digni  
promissionibus efficiámur:  
Qui tecum.

gifts, and grant that through  
the mysteries of the holy ro-  
sary we may so call to mind  
thy only-begotten Son's life,  
sufferings, and triumph, as  
to become worthy of those  
things which he has prom-  
ised: who is God.

*Of S. Mark:*

SECRETA. Accépta ti-  
bi sit, Dómine, sacrátæ  
plebis oblátio pro tuórum  
honóre Sanctórum: quo-  
rum se méritis de tribu-  
latióne percepisse cognó-  
scit auxiliúm. (Per Dómi-  
num).

SECRET. Let this offer-  
ing of thy consecrated peo-  
ple be accepted by thee,  
Lord, in honour of thy  
saints, to whose merits we  
ascribe the help we have re-  
ceived in time of trouble:  
(through our Lord).

*Of the holy Martyrs:*

SECRETA. Majestátem  
tuam nobis, Dómine, quæ-  
sumus, hæc hóstia reddat  
immolánda placátam, tuó-  
rum digna postulatióne  
Sanctórum. Per Dóminum.

SECRET. Lord, we pray  
thee let this sacrificial offer-  
ing, at the acceptable entreaty  
of thy saints, atone for us  
before thy sovereign majesty:  
through our Lord.

*Preface of our Lady; Et te in Festivitate, p. 527.*

COMMUNIO. (*Eccli.*  
39, 19) Floréte flores quasi  
lílium, et date odórem, et  
frondéte in grátiam, col-  
laudáte cánticum, et be-  
nedícite Dóminum in opé-  
ribus suis.

COMMUNION. (*Ecclus.*  
39, 19) Yours to blossom like  
the lily and smell sweet, and  
put forth leaves for your a-  
dornment; yours to sing songs  
of praise, and bless the Lord  
for all things he has made.

POSTCOMMUNIO. -  
Sanctíssimæ Genitrícis  
tuæ, cujus Rosárium cele-  
brámus, quæsumus, Dó-  
mine, précibus adjuvémur:  
ut et mysteriórum, quæ  
cólimus, virtus percipiátur;  
et sacramentórum,  
quæ sumpsimus, obtineátur  
efféctus: Qui vivis.

POSTCOMMUNION. -  
Lord, may thy all-holy Moth-  
er, whose rosary we are cel-  
ebrating, help us with her  
prayers, so that we may draw  
strength from the mysteries  
we contemplate, and effectual  
grace from the sacrament we  
have received: thou who art  
God.

*Of S. Mark:*

POSTCOMMUNION. - Grant, we beseech thee, Lord, that thy faithful people may ever rejoice in honouring thy saints and be strengthened by their continual prayers: (through our Lord).

POSTCOMMUNIO. - Da, quæsumus, Dómine, fidélibus pópulis Sanctórum tuórum semper veneratióne lætári: et eórum perpétua supplicatióne muníri. (Per Dóminum).

*Of the holy Martyrs:*

POSTCOMMUNION. - May we be fortified, Lord, by the sacrament we have received, and defended, at the intercession of thy holy martyrs Sergius, Bacchus, Marcellus, and Apuleius, by the armoury of heaven against every wickedness that may assail us: through our Lord.

POSTCOMMUNIO. - Sacraméntis, Dómine, muníamur accéptis: et sanctórum Mártyrum tuórum Sérgii, Bacchi, Marcelli et Apuléji intercessiόne, contra omnes nequítias irruéntes, armis cæléstibus protegámur. Per Dóminum.

October 8

## S. BRIDGET, Widow

Lesser Double

*Mass Dilexisti, from the Common of a Holy Woman, p. [87], except the following:*

COLLECT. O Lord our God, who through thy only-begotten Son didst reveal the secrets of heaven to blessed Bridget, let her tender prayers on our behalf enable thy servants to rejoice and be gladdened by the vision of thy everlasting glory: through the same.

ORATIO. Dómine, Deus noster, qui beátæ Birgittæ per Fílium tuum unigénitum secréta cæléstia revelásti: ipsíus pia intercessiόne da nobis fámulis tuis; in revelatiόne sempitérnæ glóriæ tuæ gaudére lætántes. Per eúmdem Dóminum.

*Gospel Símile est regnum cælórum, p. [77].*

October 9

SS. DIONYSIUS, RUSTICUS  
AND ELEUTHERIUS, Martyrs

Semidouble

## INTROITUS

(Ps. 78, 11, 12, et 10)

**I**Ntret in conspectu tuo, Dómine, gémitus compeditórum: redde vicínis nostris séptuplum in sinu eórum: víndica sánguinem sanctórum tuórum, qui efúsus est. (Ps. *ibid.*, 1) Deus, venérunt gentes in hereditátem tuam: polluérent templum sanctum tuum: posuérent Jerúsalem in pomórum custódiam. V. Glória Patri.

**ORATIO.** Deus, qui hodiérna die beátum Dionýsium Mártýrem tuum atque Pontíficem, virtúte constántiæ in passióne roborásti, eíque, ad prædicándum géntibus glóriam tuam, Rústicum et Eleuthérium sociáre dignátus es: tríbue nobis, quæsumus; ex eórum imitatióne, pro amóre tuo próspera mundi despícere, et nulla ejus advérsa formidáre. Per Dóminum.

Lectio Actuum Apostolorum. (Act. 17, 22-34).

In diébus illis: Stans Paulus in médio Areopági, ait: Viri Athenienses,

## INTROIT

(Ps. 78, 11, 12, 10)

**L**ET the groaning of the captive, Lord, reach thy presence: pour out sevenfold retribution into the laps of our neighbours: take vengeance for the blood of thy saints that has been shed. (Ps. *ibid.*, 1) O God, the heathen have broken into thy inheritance; they have profaned the temple, thy sanctuary, and brought Jerusalem low as an orchard wall. V. Glory.

**COLLECT.** O God, who on this day didst give thy blessed martyr-bishop Dionysius strength to suffer with undaunted courage, and wast pleased to join Rusticus and Eleutherius with him in preaching thy glory to the heathen, grant, we pray thee, that for love of thee we may follow their example in scorning wordly success and braving wordly trials: through our Lord.

Lesson from the Acts of the Apostles. (Acts 17, 22-34).

In those days: Paul stood up in full view of the Areopagus, and said, Men of Ath-

ens, wherever I look I find you scrupulously religious. Why, in examining your monuments as I passed by them, I found among others an altar which bore the inscription, To the unknown God. And it is this unknown object of your devotion that I am revealing to you. The God who made the world and all that is in it, that God who is Lord of heaven and earth, does not dwell in temples that our hands have made; no human handicraft can do him service, as if he stood in need of anything. he, who gives to all of us life and breath and all we have. It is he who has made, of one single stock, all the nations that were to dwell over the whole face of the earth. And he has given to each the cycles it was to pass through and the fixed limits of its habitation, leaving them to search for God; would they somehow grope their way towards him? Would they find him? And yet, after all, he is not far from any one of us; it is in him that we live, and move, and have our being; thus, some of your own poets have told us, For indeed, we are his children. Why then, if we are the children of God, we must not imagine that the divine nature can be represented in gold, or silver, or stone, carved by man's art and thought. God has shut his eyes to

per ómnia quasi supersticiosiores vos video. Præteriens enim, et videns simulácula vestra, invéni et aram, in qua scriptum erat: Ignóto Deo. Quod ergo ignorántes cólitis, hoc ego annúntio vobis. Deus, qui fecit mundum, et ómnia quæ in eo sunt, hic, cæli et terræ cum sit Dóminus, non in manufactis templis hábitat, nec máni-bus humánis cólitur índigens áliquo, cum ipse det ómnibus vítam, et inspiratióem, et ómnia: fecítque ex uno omne genus hóminum inhabitáre super univérsam fáciem terræ, defíniens statúta témpora, et términos habitatiónis eórum, quærere Deum, si forte attréctent eum, aut invéniant, quamvis non longe sit ab unoquoque nostrum. In ipso enim vívimus, et movémur, et sumus: sicut et quidam vestrórum poetárum dixerunt: Ipsíus enim et genus sumus. Genus ergo cum símus Dei, non debémus æstimáre auro, aut argéto, aut lápidi, sculptúræ artis, et cogitatiónis hóminis, Divínum esse símile. Et témpora quidem hujus ignorántiæ despíciens Deus, nunc annúntiat homínibus ut omnes ubique pœniténtiam agant, eo quod státuit diem, in quo judicatúrus est orbem in æquitáte, in viro, in

quo stáruit, fidem præbens ómnibus, súscitans eum a mórtuis. Cum audissent autem resurrectiõem mortuórum, quidam quidem irridébant, quidam vero dixerunt: Audiémus te de hoc íterum. Sic Paulus exívit de médio eórum. Quidam vero viri adhæréntes ei, crediderunt: in quibus et Dionýsius Areopagíta, et múlier nómine Dámaris, et álii cum eis.

GRADUALE. (*Exodi 15, 11*) Gloriósus Deus in sanctis suis: mirábilis in majestáte, fáciens prodígia. V. (*Ibid.*, 6) Déxtera tua, Dómine, glorificáta est in virtúte: déxtera manus tua confrégit inimicum.

Allelúja, allelúja. V. (*Sap. 3, 7*) Fulgébunt justí, et tamquam scintillæ in arundinéto discúrent in ætérnum. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 10, 16-22*).

In illo témpore: Dixit Jesus discíplis suis: Ec-

these passing follies of ours now, he calls upon all men, everywhere, to repent, because he has fixed a day when he will pronounce just judgement on the wole world. And the man whom he has appointed for that end he has accredited to all of us, by raising him up from the dead. When resurrection from the dead was mentioned, some mocked, while others said, We must hear more from thee about this. So Paul went away from among them. But there were men who attached themselves to him and learned to believe, among them Dionysius the Areopagite; and so did a woman called Damaris, and others with them.

GRADUAL. (*Exod. 15, 11*) Glorious is God in his saints, marvellous in majesty, and wonder-working. V. (*Ibid.*, 6) How magnificent, Lord, is the strength of thy right hand: that right hand which has shattered the enemy.

Alleluia, alleluia. V. (*Wisdom 3, 7*) They will shine out, these just souls, unconquerable as the sparks that break out, now here, now there, among the stubble. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 10, 16-22*).

At this time: Jesus said to his disciples: Remember, I



am sending you out to be like sheep among wolves; you must be wary, then, as serpents, and yet innocent as doves. Do not put your trust in men; they will hand you over to courts of judgement, and scourge you in their synagogues; yes, and you will be brought before governors and kings on my account, so that you can bear witness before them, and before the Gentiles. Only, when they hand you over thus, do not consider anxiously what you are to say or how you are to say it; words will be given you when the time comes; it is not you who speak, it is the Spirit of your Father that speaks in you. Brothers will be given up to execution by their brothers, and children by their fathers; children will rise up against their parents and will compass their deaths, and you will be hated by all men because you bear my name; that man will be saved, who endures to the last.

**OFFERTORY.** (*Ps. 31, 11*) Just souls, be glad and rejoice in the Lord; true hearts, make your boast in him.

**SECRET.** Lord, we pray thee graciously accept the gifts thy people offer up in honour of thy holy martyrs Dionysius, Rusticus and Eleutherius, and sanctify us through their intercession: through our Lord.

ce ego mitto vos sicut oves in médio lupórum. Estóte ergo prudéntes sicut serpéntes, et simplices sicut colúmbæ. Cavéte autem ab homínibus. Tradent enim vos in concíliis, et in synagógis suis flagellábunt vos; et ad præsides, et ad reges ducémini propter me in testimónium illis, et géntibus. Cum autem tradent vos, nolíte cogitare quómodo, aut quid loquámini: Dábitur enim vobis in illa hora quid loquámini. Non enim vos estis qui loquimini, sed Spíritus Patris vestri, qui lóquitur in vobis. Tradet autem frater fratrem in mortem, et pater filium: et insúrgent filii in paténtes, et morte eos affícient: et éritis ódio ómnibus propter nomen meum: qui autem perseveráverit usque in finem, hic salvus erit.

**OFFERTORIUM.** (*Ps. 31, 11*) Lætámini in Dómino, et exsultáte iusti: et gloriámini omnes recti corde.

**SECRETA.** Obláta tibi, Dómine, múnera pópuli tui, pro tuórum honóre Sanctórum Mártýrum Dionýsii, Rústici et Eleuthérii, súscipe propítius, quæsumus: et eórum nos intercessióne sanctifica. Per Dóminum.

COMMUNIO. (*Luc. 6, 18 et 19*) Multitúdo languéntium, et qui vexabántur a spirítibus immúndis, veniébant ad eum: quíā virtus de illo exíbat, et sanábat omnes.

POSTCOMMUNIO. - Sumptis, Dómine, sacraméntis, quæsumus: ut, intercedéntibus beátis Martýribus tuis Dionýsio, Rústico et Eleuthério, ad redemptionís æternæ proficiámus augméntum. Per Dóminum.

COMMUNION. (*Luke 6, 18, 19*) A multitude of the sick and those who were troubled by unclean spirits used to come to him, for power went out from him and healed them all.

POSTCOMMUNION. - With thy blessed martyrs Dionysius, Rusticus, and Eleutherius pleading for us, we pray thee, Lord, that we who have partaken of the heavenly sacrament may draw ever nearer to our eternal ransom: (through our Lord).

October 10

## S. FRANCIS BORGIA, Confessor

Semidouble

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

ORATIO. Dómine Jesu Christe, veræ humilitátis et exémpplar et præmíum: quæsumus; ut, sicut beátum Francíscum in terréni honóris contemptu imitatórem tui glóriósum effecísti, ita nos ejúsdem imitationis et glóriæ tríbuas esse consórtes: Qui vivis.

COLLECT. Lord Jesus Christ, we pray thee, who art at once the pattern of true humility and its reward, to make us share with thy blessed confessor Francis thy own contempt of earthly honour and the glory with which thou hast recompensed his following of thee: who art God.

*Gospel Ecce nos relíquimus, p. [61].*

October 11

# THE MATERNITY OF THE BLESSED VIRGIN MARY

Greater Double of the Second Class

## INTROIT

*(Isaias 7, 14)*

**B**Ehold, the virgin shall be with child and shall bear a son, and he shall be called Emmanuel. (*Ps. 97, 1*) Sing the Lord a new song, a song of wonder at his doings. *Behold.* ♯. *Glory. Behold.*

**COLLECT.** O God, who didst decree that, at the angel's message, thy Word should take flesh in the womb of the blessed virgin Mary, grant to us, thy suppliants, that we who believe her to be indeed the Mother of God may be helped by her intercession with thee: through the same.

## INTROITUS

*(Isai. 7, 14)*

**E**Cce Virgo concipiet, et pariet filium, et vocabitur nomen ejus Emmanuel. (*Ps. 97, 1*) Cantate Dómino cánticum novum: quia mirabilia fecit. *Ecce Virgo.* ♯. *Glória Patri. Ecce Virgo.*

**ORATIO.** Deus, qui de beátæ Mariæ Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscipere voluisti: præsta supplicibus tuis; ut, qui vere eam Genitricem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúndem Dóminum.

*Lesson Ego quasi vitis, p. 1284.*

**GRADUAL.** (*Isaias 11, 1-2*) A shoot is to rise from the stock of Jesse; out of his roots a flower shall spring. ♯. This shall be one upon whom the Spirit of the Lord will rest.

Alleluia, alleluia. ♯. Virgin mother of God, he whom the entire world cannot hold, enclosed himself within thy womb and was made man. Alleluia.

**GRADUALE.** (*Isai. 11, 1-2*) Egrediétur virga de radice Jesse, et flos de radice ejus ascéndet. ♯. Et requiescet super eum Spíritus Dómini.

Allelúja, allelúja. ♯. Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit víscera factus homo. Allelúja.

✠ Sequéntia sancti Evan-  
gélíi secúndum Lucam.  
(*Luc. 2, 43-51*).

In illo témpore: Cum  
redírent, remánsit puer  
Jesus in Jerúsalem, et  
non cognovérunt paréntes  
ejus. Existimántes autem  
illum esse in comitátu,

venérunt iter diéi, et re-  
quirébant eum inter co-  
gnátos et notos. Et non  
inveniéntes, regréssi sunt  
in Jerúsalem, requiréntes  
eum. Et factum est, post  
trídium invenérunt illum  
in templo sedéntem in  
médio doctórum, audién-  
tem illos et interrogán-  
tem eos. Stupébant autem  
omnes, qui eum audié-  
bant, super prudéntia et  
respónsis ejus. Et vidén-  
tes admiráti sunt. Et dixit  
Mater ejus ad illum: Fili,

quid fecísti nobis sic? ec-  
ce pater tuus, et ego do-  
léntes quærebámus te. Et  
ait ad illos: Quid est quod  
me quærebátis? nesciebá-  
tis quia in his, quæ Pa-  
tris mei sunt, opórtet me  
esse? Et ipsi non intelle-  
xérunt verbum, quod lo-  
cútus est ad eos. Et de-  
scéndit cum eis, et venit  
Názareth: et erat súbdit-  
us illis.

Credo.

✠ Continuation of the Holy  
Gospel according to S.  
Luke. (*Luke 2, 43-51*).

At this time: When they  
set about their return home,  
the boy Jesus, unknown to  
his parents, continued his  
stay in Jerusalem. And they,  
thinking that he was among  
their travelling companions,  
had gone a whole day's jour-  
ney before they made enquiry  
for him among their kinsfolk  
and acquaintances. When they  
could not find him, they  
made their way back to Je-  
rusalem in search of him,  
and it was only after three  
days that they found him.  
He was sitting in the temple  
in the midst of those who  
taught there, listening to them  
and asking them questions;  
and all those who heard him  
were in amazement at his  
quick understanding and at  
the answers he gave. Seeing  
him there, they were full of  
wonder, and his mother said  
to him, My Son, why hast  
thou treated us so? Think  
what anguish of mind thy  
father and I have endured,  
searching for thee. But he  
asked them, What reason had  
you to search for me? Could  
you not tell that I must needs  
be in the place which belongs  
to my Father? These words  
which he spoke to them were  
beyond their understanding;  
but he went down with them  
on their journey to Nazareth,  
and lived there in subjection  
to them. Creed.

OFFERTORY. (*Matt. 1, 18*) When his mother Mary was espoused to Joseph she was found to be with child by the power of the Holy Ghost.

SECRET. By thy gracious mercy, Lord, and at the intercession of blessed Mary, the ever-virgin Mother of thy only-begotten Son, let this offering bring us prosperity and peace, now and for evermore: through the same.

OFFERTORIUM. - (*Matth. 1, 18*) Cum esset desponsata mater ejus Maria Joseph, inventa est in utero habens de Spiritu Sancto.

SECRETA. Tua, Domine, propitiatio, et beatae Mariae semper Virginis, Unigeniti tui Matris, intercessio, ad perpetuam atque praesentem hanc oblatio nobis proficiat prosperitatem et pacem. Per eundem Dominum.

*Preface of our Lady; Et te in Festivitate, p. 527.*

COMMUNION. Blessed be the womb in which the Virgin Mary bore the eternal Father's Son.

POSTCOMMUNION. - Lord, may this communion cleanse us from guilt and, at the intercession of Mary, the virgin Mother of God, bring upon us a share of healing from on high: through the same.

COMMUNIO. Beata viscera Mariae Virginis, quae portaverunt aeterni Patris Filium.

POSTCOMMUNIO. - Hae nos communitio, Domine, purget a crimine: et, intercedente beata Virgine Dei Genitrice Maria, caelestis remedii faciat esse consortes. Per eundem Dominum.

October 13

S. EDWARD, King, Confessor

Semidouble

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

COLLECT. God, who hast crowned thy confessor, the blessed king Edward, with everlasting glory, we pray thee grant that we may so

ORATIO. Deus, qui beatum regem Eduardum Confessorem tuum, aeternitatis gloria coronasti: fac nos, quaesumus; ita

eum venerári in terris, ut  
cum eo regnâre possimus  
in cælis. Per Dóminum.

revere him on earth as to be  
counted worthy to reign with  
him in heaven: through our  
Lord.

*Gospel* Sint lumbi vestri, p. [65].

October 14

## S. CALLISTUS I, Pope and Martyr

Lesser Double

### INTROITUS

(*Ps. 131, 9-10*)

**S**acerdotes tui, Dómine, induant justítiam, et sancti tui exsúltent: propter David servum tuum, non avértas fáciem Christi tui. (*Ps. ibid., 1*) Meménto, Dómine, David: et omnis mansuetúdinis ejus. *ŷ. Glória Patri.*

**ORATIO.** Deus, qui nos cónspicis ex nostra infirmitáte deficere: ad amórem tuum nos misericórditer per Sanctórum tuórum exémpla restáura. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos. (*Hebr. 5, 1-4*).

Fratres: Omnis pón-tifex ex homínibus assúptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut offerat dona, et sacrificia pro peccátis: qui condolére possit iis, qui ignorant, et errant: quóniam et ipse circúm-

### INTROIT

(*Ps. 131, 9-10*)

**L**ET thy priests go clad in the vesture of innocence, thy faithful ones cry aloud with rejoicing: think of thy servant David, and do not refuse audience to him thou hast anointed. (*Ps. ibid., 1*) Lord, remember David, and all his patient endurance. *ŷ. Glory.*

**COLLECT.** O God, who seest how we fail by reason of our weakness, have mercy, and through the examples of thy saints renew our love of thee: through our Lord.

Lesson from the Epistle of S. Paul the Apostle to the Hebrews. (*Heb. 5, 1-4*).

Brethren: The purpose for which any high priest is chosen from among his fellow-men, and made a representative of men in their dealings with God, is to offer gifts and sacrifices in expiation of their sins. He is qualified for this by being able

to feel for them when they are ignorant and make mistakes, since he, to, is all beset with humiliations, and, for that reason, must needs present sin-offerings for himself, just as he does for the people. His vocation comes from God, as Aaron's did; nobody can take on himself such a privilege as this.

**GRADUAL.** (*Ps. 88, 21-23*) The man I have found is my servant David, on him my consecrating oil has been poured: my hand shall strengthen him, my arm shall give him courage. *℣.* No enemy shall have his way with him, no emissary of wickedness shall have power to injure him.

*Alleluia, alleluia. ℣. (Ps. 20, 4)* Lord, thou hast set a jewelled crown upon his head. *Alleluia.*

datus est infirmitate: et propterea debet, quemadmodum pro pópulo, ita étiam et pro semetípso offerre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron.

**GRADUALE.** (*Ps. 88, 21-23*) *Inveni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. ℣. Nihil proficiet inimícus in eo, et filius iniquitátis non nocébit ei.*

*Allelúja, allelúja. ℣. (Ps. 20, 4)* Posuísti, Dómine, super caput ejus corónam de lápide pretiósó. *Allelúja.*

*Gospel Vidéte, vigiláte, p. [10].*

**OFFERTORY.** (*Ps. 88, 25*) My faithfulness and mercy shall go with him: as my champion he shall rise to greatness.

**SECRET.** Lord, may this sacramental offering help to rid us of our sins and to assure us of eternal salvation: through our Lord.

**COMMUNION.** (*Matt. 25, 20, 21*) Lord, it was five talents thou gavest me, see how I have made a profit of five

**OFFERTORIUM.** (*Ps. 88, 25*) *Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.*

**SECRETA.** *Mýstica nobis, Dómine, prosit oblátio: quæ nos et a reátiis nostris expédíat, et perpétua salvatióne confirmet. Per Dóminum.*

**COMMUNIO.** (*Matth. 25, 20 et 21*) *Dómine, quinque talénta tradidísti mihi: ecce ália quinque*

superlucratus sum. Euge, serve bone, et fidelis, quia in pauca fuisti fidelis, supra multa te constituam: intra in gaudium Domini tui.

POSTCOMMUNIO. - Quæsumus, omnipotens Deus: ut reatum nostrum mûnera sacra purificent, et recte vivendi nobis operentur effectum. Per Dominum.

talents besides. Well done, my good and faithful servant; since thou hast been faithful over little things, I have great things to commit to thy charge; come and share the joy of thy Lord.

POSTCOMMUNION. - Almighty God, we pray that our consecrated offering may wash away our guilt and so work in us that we may lead holy lives: through our Lord.

October 15

## S. TERESA, Carmelite, Virgin

Greater Double of the Second Class

### INTROITUS

(3 Reg. 4, 29)

**D**edit ei Dominus sapientiam, et prudentiam multam nimis, et latitudinem cordis, quasi arenam, quæ est in litore maris. (Ps. 97, 1) Cantate Domino canticum novum: quia mirabilia fecit. *Dedit ei.* V. Glória Patri. *Dedit ei.*

ORATIO. Exaudi nos, Deus salutâris noster: ut, sicut de beatæ Teresiæ Virginis tuæ festivitâte gaudemus; ita cælestis ejus doctrinæ pábulo nutriâmur, et piæ devotiônis erudiâmur affectu. Per Dominum.

### INTROIT

(3 Kings 4, 29)

**G**OD gave her wisdom, and great discernment, and a heart wide as the sand on the sea shore. (Ps. 97, 1) Sing the Lord a new song, a song of wonder at his doings. *God gave her.* V. Glory. *God gave her.*

COLLECT. Listen to us, God our Saviour, so that we who find joy in the festival of thy blessed maiden Teresa may be nourished by her inspired teaching and learn from her the spirit of godly service: through our Lord.



Lesson from the Book of Wisdom. (*Wisdom 7, 7-14*).

So my choice was made, and thereupon discernment was given me; the prayer once uttered, a spirit of wisdom came upon me. This I valued more than kingdom or throne; I thought nothing of my riches in comparison. There was no jewel I could match with it; all my treasures of gold were a handful of dust beside it, my silver seemed but base clay in presence of it. I treasured wisdom more than health or beauty, preferred her to the light of day; hers is a flame which never dies down. Together with her all blessings came to me; boundless prosperity was her gift. All this I enjoyed, with wisdom to prepare the way for me, never guessing that it all sprang from her. The lessons she taught me are riches honestly won, shared without stint, openly proclaimed; a treasure men will find incorruptible. Those who enjoy it are honoured with God's friendship, so high a value he sets upon her instruction.

GRADUAL. (*Ecclus. 51, 23-25*) I will give thanks to him that all wisdom bestows. Good use to make of her was all my love and longing; nev-

Léctio libri Sapiéntiæ. (*Sap. 7, 7-14*).

Optávi, et datus est mihi sensus: et invocávi, et venit in me spíritus sapiéntiæ: et præpósui illam regnis et sédibus, et divítias nihil esse duxi in comparatióne illíus: nec comparávi illi lápidem pretiósus: quóniam omne aurum in comparatióne illíus aréna est exigua, et tamquam lutum æstimábitur argéntum in conspéctu illíus. Super salútem et spéciem diléxi illam, et propósui pro luce habére illam: quóniam inextinguibile est lumen illíus. Venérunt autem mihi ómnia bona páriter cum illa, et innumerábilis honéstas per manus illíus, et lætátus sum in ómnibus: quóniam antecédabat me ista sapiéntia, et ignorábam quóniam horum ómnium mater est. Quam sine fictiône didici, et sine invidia comúnico, et honestátem illíus non abscondo. Infinitus enim thesáurus est homínibus: quo qui usi sunt, partícipes facti sunt amicítiæ Dei, propter disciplínæ dona commendáti.

GRADUALE. (*Eccli. 51, 23-25*) Danti mihi sapiéntiam dabo glóriam: zeláta sum bonum, et non confúndar. †. Colluctáta

est ánima mea in illa, et in faciéndó eam confirmáta sum.

Allelúja, allelúja. *ŷ.* (*Ps. 118, 130*) Declarátio sermónum tuórum, Dómine, illúminat: et intelléctum dat párvulis. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 11, 25-30*).

In illo témpore: Respóndens Jesus, dixit: Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti hæc a sapiéntibus et prudéntibus, et revelásti ea párvulis. Ita Pater: quóniam sic fuit plácítum ante te. Omnia mihi trádicta sunt a Patre meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me omnes, qui laborátis, et oneráti estis, et ego refíciam vos. Tóllite jugum meum super vos, et díscite a me quia mitis sum, et húmilis corde: et invenietis réquiem animábus vestris. Jugum enim meum suáve est, et onus meum leve.

Credo.

OFFERTORIUM. (*Jerem. 20, 9*) Factus est in corde meo quasi ignis exéstuans, clausúsque in óssibus meis, et deféci, ferre non sústinens.

er was that hope disappointed. *ŷ.* Hardily I strove to win her, put force on myself to keep her rule.

Alleluia, alleluia. *ŷ.* (*Ps. 118, 130*) Thy words, O Lord, disclose revelation and light to the simple. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 11, 25-30*).

At that time Jesus said openly, Father, who art Lord of heaven and earth, I give thee praise that thou hast hidden all this from the wise and the prudent, and revealed it to little children. Be it so, Father, since this finds favour in thy sight. My Father has entrusted everything into my hands; none knows the Son truly except the Father, and none knows the Father truly except the Son, and those to whom it is the Son's good pleasure to reveal him. Come to me, all you that labour and are burdened; I will give you rest. Take my yoke upon yourselves, and learn from me; I am gentle and humble of heart; and you shall find rest for your souls. For my yoke is easy, and my burden is light.

Creed.

OFFERTORY. (*Jer. 20, 9*) It seemed as though a raging fire were locked up in my bosom, till I was worn out with it, and could bear no more.

**SECRET.** We beseech thee, Lord, that our oblation may be acceptable to thy majesty through the prayers of blessed Teresa, the sacrifice of whose very heart was so pleasing unto thee: through our Lord.

**SECRETA.** Majestáti tuæ, quæsumus, Dómine, beátæ Teresiæ précibus, nostra sit accépta devótio: cui medullátum cordis ejus ita plácuít holocáustum. Per Dóminum.

*Preface of S. Teresa, p. 533.*

**COMMUNION.** (Ps. 88, 2) I will sing of the mercies of the Lord for ever, alleluia.

**COMMUNIO.** (Ps. 88, 2) Misericórdias Dómini in ætérnum cantábo, allelúja.

**POSTCOMMUNION.** - We beseech thee, Lord, our God, that thy devoted children whom thou hast nourished with a heavenly bread may be enabled by the intercession of blessed Teresa to sing of thy mercies for ever: through our Lord.

**POSTCOMMUNIO.** - Súbdita tibi família, quam cælésti pane satiásti, quæsumus, Dómine Deus noster: ut, beátæ Teresiæ intercessióne et exémplo, misericórdias tuas váleat in ætérnum cantáre. Per Dóminum.

October 16

## THE PURITY OF THE BLESSED VIRGIN MARY

Lesser Double, First Class

### INTROIT

**R** Ejoice we all in the Lord, as we keep holiday in Mary's honour; that blessed Maiden whose feast makes angels joyful and sets them praising the Son of God. (Ps. 44, 2) Joyful the thoughts that well up from my heart, a King's honour for my theme. *V.* Glory.

**COLLECT.** Almighty, everlasting God, we pray thee

### INTROITUS

**G** Audeámus omnes in Dómino diem festum celebrántes sub honóre beátæ Mariæ Virgini: de cujus solemnitate gaudent Angeli, et colláudant Fílium Dei. (Ps. 44, 2) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V.* Glória Patri.

**ORATIO.** Da, quæsumus, omnípotens ætérne

Deus: ut, purissimæ Vir-  
ginis Mariæ integerrimam  
Virginitatem festiva cele-  
britate venerantes, ejus  
intercessione, puritatem  
mentis et corporis conse-  
quāmur. Per Dóminum.

grant that we who venerate  
with festal rites the unsullied  
maidenhood of Mary, the  
all-pure virgin, may, through  
her intercession, become pure  
in body and mind: through  
our Lord.

*Commemoration of S. Hedwig, Widow:*

ORATIO. Deus, qui  
beátam Hedwigem a sæcu-  
li pompa ad húmilem tuæ  
crucis sequelam toto cor-  
de transire docuisti: con-  
céde; ut ejus méritis et  
exémplis discāmus peritú-  
ras mundi calcāre delicias,  
et in ampléxu tuæ crucis  
omnia nobis adversántia  
superāre: Qui vivis.

Lectio libri Sapiéntiæ.  
(Cant. 2, 10-14).

En diléctus meus loqui-  
tur mihi: Surge, própera,  
amíca mea, colúmba mea,  
formósa mea, et veni. Jam  
enim hiems tránsiit, imber  
ábiit, et recéssit. Flores  
apparuérunt in terra no-  
stra, tempus putatiónis  
advénit: vox túrturis au-  
díta est in terra nostra:  
ficus prótulit grossos suos:  
vínæ floréntes dedérunt  
odórem suum. Surge, amí-  
ca mea, speciósa mea, et  
veni: colúmba mea in fo-  
ramínibus petræ, in ca-  
vérna macériæ, osténde  
mihi faciém tuam, sonet  
vox tua in áuribus meis:  
vox enim tua dulcis, et  
facies tua decóra.

COLLECT. O God, from  
whom blessed Hedwig learnt  
to renounce earthly splen-  
dours and to follow, humbly  
and wholeheartedly, thy cross,  
let her merits and example  
teach us to spurn the transi-  
tory pleasures of this life and,  
by embracing thy cross, to  
overcome all adverse powers:  
thou who art God.

Lesson from the Book of  
Wisdom. (Cant. 2, 10-14).

I can hear my beloved call-  
ing to me, Rise up, rise up  
quickly; dear heart, so gentle,  
so beloved, rise up and come  
with me. Winter is over now,  
the rain has passed by. At  
home, the flowers have be-  
gun to blossom; pruning-time  
has come; we can hear the  
turtle doves cooing already,  
there at home. There is  
green fruit on the fig-tree;  
the vines in flower are all  
fragrance. Rouse thee, and  
come, so beautiful, so well-  
beloved, still hiding thyself  
as a dove hides in a cleft  
rock or a crannied wall. Show  
me but thy face, let me but  
hear thy voice, that voice  
sweet as thy face is fair.

GRADUAL. (*Cant.* 2, 2, 16) As a lily among thorns, so is my beloved among daughters. *ŷ.* My beloved is all mine, and I am his; see where he goes out to pasture among the lilies.

Alleluia, alleluia. *ŷ.* (*Cant.* 6, 9) Who is she who comes forth, rising like the dawn, fair as the moon, glorious as the sun, terrible as an army array. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke* 1, 26-35).

At this time: God sent the angel Gabriel to a city of Galilee called Nazareth, where a virgin dwelt, betrothed to a man of David's lineage; his name was Joseph, and the virgin's name was Mary. Into her presence the angel came, and said, Hail, thou who art full of grace; the Lord is with thee; blessed art thou among women. She was much perplexed at hearing him speak so, and cast about in her mind, what she was to make of such a greeting. Then the angel said to her, Mary, do not be afraid; thou hast found favour in the sight of God. And behold, thou shalt conceive in thy womb, and shalt bear a son, and shalt call him Jesus. He shall be great, and men will know him for the Son of the most High; the Lord God will give him

GRADUALE. (*Cant.* 2, 2 et 16) Sicut lilium inter spinas, sic amica mea inter filias. *ŷ.* Diléctus meus mihi, et ego illi, qui páscitur inter lília.

Allelúja, allelúja. *ŷ.* (*Cant.* 6, 9) Quæ est ista, quæ progréditur quasi auróra consúrgens, pulchra ut luna, elécta ut sol, terribilis ut castrórum ácies ordináta? Allelúja.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc.* 1, 26-35).

In illo témpore: Misus est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Vírginis María. Et ingrèssus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedicta tu in muliéribus. Quæ cum audísset, turbáta est in sermóne ejus: et cogitábat qualis esset ista salutátio. Et ait Angelus ei: Ne tíneas, María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen ejus Jesus. Hic erit magnus, et Flíus Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus: et regnábit in domo Jacob in ætérnum, et regni

ejus non erit finis. Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognosco? Et respóndens Angelus, dixit ei: Spíritus Sanctus supervéniet in te, et virtus Altissimi obumbrábit tibi.

Credo.

OFFERTORIUM. Post partum, Virgo, invioláta permansísti: Dei Génitrix, intercède pro nobis.

SECRETA. Unigéniti tui, Dómine, nobis succúrrat humanitas: ut, qui natus de Vírgine, matris integritátem non piáculis éxuens, oblatiónem nostram tibi fáciat accéptam. Jesus Christus Dóminus noster: Qui tecum.

the throne of his father David, and he shall reign over the house of Jacob eternally; his kingdom shall never have an end. But Mary said to the angel, How can that be, since I have no knowledge of man? And the angel answered her, The Holy Spirit will come upon thee, and the power of the Most High will overshadow thee. Creed.

OFFERTORY. Thou didst bear a child, still keeping thy virginity unspoiled: Mother of God, plead for us.

SECRET. Let thy incarnate, only-begotten Son come to our rescue, Lord. May he, the Virgin's Son, whose birth did not impair her maiden purity, but hallowed it, may Jesus Christ, our Lord, rid us of our guilt, and cause the gifts we offer on this festival of her Purity to be accepted by thee: he who is God.

*Of S. Hedwig:*

SECRETA. Múnera tibi, Dómine, dicáta sanctifica: et, intercedénte beáta Hedwíge, ab omni nos culpárum labe purifica. Per Dóminum.

SECRET. Hallow the gifts we have dedicated to thee, Lord, and at the intercession of blessed Hedwig cleanse us wholly from the defilement of our sins: through our Lord.

*Preface of our Lady; Et te in Festivitate, p. 527.*

COMMUNIO. Benedícta et venerábilis es, Virgo María, quæ sine tactu pudóris invénta es Mater Salvatóris.

COMMUNION. Blessed art thou, and worshipful, Mary, virgin, who without loss of maidenhood wast found to be the Mother of our Saviour.

POSTCOMMUNION. -  
We pray thee, Lord, grant us who have received these aids to our salvation that we may everywhere be sheltered by the advocacy of Mary, the all-pure virgin, in whose honour we have made these offerings to thy majesty: through our Lord.

POSTCOMMUNIO. -  
Sumptis, Dómine, salútis nostræ subsidiis: da, quæsumus, puríssimæ Vírginis Mariæ patrocíniis nos ubique prótegi; in cujus veneratióne hæc tuæ obtulimus majestáti. Per Dóminum.

*Of S. Hedwig:*

POSTCOMMUNION. -  
Refreshed with food and drink from on high, we humbly beg thee, our God, that we may be guarded by the prayers of her in memory of whom we have received this sacrament: through our Lord.

POSTCOMMUNIO. -  
Refecti cibo potúque cælésti, Deus noster, te supplices exorámus: ut, in cujus hæc commemoratióne percépimus, ejus muniamur et précibus. Per Dóminum.

On the same day, October 16

S. HEDWIG, Widow

Semidouble

*Mass Dilexísti, from the Common of a Holy Woman, p. [87], except the Collect, which is given in the preceding Mass.*

October 18

S. LUKE, Evangelist

Greater Double of the Second Class

INTROIT  
(Ecclus. 15, 5)

THE Lord moved him to speak before the assembled people, filling him with the spirit of wisdom and discernment, clothing him in magnificent array. (Ps. 91, 2)

INTROITUS  
(Eccli. 15, 5)

IN médio Ecclésiæ aperuit os ejus: et implevit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ induit eum. (Ps. 91, 2) Bonum est con-

fitēri Dómino: et psállere  
nómini tuo, Altíssime. *In*  
*médio.* †. Glória Patri. *In*  
*médio.*

ORATIO. Intervéniat  
pro nobis, quæsumus, Dó-  
mine, sanctus tuus Lucas  
Evangelísta: qui crucis  
mortificatióem júgiter in  
suo córpore, pro tui nó-  
minis honóre, portávit.  
Per Dóminum.

Léctio Epístolæ beáti Pau-  
li Apóstoli ad Corín-  
thios. (2 Cor. 8, 16-24).

Fratres: Grátias ago  
Deo, qui dedit eámdem  
sollicitúdinem pro vobis  
in corde Titi, quóniam ex-  
hortatióem quidem sus-  
cépit: sed cum sollicitior  
esset, sua voluntáte profé-  
ctus est ad vos. Mísimus  
étiam cum illo fratrem,  
cujus laus est in Evangé-  
lio per omnes ecclésiās:  
non solum autem, sed et  
ordinátus est ab ecclésiis  
comes peregrinatióis no-  
stræ in hanc grátiam, quæ  
ministrátur a nobis ad Dó-  
mini glóriam, et destiná-  
tam voluntátem nostram:  
devitantes hoc, ne quis  
nos vitúperet in hac ple-  
nitúdine, quæ ministrátur  
a nobis. Providémus enim  
bona non solum coram  
Deo, sed étiam coram  
homínibus. Mísimus au-  
tem cum illis et fratrem  
nostrum, quem probávi-

Sweet it is to praise the Lord:  
to sing, most high God, in  
honour of thy name. *The*  
*Lord.* †. *Glory. The Lord.*

COLLECT. Lord, we pray  
thee let thy holy evangelist  
Luke, who for the honour  
of thy name continually bore  
in his own body the suffer-  
ing of the cross, make inter-  
cession for us: through our  
Lord.

Lesson from the Epistle of  
S. Paul the Apostle to the  
Corinthians. (2 Cor. 8, 16-  
24).

Brethren: I thank God  
for inspiring the heart of Ti-  
tus, your representative, with  
the same eagerness. He has  
accepted our invitation; but  
indeed, of his own choice he  
was eager to visit you. And  
we are sending with him  
that brother of ours, who has  
won the praise of all the  
churches by his proclamation  
of the gospel; he, too, is the  
man whom the churches have  
appointed to be our compan-  
ion in this gracious minis-  
try of ours, to further God's  
glory and our own resolve.  
They were anxious that no  
suspicion should be roused  
against us, with these great  
sums to handle; it is not only  
in the Lord's sight, but in  
the sight of men, that we have  
to study our behaviour. And,  
to accompany these, we are  
sending a brother of whose  
eagerness we have had good



proof, in many ways and upon many occasions; now he is more eager than ever, such is the confidence he feels in you. As for Titus, he is my partner and has shared my work among you; as for these brethren of ours, they are the envoy of the churches, the glory of Christ: give them proof, then, of your charity, and of the good reason we have to be proud of you, for all the churches to see.

GRADUAL. (*Ps. 18, 5, 2*) Their utterance fills every land, till their message reaches the end of the world. *V.* See how the skies proclaim God's glory, how the vault of heaven betrays his craftsmanship.

Alleluia, alleluia. *V. (Isaias 41, 27)* The first will say to Sion: Here, here they are, and I will send a messenger with good news to Jerusalem. Alleluia.

mus in multis sæpe sollicitum esse: nunc autem multo sollicitiorem, confidentia multa in vos, sive pro Tito, qui est socius meus, et in vos adiutor, sive fratres nostri, Apostoli ecclesiarum, gloria Christi. Ostensionem ergo, quæ est caritatis vestræ, et nostræ gloriæ pro vobis, in illos ostendite in faciem ecclesiarum.

GRADUALE. (*Ps. 18, 5 et 2*) In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum. *V.* Cæli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum.

Allelúja, allelúja. *V. (Isai. 41, 27)* Primus ad Sion dicet: Ecce adsunt, et Jerusalem evangelistam dabo. Allelúja.

*Gospel Designávit Dóminus, p. 1000. Creed.*

OFFERTORY. (*Ps. 138, 17*) Great reverence have I for thy friends, O God; sovereign power is theirs in abundance.

SECRET. We pray thee, Lord, enable us by gifts of heavenly grace to serve thee in freedom of spirit; and at the intercession of thy blessed evangelist Luke let the

OFFERTORIUM. (*Ps. 138, 17*) Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

SECRETA. Donis cælestibus da nobis, quæsumus, Dómine, libera tibi mente servire: ut munera quæ deférimus, interveniente beáto Evangelí-

sta tuo Luca, et medélam nobis operéntur, et glóriam. Per Dóminum.

offerings we bring thee accomplish in us their healing work and lead us to eternal glory: through our Lord.

*Preface of the Apostles, p. 531.*

COMMUNIO. (*Matth. 19, 28*) Vos, qui secúti estis me, sedébitis super sedes, judicántes duodecim tribus Israel.

COMMUNION. (*Matt. 19, 28*) You who have followed me shall sit on thrones, and shall be judges over the twelve tribes of Israel.

POSTCOMMUNIO. - Præsta, quæsumus, omnipotens Deus: ut, quod de sancto altári tuo accépimus, précibus beáti Evangelistæ tui Lucæ sanctificet animas nostras, per quod tuti esse possimus. Per Dóminum.

POSTCOMMUNION. - Grant, we pray thee, almighty God, that through the prayers of thy blessed evangelist Luke the gift we have received from thy holy altar may sanctify our souls and thereby keep us in safety: through our Lord.

October 19

## S. PETER OF ALCANTARA, Confessor

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following Collect:*

ORATIO. Deus, qui beátum Petrum Confessorem tuum admirábilis pœniténtiæ et altíssimæ contemplationis múnere illustráre dignátus es: da nobis, quæsumus; ut, ejus suffragántibus méritis, carne mortificáti, facílius cæléstia capiámus. Per Dóminum.

COLLECT. O God, by whose grace thy blessed confessor Peter became renowned for his wonderful spirit of penance and gift of sublime contemplation, we pray thee grant that with his merits pleading for us we may so mortify the flesh as to quicken our apprehension of the things of heaven: through our Lord.

October 20

## S. JOHN CANTIUS, Confessor

Lesser Double

## INTROIT

*(Ecclus. 18, 12-13)*

**M**An's mercy extends only to his neighbour: God has pity for all living things. He is like a shepherd who cares for his sheep, teaches and controls all alike. (*Ps. 1, 1*) Blessed is the man who does not guide his steps by ill counsel, or linger where sinners walk, or, where corrupt souls gather, sit down to rest. *V.* Glory.

**COLLECT.** Grant, we pray thee, almighty God, that by the example of thy holy confessor John we may advance in the science of the saints, and through his merits, by showing pity to others, gain thy pardon for ourselves: through our Lord.

Lesson from the Epistle of S. James the Apostle. (*James 2, 12-17*).

Brethren: You must speak and act like men already on their trial before a law of freedom. The merciless will be judged mercilessly; mercy gives its judgement an honourable welcome. Of what use is it, my brethren, if a man claims to have faith,

## INTROITUS

*(Eccli. 18, 12-13)*

**M**iseratio hominis circa proximum: misericordia autem Dei super omnem carnem. Qui misericordiam habet, docet, et erudit quasi pastor gregem suum. (*Ps. 1, 1*) Beatus vir, qui non abiit in consilio impiorum, et in via peccatorum non stetit, et in cathedra pestilentiae non sedit. *V.* Gloria Patri.

**ORATIO.** Da, quaesumus, omnipotens Deus: ut, sancti Joannis Confessoris exemplo in scientia Sanctorum proficientes, atque aliis misericordiam exhibentes; ejus meritis, indulgentiam apud te consequamur. Per Dominum.

Lectio Epistolae beati Jacobī Apostoli. (*Jac. 2, 12-17*).

Carissimi: Sic loquimini, et sic facite sicut per legem libertatis incipientes judicari. Judicium enim sine misericordia illi, qui non fecit misericordiam: superexaltat autem misericordia judicium. Quid proderit, fratres mei, si fi-

dem quis dicat se habere, opera autem non habeat? Numquid poterit fides salvare eum? Si autem frater, et soror nudi sint, et indigeant victu quotidiano, dicat autem aliquis ex vobis illis: Ite in pace, calefacimini, et saturamini: non dedertis autem eis quae necessaria sunt corpori, quid prouderit? Sic et fides, si non habeat opera, mortua est in semetipsa.

**GRADUALE.** (Ps. 106, 8-9) Confiteantur Domino misericordiae ejus: et mirabilia ejus filiis hominum. *V.* Quia satiavit animam inanem: et animam esurientem satiavit bonis.

Alleluja, alleluja. *V.* (Prov. 31, 20) Manum suam aperuit inopi: et palmas suas extendit ad pauperem. Alleluja.

and has no deeds to show for it? Can faith save him then? Here is a brother, here is a sister, going naked, left without the means to secure their daily food; if one of you says to them, Go in peace, warm yourselves and take your fill, without providing for their bodily needs, of what use is it? Thus faith, if it has no deeds to show for itself, has lost its own principle of life.

**GRADUAL.** (Ps. 106, 8-9) Praised be the Lord in his mercies, in his wondrous dealings with mortal men. *V.* Poor souls that were thirsty, contented now: poor souls that were hungry, satisfied now with all good.

Alleluia, alleluia. *V.* (Prov. 31, 20) Kindly was his welcome to the poor, his purse ever open to those in need. Alleluia.

*Gospel* Sint lumbi, p. [65].

**OFFERTORIUM.** (Job 29, 14-16) Justitia indutus sum, et vestivi me, sicut vestimento et diademate, judicio meo. Oculus fui caeco, et pes claudus: pater eram pauperum.

**SECRETA.** Has quaesumus, Domine, hostias sancti Joannis Confessoris tui meritis benignus assumes: et praesta; ut te

**OFFERTORY.** (Job 29, 14-16) Goodness was the livery I wore; my honesty was crown and robe to me. In me, the blind found sight, the lame strength, the poor a father.

**SECRET.** Graciously accept these sacrificial gifts, we pray thee, Lord, for the sake of thy holy confessor John, and grant that by loving thee

above all, and loving all mankind for thy sake, we may please thee in will and in deed: through our Lord.

COMMUNION. (*Luke 6, 38*) Give, and gifts will be yours; good measure, and pressed down, and shaken up, and running over, will be poured into your lap.

POSTCOMMUNION. - Lord, thou hast regaled us with the banquet of thy precious body and blood; and now we humbly entreat of thy mercy that we may be led by the merits and example of thy holy confessor John to imitate his charity and so to share his glory: thou who art God.

super ómnia, et omnes propter te diligéntes, corde tibi et ópere placeámus. Per Dóminum.

COMMUNIO. (*Luc. 6, 38*) Date, et dábitur vobis: mensúram bonam, et confértam, et coagitátam, et supereffluéntem dabunt in sinum vestrum.

POSTCOMMUNIO. - Pretiósí Córporis et Sanguinis tui, Dómine, pasti delíciis, tuam súpplices deprecámur cleméntiam: ut, sancti Joánnis Confessóris tui méritis et exémplis, ejúsdem caritátis imitatóres effécti, consórtes simus et glóriæ: Qui vivis.

October 21

S. HILARION, Carmelite, Abbot

Lesser Double

*Mass Os justi, from the Common of Abbots, p. [59], except the following:*

COLLECT. Almighty and eternal God, who art always and everywhere admirable in the merits of thy blessed confessor Hilarion, we beseech thy clemency that as thou hast raised him to a high degree of glory, so by the help of his prayers we may obtain mercy: through our Lord.

ORATIO. Omnípotens sempitérne Deus, qui, méritis beáti Hilariónis Confessóris tui, semper es et ubíque mirábilis: quæsumus cleméntiam tuam; ut, sicut ei eminéntem glória contulísti, sic ad consequéndam misericórdiam tuam mereámur ejus précibus adjuvári. Per Dóminum.

*Commemoration of Ss. Ursula and her Companions, Virgin-Martyrs, by the following Prayers:*

ORATIO. Da nobis, quæsumus, Dómine, sanctárum Vírginum et Mártýrum tuárum Ursulæ et Sociárum ejus palmas incessábili devotíone venerári: ut, quas digna mente non pòssumus celebráre, humílibus saltem frequentémus obséquiiis. Per Dóminum.

SECRETA. Inténde, quæsumus, Dómine, múnera altáribus tuis pro sanctárum Vírginum et Mártýrum tuárum Ursulæ et Sociárum ejus festivitáte propósita: ut, sicut per hæc beáta mystéria illis glóriam contulísti; ita nobis indulgéntiam largiáris. Per Dóminum.

POSTCOMMUNIO. - Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Virgínibus et Mártýribus tuis Ursula et Sociábibus ejus; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

COLLECT. Grant us, we pray thee, Lord our God, never to fail in reverence for the triumphs of thy holy virgin-martyrs Ursula and her Companions, and let not our unworthiness prevent us from offering them a humble tribute of respect: through our Lord.

SECRET. Pay heed, we pray thee, Lord, to the gifts laid upon thy altars for the festival of thy holy virgin-martyrs Ursula and her Companions. Let this blessed sacrificial rite through which thou glorifiest them bring us the fulness of thy pardon: through our Lord.

POSTCOMMUNION. - Grant, we pray thee, Lord, at the intercession of thy holy virgin-martyrs Ursula and her Companions, that we may receive in purity of heart that which has passed our lips: through our Lord.

October 22

S. MARK, Bishop and Martyr

Simple

*Mass Sacerdótes Dei, from the Common of a Martyr- Bishop, p. [8].*

October 24

## S. RAPHAEL THE ARCHANGEL

Lesser Double, First Class

## INTROIT

(Ps. 102, 20)

**B**less the Lord, all you angels of his; angels of sovereign strength, that carry out his commandment, attentive to the word he utters. (Ps. *ibid.*, 1) Bless the Lord, my soul, unite, all my powers to bless that holy name. *℟.* Glory.

**COLLECT.** O God, who didst send the blessed archangel Raphael to accompany thy servant Tobias on his journey, grant that we thy servants may ever be guarded by his care and strengthened by his aid: through our Lord.

Lesson from the Book of Tobias. (*Tobias* 12, 7-15).

At this time the angel Raphael said to Tobias: Kings have their secrets which are best kept, but it is not so with God's doings; to reveal and publish them is man's privilege. A life of prayer and fasting and almsgiving is more profitable than storing up treasures of gold; does not almsgiving preserve us from death? Is it not almsgiving that clears us of guilt, wins mercy for us, and ev-

## INTROITUS

(Ps. 102, 20)

**B**enedícite Dóminum, omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus, ad audiéndam vocem sermónum ejus. (Ps. *ibid.*, 1) Bénedic, ánima mea, Dómino: et ómnia, quæ intra me sunt, nómini sancto ejus. *℟.* Glória Patri.

**ORATIO.** Deus, qui beátum Raphaélem Archángelum Tobíæ fámulo tuo cómitem dedísti in via: concéde nobis fámulis tuis; ut ejúdem semper protegámur custódia, et muniámur auxílio. Per Dóminum.

Lectio libri Tobíæ. (*Tob.* 12, 7-15).

In diébus illis: Dixit Angelus Ráphael ad Tobíam: Sacraméntum regis abscondere bonum est: ópera autem Dei reveláre et confitéri honoríficum est. Bona est orátio cum jejúnio, et eleemósyna magis quam thesáuros auri recóndere: quóniam eleemósyna a morte liberat, et ipsa est, quæ purgat peccáta, et facit inveníre misericórdiam et vitam æ-

térnam. Qui autem faciunt peccátum, et iniquitátem, hostes sunt ánimæ suæ. Manífésto ergo vobis veritátem, et non abscondam a vobis occúltum sermónem. Quando orábas cum lácrimis, et sepeliébas mórtuos, et derelinquébas prándium tuum, et mórtuos abscondébas per diem in domo tua, et nocte sepeliébas eos, ego óbtuli oratiónem tuam Dómino. Et quia accéptus eras Deo, necesse fuit ut tentatio probáret te. Et nunc misit me Dóminus ut curárem te, et Saram uxórem filii tui a dæmónio liberárem. Ego enim sum Ráphael Angelus, unus ex septem, qui astámus ante Dóminum.

GRADUALE. (*Tob. 8, 3*) Angelus Ráphael apprehéndit, et ligávit dæmónium. *V. (Ps. 146, 5)* Magnus Dóminus noster, et magna virtus ejus.

Allelúja, allelúja. *V. (Tob. 3, 25; 5, 11)* Misus est Angelus Ráphael a Deo ad Tobíam, et salutávit eum, et dixit: Gáudium sit tibi semper. Allelúja.

erlasting life? The sinner, the wrong-doer, is his own enemy. Here, then, is the truth of the matter; I will not hide the secret from you any longer. Didst not thou, Tobias, weep and pray? Didst thou not bury the dead, leaving thy dinner untasted, keeping the bodies in thy home all day and interring them at night? And all the while I presented those prayers of thine before the Lord. Then, because thou hadst won God's favour, thou must needs have trials to prove thy worth. But now it was time for thy healing, time that Sara, thy daughter-in-law, should be set free from the power of the evil spirit. And on this errand I was sent, I, Raphael, one of the seven angels that stand waiting in the Lord's presence.

GRADUAL. (*Tob. 8, 3*) The Lord's angel Raphael seized the evil spirit and bound it fast. *V. (Ps. 146, 5)* How great a Lord is ours, how magnificent his strength!

Alleluia, alleluia. *V. (Tob. 3, 25; 5, 11)* The angel Raphael, sent by God to Tobias, saluted him and said: Joy be to thee always. Alleluia.

*In Votive Masses, after Septuagesima, the Tract is taken from the Votive Mass of the Angels, p. [125]; in Eastertide, Allelúja and its verses are taken from the same Mass.*



✠ Continuation of the Holy Gospel according to S. John. (*John* 5, 1-4).

At this time came a Jewish feast, for which Jesus went up to Jerusalem. There is a pool in Jerusalem at the Sheep Gate, called in Hebrew *Bethsaida*, with five porches, under which a multitude of diseased folk used to lie, the blind, the lame, the disabled, waiting for a disturbance of the water. From time to time an angel of the Lord came down upon the pool, and the water was stirred up; and the first man who stepped into the pool after the stirring of the water, recovered from whatever infirmity it was that oppressed him.

Creed.

OFFERTORY. (*Apoc.* 8, 3, 4) An angel stood by the altar of the temple holding a golden censer, and incense was given him in plenty: and the smoke of the perfumes went up in God's presence.

SECRET. We humbly entreat thee, Lord, to accept graciously the sacrificial gifts we offer in praise of thee. With the angels pleading for us, grant that this offering may further our salvation: through our Lord.

COMMUNION. (*Dan.* 3, 58) Bless the Lord, all you

✠ Sequéntia sancti Evangelii secúndum Joán-nem. (*Jo.* 5, 1-4).

In illo témpore: Erat dies festus Judæórum, et ascéndit Jesus Jerosólymam. Est autem Jerosólymis Probática piscína, quæ cognominátur hebráice *Bethsáida*, quinque pórticus habens. In his jacébat multitúdo magna languéntium, cæcórum, claudórum, aridórum exspectántium aquæ motum. Angelus autem Dómini descendébat secúndum témpus in piscínam, et movebátur aqua. Et, qui prior descendísset in piscínam post motiónem aquæ, sanus fiébat a quacúmque detinebátur infirmitáte.

Credo.

OFFERTORIUM. (*Apoc.* 8, 3 et 4) Stetit Angelus juxta aram templi, habens thuríbulum áureum in manu sua: et data sunt ei incénsa multa: et ascéndit fumus arómatum in conspéctu Dei.

SECRETA. Hóstias tibi, Dómine, laudis offéri-mus, supplicíter deprecán-tes: ut eásdem, angélico pro nobis interveniéntem suffrágio, et placátus accípias, et ad salútem nostram proveníre concédas. Per Dóminum.

COMMUNIO. (*Dan.* 3, 58) Benedícite, omnes An-

geli Dómini, Dómino:  
hymnum dicite, et super-  
exaltáte eum in sæcula.

POSTCOMMUNIO. -  
Dirigere dignáre, Dómine  
Deus, in adjutórium no-  
strum sanctum Raphaélem  
Archángelum: et, quem  
tuæ majestáti semper as-  
sistere crédimus, tibi no-  
stras exiguas preces be-  
nedicéndas assignet. Per  
Dóminum.

the Lord's angels: praise him  
and extol his name for ever.

POSTCOMMUNION. -  
Lord God, be pleased to send  
the holy archangel Raphael  
to our help, and let him  
whom we believe to stand  
always before thy throne  
present our poor prayers for  
thy blessing: through our  
Lord.

October 25

## SS. CRISPIN AND CRISPINIAN, Martyrs

Simple

*Mass Multæ tribulatiónes, from the Common of  
Martyrs, p. [24].*

October 26

## S. EVARISTUS, Pope and Martyr

Simple

*Mass Státuit, from the Common of a Martyr-Bishop,  
p. [4].*

*If today should be a Saturday, the Mass will be  
that of the anticipated Vigil of Ss. Simon and Jude,  
Apostles. The second Prayer will be of S. Evaristus;  
the third, of our Lady, Concéde, p. 492.*

October 27

## THE VIGIL OF SS. SIMON AND JUDE, App.

Simple

### INTROITUS

(Ps. 78, 11, 12 et 10)

**I**Ntret in conspéctu tuo,  
Dómine, gémitus com-  
peditórum: redde vicinis

### INTROIT

(Ps. 78, 11, 12, 10)

**L**ET the groaning of the  
captive reach thy pres-  
ence, Lord; pour out seven-

fold retribution into the laps of our neighbours: take vengeance for the blood of thy saints that has been shed. (*Ps. ibid., 1*) O God, the heathen have broken into thy inheritance; they have profaned the temple, thy sanctuary, and brought Jerusalem low as an orchard wall. †. Glory.

nostris séptuplum in sinu eórum: vándica sánguinem sanctórum tuórum, qui effúsus est. (*Ps. ibid., 1*) Deus, venérunt gentes in hereditátem tuam: polluérent templum sanctum tuum: posuérent Jerúsalem in pomórum custódiam. †. Glória Patri.

*The Glória in excélsis is not said.*

COLLECT. Almighty God, we pray thee let thy apostles Simon and Jude, whose glorious birthday we are approaching, win us thy favours by themselves approaching thy majesty on our behalf: through our Lord.

ORATIO. Concéde, quæsumus, omnipotens Deus: ut, sicut Apostolorum tuorum Simónis et Judæ gloriósa natalítia prævenimus; sic ad tua beneficia promerénda, majestátem tuam pro nobis ipsi præveniant. Per Dóminum.

*Second Collect, of our Lady, Concéde; third, Against the Persecutors of the Church or for the Pope, pp. 492-494.*

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (*1 Cor. 4, 9-14*).

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios. (*1 Cor. 4, 9-14*).

Brethren: We have been made a spectacle to the whole creation, men and angels alike. We are fools for Christ's sake, you are so wise; we are so helpless, you so stout of heart; you are held in honour, while we are despised. Still, as I write, we go hungry and thirsty and naked; we are mishandled, we have no home to settle in, we are hard put to it,

Fratres: Spectáculum facti sumus mundo, et Angelis, et homínibus. Nos stulti propter Christum, vos autem prudéntes in Christo: nos infirmi, vos autem fortes: vos nóbiles, nos autem ignóbiles. Usque in hanc horam et esurimus, et sitimus, et nudi sumus, et cólaphis cædimur, et instábiles sumus, et laborámus operántes

mánibus nostris: maledí-  
cimur, et benedícimus:  
persecutióem pátimur, et  
sustinémus: blasphemá-  
mur, et obsecrámus: tam-  
quam purgaménta hujus  
mundi facti sumus, óm-  
nium peripséma usque ad-  
huc. Non ut confúndam  
vos, hæc scribo, sed ut  
fílios meos caríssimos mó-  
neo.

GRADUALE. (Ps. 78,  
10 et 2) Vindica, Dómine,  
sanguinem sanctórum tuó-  
rum, qui effúsus est.  
V. Posuérunt mortália ser-  
vórum tuórum escas vo-  
latilibus cæli: carnes san-  
ctórum tuórum béstiis ter-  
ræ. *Vindica.*

*Gospel Ego sum vitis vera, p. [3].*

OFFERTORIUM. (Ps.  
149, 5-6) Exsultábunt san-  
cti in glória, lætabúntur  
in cubílibus suis: exalta-  
tiónes Dei in fáucibus  
eórum.

SECRETA. Munéribus  
nostris, Dómine, Aposto-  
lórum tuórum Simónis et  
Judæ festa præcedimus:  
humíliter postulánte; ut,  
quæ consciéntiæ nostræ  
præpediúntur obstáculis,  
illórum méritis grata red-  
dántur. Per Dóminum.

*Additional Secrets, pp. 493-494.*

COMMUNIO. (Sap. 3,  
1, 2 et 3) Justórum áni-  
mæ in manu Dei sunt,  
et non tanget illos tor-

working with our own hands.  
Men revile us, and we an-  
swer with a blessing, perse-  
cute us, and we make the  
best of it, speak ill of us, and  
we fall to entreaty. We are  
still the world's refuse; every-  
body thinks himself well rid  
of us. I am not writing this to  
shame you; you are my dearly  
loved children, and I would  
bring you to a better mind.

GRADUAL. (Ps. 78, 10,  
2) Take vengeance, Lord, for  
the blood of thy saints that  
has been shed. V. They have  
thrown the corpses of thy  
servants, Lord, to feed the  
birds of heaven; wild beasts  
prey on the carrion of the  
just. *Take vengeance.*

OFFERTORY. (Ps. 149,  
5-6) In triumph will thy  
faithful servants rejoice, re-  
joice and take their rest:  
ever on their lips they bear  
the high praise of God.

SECRET. With these of-  
ferings of ours, Lord, we  
make ready for the feast of  
thy holy apostles Simon and  
Jude, humbly entreating thee  
to welcome for their sakes  
gifts which, from conscious-  
ness of sin, we hesitate to  
offer: through our Lord.

COMMUNION. (Wisdom  
3, 1, 2, 3) The souls of the  
just are in God's hands, be-  
yond the reach of their tor-

mentor's malice. Fools account them dead, but all is well with them.

**POSTCOMMUNION.** - We have taken thy sacrament, Lord, humbly praying that the intercession of thy blessed apostles Simon and Jude may cause this earthly action to bear fruit in immortality: through our Lord.

méntum malítiæ: visi sunt óculis insipiéntium mori: illi autem sunt in pace.

**POSTCOMMUNIO.** - Sumpto, Dómine, sacraménto, suppliciter deprecámur: ut, intercedéntibus beátis Apóstolis tuis Simóne et Juda, quod temporáliter gérimus, ad vitam capiámus ætérnam. Per Dóminum.

*Additional Postcommunions, pp. 493-494.*

October 28

## SS. SIMON AND JUDE, Apostles

Greater Double of the Second Class

### INTROIT

(Ps. 138, 17)

**G**reat reverence have I for thy friends, O God; sovereign power is theirs in abundance. (Ps. *ibid.*, 1-2) Lord, I lie open to thy scrutiny; thou knowest me, knowest when I sit down and when I rise up again. *Great reverence. V. Glory. Great reverence.*

**COLLECT.** O God, who through thy blessed apostles Simon and Jude hast brought us to a knowledge of thy name, grant that by advancing in holiness we may celebrate their lasting glory, and by celebrating it become holier still: through our Lord.

### INTROITUS

(Ps. 138, 17)

**M**ihi autem nimis honoráti sunt amici tui, Deus: nimis confortátus est principátus eórum. (Ps. *ibid.*, 1-2) Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectionem meam. *Mihi autem. V. Glória Patri. Mihi autem.*

**ORATIO.** Deus, qui nos per beátos Apóstolos tuos Simónem et Judam ad agnitióem tui nóminis veníre tribuísti: da nobis eórum glóriam sempitérnam et proficiendo celebráre, et celebrándo proficere. Per Dóminum.

Léctio Epístolæ beāti Pauli Apóstoli ad Romános. (*Rom.* 8, 28-39).

Fratres: Scimus quóniam diligéntibus Deum ómnia cooperántur in bonum, iis, qui secúndum propósitum vocáti sunt sancti. Nam quos præscívit, et prædestinávit confórmes fieri imáginis Fílii sui, ut sit ipse primogénitus in multis frátribus. Quos autem prædestinávit, hos et vocávit: et quos vocávit, hos et justificávit: quos autem justificávit, illos et gloriificávit. Quid ergo dicémus ad hæc? Si Deus pro nobis, quis contra nos? Qui étiam próprio Fílio suo non pepércit, sed pro nobis ómnibus trádidit illum: quómodo non étiam cum illo ómnia nobis donávit? Quis accusábit advérsus eléctos Dei? Deus qui justificat, quis est qui condémnet? Christus Jesus, qui mórtuus est, imo qui et resurréxit, qui est ad dexteram Dei, qui étiam interpéllat pro nobis. Quis nos separábit a caritaté Christi: tribulátio, an angústia, an fames, an núditas, an pérículum, an persecútio, an gládius? (sicut scriptum est: Quia propter te mortificámur tota die: æstimáti sumus sicut oves occisiónis). Sed in his ómnibus superámus propter eum, qui di-

Lesson from the Epistle of S. Paul the Apostle to the Romans. (*Rom.* 8, 28-39).

Brethren: We are well assured that everything helps to secure the good of those who love God, those whom he has called in fulfilment of his design. All those who from the first were known to him, he has destined from the first to be moulded into the image of his Son, who is thus to become the eldest-born among many brethren. So predestined, he called them; so called, he justified them; so justified, he glorified them. When that is said, what follows? Who can be our adversary, if God is on our side? He did not even spare his own Son, but gave him up for us all; and must not that gift be accompanied by the gift of all else? Who will come forward to accuse God's elect, when God acquits us? Who will pass sentence against us, when Jesus Christ, who died, nay, has risen again, and sits at the right hand of God, is pleading for us? Who will separate us from the love of Christ? Will affliction, or peril, or the sword? For thy sake, says the scripture, we face death at every moment, reckoned no better than sheep marked down for slaughter. Yet in all this we are conquerers, through him who has granted us his love. Of this I am fully persuaded;

neither death nor life, no angels or principalities or powers, neither what is present nor what is to come, no force whatever, neither the height above us nor the depth beneath us, nor any other creature, will be able to separate us from the love of God, which comes to us in Christ Jesus our Lord.

GRADUAL. (*Ps. 138, 17-18*) Great reverence have I for thy friends, O God; sovereign power is theirs in abundance. *℣.* They are numberless as the sand, past all my counting.

Alleluia, alleluia. *℣.* (*John, 15, 16*) It was not you that chose me, it was I that chose you. The task I have appointed you is to go out and bear fruit, fruit which will endure. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John. 15, 17-25*).

At this time: Jesus spoke thus to his disciples: These are the directions I give you, that you should love one another. If the world hates you, be sure that it hated me before it learned to hate you. If you belonged to the world, the world would know you for its own and love you; it is because you do not belong to the world, because I have singled you out from the midst of the world, that

lèxit nos. Certus sum enim quia neque mors, neque vita, neque àngeli, neque principátus, neque virtútes, neque instántia, neque futúra, neque fortitúdo, neque altitúdo, neque profúndum, neque creatúra ália póterit nos separáre a caritaté Dei, quæ est in Christo Jesu Dómino nostro.

GRADUALE. (*Ps. 138, 17-18*) Nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *℣.* Dinumerábo eos, et super arénam multiplicabúntur.

Allelúja, allelúja. *℣.* (*Joann. 15, 16*) Non vos me elegístis: sed ego elégi vos, et pósui vos ut eátis, et fructum afferátis: et fructus vester máneat. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Jo. 15, 17-25*).

In illo témpore: Dixit Jesus discípulis suis: Hæc mando vobis, ut diligátis ínvicem. Si mundus vos odit: scitóte quia me priórem vobis ódio hábuit. Si de mundo fuissétis: mundus quod suum erat diligeret: quia vero de mundo non estis, sed ego elégi vos de mundo, proptérea odit vos mundus. Mementóte sermónis mei, quem ego dixi vobis: Non

est servus major dómīno suo. Si me persecúti sunt, et vos persecúntur: si sermónem meum servavérunt, et vestrum servábunt. Sed hæc ómnia fácient vobis propter nomen meum: quia nesciunt eum, qui misit me. Si non veníssem, et locútus fuíssem eis, peccátum non habérēt: nunc autem excusationem non habent de peccáto suo. Qui me odit: et Patrem meum odit. Si ópera non fecissem in eis, quæ nemo álius fecit, peccátum non habérēt: nunc autem et vidérunt, et odérunt et me, et Patrem meum. Sed ut adimpleátur sermo, qui in lege eórum scriptus est: Quia ódio habuérunt me gratis.

Credo.

OFFERTORIUM. (*Ps.* 18, 5) In omnem terram exívit sonus eórum: et in fines orbis terræ verba eórum.

SECRETA. Glóriam, Dómine, sanctórum Apostolórum tuórum Simónis et Judæ perpétuam venerántes: quæsumus; ut eam, sacris mystériis expiáti, dígnius celebrémus. Per Dóminum.

the world hates you. Do not forget what I said to you: No servant can be greater than his master. They will persecute you just as they have persecuted me; they will pay the same attention to your words as to mine. And they will treat you thus because you bear my name; they have no knowledge of him who sent me. If I had not come and given them my message, they would not have been in fault; as it is, their fault can find no excuse. To hate me is to hate my Father too. If I had not done what no one else ever did in their midst they would not have been in fault; as it is, they have hated, with open eyes, both me and my Father. And all this, in fulfilment of the saying which is written in their law, They hated me without cause.

Creed.

OFFERTORY. (*Ps.* 18, 5) Their utterance fills every land, till their message reaches the end of the world.

SECRET. We pray thee, Lord, that we who pay homage to the eternal glory of thy holy apostles Simon and Jude may celebrate it the more fitly for having made atonement by this sacramental rite: through our Lord.



COMMUNION. (*Matth. 19, 28*) You who have followed me shall sit on thrones and shall be judges over the twelve tribes of Israel.

POSTCOMMUNION. - We who have received thy sacraments most humbly beseech thee, Lord, that by the intercession of thy blessed apostles Simon and Jude the rite we perform in honour of their sufferings may serve to heal our own wound: through our Lord.

COMMUNIO. (*Matth. 19, 28*) Vos, qui secuti estis me, sedebitis super sedes, iudicantes duodecim tribus Israel.

POSTCOMMUNIO. - Percéptis, Dómine, sacraméntis, suppliciter exorá-mus: ut, intercedéntibus beátis Apóstolis tuis Simóne et Juda, quæ pro illórum veneránda gérimus passióne, nobis proficiant ad medélam. Per Dóminum.

October 30

## S. SERAPION, Carmelite, Bishop and Confessor

Lesser Double

*Mass Státuit, from the Common of a Confessor-Bishop, p. [37], except the following Collect:*

COLLECT. O God who hast willed that thy blessed confessor and bishop Serapion should shine in thy Church by his learning and virtue; grant, we pray, that through the merits and prayers of him whose feast we celebrate, we may imitate his zeal in the pursuit of true wisdom and holiness: through our Lord.

ORATIO. Deus, qui in Ecclésia tua beátum Serapiónem Confessórem tuum atque Pontíficem eruditíone et virtúte claréscere voluísti: præsta, quæsumus; ut, cujus festum celebrá-mus, ejúsdem méritis et précíbs, ipsíus stúdiúm in prosequénda vera sapién-tia et sanctitáte imitémur. Per Dóminum.

*If today should be a Saturday, Mass may also be of the anticipated Vigil of All Saints with a commemoration of S. Serapion. If the Mass is of S. Serapion, there is a commemoration of the Vigil, and the last Gospel is taken from its Mass.*

October 31

## THE VIGIL OF ALL SAINTS

Simple

## INTROITUS

(Ps. 33, 10-11)

**T** Iméte Dóminum, omnes sancti ejus, quóniam nihil deest timéntibus eum: dívites eguerunt, et esuriérunt: inquiréntes autem Dóminum non deficiént omni bono. (Ps. *ibid.*, 2) Benedicám Dóminum in omni témpore: semper laus ejus in ore meo. *ŷ.* Glória Patri.

*The Glória in excélsis is not said.*

**ORATIO.** Dómine Deus noster, multiplica super nos grátiam tuam: et, quorum prævenimus gloriósa solémnia, tribue súbsequi in sancta professione lætítiam. Per Dóminum.

*Commemoration of S. Quentin, Martyr:*

**ORATIO.** Lætétur Ecclésia tua, Deus, beáti Quintíni Mártiris tui confisa suffrágiis: atque, ejus précibus gloriósis, et devóta permáneat, et secúra mente consístat. (Per Dóminum).

*Third Collect, of the Holy Ghost, p. 497.*

**Léctio libri Apocalýpsis** beáti Joánnis Apóstoli. (Apoc. 5, 6-12).

In diébus illis: Ego Joánnes vidi, et ecce in

## INTROIT

(Ps. 33, 10-11)

**I**T is for you, his chosen servants, to fear the Lord; those who fear him never go wanting: justly do the proud fall into hunger and want; those who search for the Lord are denied none of his blessings. (Ps. *ibid.*, 2) At all times I will bless the Lord: his praise shall be on my lips continually. *ŷ.* Glory.

**COLLECT.** Multiply thy grace upon us, Lord our God; and grant that we may serve thee gladly, like the saints for whose glorious festival we are preparing: through our Lord.

**COLLECT.** Let thy Church rejoice, O God, as she relies on the intercession of thy blessed martyr Quentin now in glory. Through his prayers may she remain devoted to thee and stand with untroubled heart: (through our Lord).

**Lesson from the Book of the Apocalypse of S. John the Apostle.** (Apoc. 5, 6-12).

At this time: I, John, saw in the midst, where the

throne was, amid the four figures and the elders, a Lamb standing upright, yet slain (as I thought) in sacrifice. He had seven horns, and seven eyes, which are the seven spirits of God, that go out to do his bidding everywhere on earth. He now came, and took the scroll from the right hand of him who sat on the throne, and when he disclosed it, the four living figures and the twenty-four elders fell down in the Lamb's presence. Each bore a harp, and they had golden bowls full of incense, the prayers of the saints. And now it was a new hymn they sang, Thou, Lord, art worthy to take up the book and break the seals that are on it. Thou wast slain in sacrifice; out of every tribe, every nation thou hast ransomed us with thy blood and given us to God. Thou hast made us a royal race of priests, to serve God; we shall reign as kings over the earth. Then I heard, in my vision, the voices of a multitude of angels, standing on every side of the throne, where the living figures and the elders were, in thousands of thousands, and crying aloud, Power and Godhead, wisdom and strength, honour and glory and blessing are his by right, the Lamb that was slain.

GRADUAL. (*Exod. 15, 11*, 5) Glorious is God in his

médio throni, et quatuor animálíum, et in médio seniórú, Agnum stantem tamquam occísus, habéntem córnua septem, et óculos septem: qui sunt septem spíritus Dei, missi in omnem terram. Et venit: et accépit de dextera sedéntis in throno librum. Et cum aperuísset librum, quatuor animália et vigintiquatuor seniôres ceciderunt coram Agno, habéntes singuli cítharas, et phíalas áureas plenas odoramentórum, quæ sunt oratiónes sanctórum: et cantábant cánticum novum, dicéntes: Dignus es, Dómine, accípere librum, et aperíre signácula ejus: quóníam occíssus es, et redemísti nos Deo in ságuine tuo ex omni tribu, et lingua, et pópulo, et natióne: et fecísti nos Deo nostro regnum, et sacerdótes: et regnábimus super terram. Et vidí et audívi vocem Angelórum multórum in circúitu throni, et animálíum, et seniórú: et erat númerus eórum míllia míllium, dicéntium voce magna: Dignus est Agnus, qui occísus est, accípere virtutem, et dívinitátem, et sapiéntiam, et fortitúdinem, et honórem, et glóriam, et benedictiónem.

GRADUALE. (*Exodi 15, 11 et 6*) Gloriósus

Deus in sanctis suis: mirabilis in maiestate, faciens prodigia. V. Dextera tua, Domine, glorificata est in virtute: dextera manus tua confrégit inimicum. *Gloriosus.*

saints, marvellous in majesty, and wonder-working. V. How magnificent, Lord, is the strength of thy right hand: that right hand which has shattered the enemy. *Glorious.*

*Gospel* Descendens Jesus, p. [22].

OFFERTORIUM. (Ps. 31, 11) Lætámini in Domino, et exultáte justi: et gloriámini omnes recti corde.

SECRETA. Altáre tuum, Domine, munéribus cumulámus oblátis: da, quæsumus; ut ad salutem nostram, ómnium Sanctorum tuorum precatíone, proficiant, quorum solémnia ventúra præcúrrimus. Per Dóminum.

OFFERTORY. (Ps. 31, 11) Just souls, be glad and rejoice in the Lord; true hearts, make your boast in him.

SECRET. Upon thy altar, Lord, we heap our offerings. Grant, we entreat thee, that they may further our salvation, at the prayer of all thy saints whose coming festival we herald: through our Lord.

*Of S. Quentin:*

SECRETA. Súscipe, Domine, múnera, quæ in ejus tibi solemnitáte deferimus: cujus nos confidimus patrocínio liberári. (Per Dóminum).

SECRET. Accept the gifts we bring thee, Lord, on this feast-day of him by whose advocacy we hope to be set free: (through our Lord).

*Third Secret, of the Holy Ghost.*

COMMUNIO. (Sap. 3, 1-2 et 3) Justórum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt óculis insipientium mori: illi autem sunt in pace.

POSTCOMMUNIO. - Sacraméntis, Domine, et gaudiis optátæ celebritátis explétis: quæsumus; ut

COMMUNION. (Wisdom 3, 1-2, 3) The souls of the just are in God's hands, beyond the reach of their tormentors' malice. Fools account them dead, but all is well with them.

POSTCOMMUNION. - We pray thee, Lord, that, now the rejoicings and the sacramental rites of this pre-

paratory festival are over, we may be assisted by the prayers of the saints in memory of whom they have been carried out: through our Lord.

eórum précibus adjuvémur, quorum recordationibus exhibéntur. Per Dóminum.

*Of S. Quentin:*

POSTCOMMUNION. - Lord, thou hast feasted this household of thine with sacred gifts. We pray thee let the intercession of him whose feast we are keeping ever bring us thy comfort: through our Lord.

POSTCOMMUNIO. - Satiásti, Dómine, familiam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus nos confídimus patrocínio liberári. Per Dóminum.

*Third Postcommunion, of the Holy Ghost.*

The last Sunday of October

## FEAST OF OUR LORD JESUS CHRIST THE KING

Greater Double of the First Class

### INTROIT

(*Apoc. 5, 12; 1, 6*)

**P**ower and Godhead, wisdom and strength, and glory are his by right, the Lamb that was slain. Glory and power be his through endless ages. (*Ps. 71, 1*) Grant to the King, O God, thy right of judgement: the inheritor of a throne, thy own justice may he uphold. *Power and Godhead. V. Glory. Power and Godhead.*

COLLECT. Almighty, everliving God, who hast willed that in thy beloved Son, the universal king, all things should be made new, grant

### INTROITUS

(*Apoc. 5, 12; 1, 6*)

**D**ignus est Agnus, qui occísus est, accípe-re virtútem, et divinitátem, et sapiéntiam, et fortitúdinem, et honórem. Ipsi glória, et impérium in sæcula sæculórum. (*Ps. 71, 1*) Deus, judícium tuum Regi da: et justitiam tuam Fílio Regis. *Dignus est. V. Glória Patri. Dignus est.*

ORATIO. Omnípotens sempitérne Deus, qui in dilécto Fílio tuo, universórum Rege, ómnia instauráre voluísti: concéde

propítius; ut cunctæ famíliæ géntium, peccáti vúlnerē disgregátæ, ejus suavíssimo subdántur império: Qui tecum.

in thy loving-kindness that all the peoples of the earth, now torn asunder by the wound of sin, may be subdued to the gentle sway of him who is God.

*Commemoration of the Sunday.*

Léctio Epístolæ beáti Pauli Apóstoli ad Colossén-ses. (*Coloss. 1, 12-20*).

Lesson from the Epistle of S. Paul the Apostle to the Colossians. (*Coloss. 1, 12-20*).

Fratres: Grátias ágimus Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lúmine, qui eripuit nos de potestate tenebrarum, et transtulit in regnum Fílii dilectiónis suæ, in quo habémus redemptionem per ságuinem ejus, remissionem peccatorum. Qui est imágo Dei invisibilis, primogénitus omnis creaturæ; quóniam in ipso cóndita sunt univérsa in cælis et in terra, visibília et invisibília, sive throni, sive dominationes, sive principátus, sive potestates: ómnia per ipsum et in ipso creáta sunt: et ipse est ante omnes, et ómnia in ipso constant. Et ipse est caput córporis Ecclésiæ, qui est princípium, primogénitus ex mórtuis, ut sit in ómnibus ipse primátum tenens; quia in ipso compláuit omnem plenitúdinem inhabitáre, et per eum reconciliáre ómnia in ipsum, pacíficans

Brethren: We return thanks to God our Father for making us fit to share the light which saints inherit, for rescuing us from the power of darkness, and transferring us to the kingdom of his beloved Son. In the Son of God, in his blood, we find the redemption that sets us free from our sins. He is the true likeness of the God we cannot see; his is that first birth which precedes every act of creation. Yes, in him all created things took their being, heavenly and earthly, visible and invisible; what are thrones and dominions, what are principedoms and powers? They were all created through him and in him; he takes precedence of all, and in him all subsist. He too is that head whose body is the Church; it begins with him, since his was the first birth out of death; thus in every way the primacy was to become his. It was God's good pleasure to let all completeness dwell in him,

and through him to win back all things, whether on earth or in heaven, into union with himself, making peace with them through his blood, shed on the cross, by Christ Jesus our Lord.

GRADUAL. (Ps. 71, 8, 11) His dominion will reach from sea to sea, from the great river to the ends of the earth. *℟.* All the kings of the earth shall bring their homage, all the nations serve him.

Alleluia, alleluia. *℟.* (Dan. 7, 14) Power is his, eternal power which shall never be abolished; his is a kingdom that shall not fade with time. Alleluia.

*In solemn Votive Masses, after Septuagesima, instead of Allelúja and its verse is said:*

TRACT. (Ps. 88, 27-28, 30) Thou art my Father, he will cry out to me, thou art my God, the stronghold of all my safety. *℟.* And I will acknowledge him as my first-born: overlord to all the kings of earth. *℟.* I will give him a posterity that never fails: a throne enduring as heaven itself.

*In Eastertide, instead of the Gradual and Tract is said:*

Alleluia. *℟.* (Dan. 7, 14) Power is his, eternal power which shall never be abolished: his is a kingdom that shall not fade with time. Alleluia, alleluia. *℟.* (Apoc. 19, 16) This title is written on

per ságuinem crucis ejus sive quæ in terris, sive quæ in cælis sunt in Christo Jesu Dómino nostro.

GRADUALE. (Ps. 71, 8 et 11) Dominábitur a mari usque ad mare: et a flúmine usque ad términos orbis terrárum. *℟.* Et adorábunt eum omnes reges terræ: omnes gentes sérvient ei.

Allelúja, allelúja. *℟.* (Dan. 7, 14) Potéstas ejus, potéstas æténa, quæ non auferétur: et regnum ejus, quod non corrumpétur. Allelúja.

TRACTUS. (Ps. 88, 27-28 et 30) Ipse invocábit me: Pater meus es tu: Deus meus, et suscepátor salútis meæ. *℟.* Et ego primogénitum ponam illum, excélsus præ régibus terræ. *℟.* Et ponam in sæculum sæculi semen ejus: et thronum ejus sicut dies cæli.

Allelúja. *℟.* (Dan. 7, 14) Potéstas ejus, potéstas æténa, quæ non auferétur: et regnum ejus quod non corrumpétur. Allelúja, allelúja. *℟.* (Apoc. 19, 16) Habet in vestiménto et in

fémore suo scriptum: Rex regum, et Dóminus dominántium. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Jo. 18, 33-37*).

In illo témpore: Dixit Pilátus ad Jesum: Tu es Rex Judæórum? Respóndit Jesus: A temetípso hoc dicis, an álíi dixerunt tibi de me? Respóndit Pilátus: Numquid ego Judæus sum? Gens tua, et pontífices tradiderunt te mihi: quid fecisti? Respóndit Jesus: Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, minístri mei útique decertarent ut non tráderer Judæis: nunc autem regnum meum non est hinc. Dixit itaque ei Pilátus: Ergo Rex es tu? Respóndit Jesus: Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti: omnis qui est ex veritáte, audit vocem meam.

Credo.

OFFERTORIUM. (*Ps. 2, 8*) Póstula a me, et dabo tibi gentes hereditátem tuam, et possessiónem tuam términos terræ.

SECRETA. Hóstiam tibi, Dómine, humánæ re-

his cloak, over his thigh, The King of kings, and the Lord of lords. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John 18, 33-37*).

At this time: Pilate asked Jesus: Art thou the king of the Jews? Dost thou say this of thy own impulse, Jesus answered, or is it what others have told thee of me? And Pilate answered, Am I a Jew? It is thy own nation, and its chief priests, who have given thee up to me. What offence hast thou committed? My kingdom, answered Jesus, does not belong to this world. If my kingdom were one which belonged to this world, my servants would be fighting, to prevent my falling into the hands of the Jews; but no, my kingdom does not take its origin here. Thou art a king, then? Pilate asked. And Jesus answered, It is thy own lips that have called me a king. What I was born for, what I came into the world for, is to bear witness of the truth. Whoever belongs to the truth, listens to my voice.

Creed.

OFFERTORY. (*Ps. 2, 8*) Ask thy will of me, and thou shalt have the nations for thy patrimony; the very ends of the world for thy domain.

SECRET. We offer thee, Lord, the victim that atones



for mankind. Grant, we pray thee, that Jesus Christ, thy Son, our Lord, whom we offer up in sacrifice today, may bestow upon all nations the gifts of unity and peace: he who is God.

conciliatiónis offérimus: præsta, quæsumus; ut, quem sacrificiis præsentibus immolamus, ipse cunctis gentibus unitatis et pacis dona concédât, Jesus Christus Fílius tuus Dóminus noster: Qui tecum.

*Secret of the Sunday; Preface of Christ the King, p. 525.*

COMMUNION. (Ps. 28, 10, 11) The Lord sits enthroned as King for ever: the Lord will give his people his own blessing of peace.

COMMUNIO. (Ps. 28, 10 et 11) Sedébit Dóminus Rex in ætérnum: Dóminus benedícet pópulo suo in pace.

POSTCOMMUNION. - Lord, we have eaten the bread of everlasting life; and we who are proud to fight under Christ's royal banner pray that it may be our lot to reign with him for ever in his heavenly kingdom: who is God.

POSTCOMMUNIO. - Immortalitátis alimóniam consecúti, quæsumus, Dómine: ut, qui sub Christi Regis vexíllis militáre gloriámur, cum ipso, in cæléstí sede, júgiter regnáre possímus: Qui tecum.

*Postcommunion and last Gospel of the Sunday.*



November 1

## THE FEAST OF ALL SAINTS

Greater Double of the First Class with Major Octave

### INTROITUS

**G**Audeámus omnes in Dómino, diem festum celebrántes sub honóre Sanctórum ómnium: de quorum solemnitate gaudent Angeli, et colláudant Fílium Dei. (*Ps.* 32, 1) Exsultáte, justí, in Dómino: rectos decet collaudátio. *Gaudeámus.* †. Glória Patri. *Gaudeámus.*

**ORATIO.** Omnípotens sempitérne Deus, qui nos ómnium Sanctórum tuórum mérita sub una tribuísti celebritáte venerári: quásumus; ut desideráram nobis tuæ propitiatiónis abundántiam, multiplicátis intercessóribus, largiáris. Per Dóminum.

### INTROIT

**R**Ejoice we all in the Lord, as we keep holiday in honour of all the saints; whose feast makes angels joyful and sets them praising the Son of God. (*Ps.* 32, 1) Triumph, just souls, in the Lord; true hearts, it is yours to praise him. *Rejoice.* †. Glory. *Rejoice.*

**COLLECT.** Almighty everlasting God, by whose leave we pay homage to the merits of all thy saints in one great festival, we pray thee bestow upon us, at their manifold intercession, the fullness of that mercy of thine for which we long: through our Lord.

Lesson from the Book of the Apocalypse of S. John the Apostle. (*Apoc.* 7, 2-12).

At this time: I, John, saw a second angel coming up from the east, with the seal of the living God. And he cried out with a loud voice to the four angels who were empowered to lay waste land and sea: Do not lay waste land or sea or wood, until we have put a seal on the foreheads of those who serve our God. Then I heard the count of those who were sealed, a hundred and forty-four thousand of them, taken from every tribe of the sons of Israel. Twelve thousand were sealed from the tribe of Juda, twelve thousand from the tribe of Ruben, twelve thousand from the tribe of Gad; twelve thousand from the tribe of Aser, twelve thousand from the tribe of Nephthali, twelve thousand from the tribe of Manasse; twelve thousand from the tribe of Simeon, twelve thousand from the tribe of Levi, twelve thousand from the tribe of Issachar; twelve thousand from the tribe of Zabulon, twelve thousand from the tribe of Joseph, twelve thousand from the tribe of Benjamin. And then I saw a great multitude, past all counting, taken from all nations and tribes and peoples and languages. These stood before the throne in the Lamb's pres-

Lectio libri Apocalýpsis beáti Joánnis Apóstoli. (*Apoc.* 7, 2-12).

In diébus illis: Ego Joánnes vidi álterum Angelum ascendéntem ab ortu solis, habéntem signum Dei vivi: et clamávit voce magna quátuor Angelis, quibus datum est nocére terræ, et mari, dicens: Nolíte nocére terræ, et mari, neque arbóribus, quoadúsque signémus servos Dei nostri in fróntibus eórum. Et audivi númerum signatórum, centum quadraginta quátuor millia signáti, ex omni tribu filiórum Israel. Ex tribu Juda duódecim millia signáti. Ex tribu Ruben duódecim millia signáti. Ex tribu Gad duódecim millia signáti. Ex tribu Aser duódecim millia signáti. Ex tribu Néphthali duódecim millia signáti. Ex tribu Manásse duódecim millia signáti. Ex tribu Símeon duódecim millia signáti. Ex tribu Levi duódecim millia signáti. Ex tribu Issachar duódecim millia signáti. Ex tribu Zábulon duódecim millia signáti. Ex tribu Joseph duódecim millia signáti. Ex tribu Bé-njamin duódecim millia signáti. Post hæc vidi turbam magnam, quam dinumeráre nemo póterat, ex ómnibus géntibus, et tribubus, et pópulis, et

linguis: stantes ante thronum, et in conspectu Agni, amicti stolis albis, et palmæ in manibus eorum: et clamabant voce magna, dicentes: Salus Deo nostro, qui sedet super thronum, et Agno. Et omnes Angeli stabant in circuitu throni, et seniorum, et quatuor animalium: et ceciderunt in conspectu throni in facies suas, et adoraverunt Deum, dicentes: Amen. Benedictio, et claritas, et sapientia, et gratiarum actio, honor, et virtus et fortitudo Deo nostro in sæcula sæculorum. Amen.

GRADUALE. (*Ps. 33, 10 et 11*) Time Domini, omnes sancti eius: quoniam nihil deest timentibus eum. *℣.* Inquirentes autem Dominum, non deficient omni bono.

Allelúja, allelúja. *℣.* (*Sap. 3, 8*) Judicabunt sancti nationes, et dominabuntur populis: et regnabit illorum Rex in perpetuum. Allelúja.

✠ Sequéntia sancti Evangelii secundum Matthæum. (*Matth. 5, 1-12*).

In illo tempore: Videns Jesus turbas ascendit in montem, et cum sedisset, accesserunt ad eum discipuli eius, et apertis os suum, docebat eos, dicens: Beati pauperes spiritu:

ence, clothed in white robes, with palm-branches in their hands, and cried with a loud voice, To our God, who sits on the throne, and to the Lamb, all saving power belongs. And all the angels that were standing round the throne, round the elders and the living figures, fell prostrate before the throne and paid God worship; Amen, they cried, blessing and glory and wisdom and thanksgiving and honour and power and strength belong to our God through endless ages. Amen.

GRADUAL. (*Ps. 33, 10, 11*) It is for you, his chosen servants, to fear the Lord; those who fear him never go wanting. *℣.* Those who search for the Lord are denied none of his blessings.

Alleluia, alleluia. *℣.* (*Wisdom 3, 8*) The just will sit in judgement on nations, will subdue whole peoples, under a King whose reign shall last for ever. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 5, 1-12*).

At this time: When Jesus saw how great the crowd was, he went up on to the mountain side; there he sat down, and his disciples came about him. And he began speaking to them; this was

the teaching he gave. Blessed are the poor in spirit; the kingdom of heaven is theirs. Blessed are the patient; they shall inherit the land. Blessed are those who mourn; they shall be comforted. Blessed are those who hunger and thirst for holiness; they shall have their fill. Blessed are the merciful; they shall obtain mercy. Blessed are the clean of heart; they shall see God. Blessed are the peace-makers; they shall be counted the children of God. Blessed are those who suffer persecution in the cause of right; the kingdom of heaven is theirs. Blessed are you, when men revile you and persecute you and speak all manner of evil against you falsely, because of me. Be glad and light-hearted, for a rich reward awaits you in heaven.

Creed.

OFFERTORY. (*Ps. 67, 36*) How wonderful God is in his saints: the God of Israel will give his people strength and courage: blessed be God.

SECRET. Take, Lord, the gifts we offer thee in sacrifice. May they please thee as honouring all thy saints, and, in thy mercy, let them further our salvation: through our Lord.

COMMUNION. (*Ps. 32, 1*) Triumph, just souls, in the

quóniam ipsórum est regnum cælórum. Beáti mites: quóniam ipsi possidebunt terram. Beáti qui lugent: quóniam ipsi consolabúntur. Beáti qui esúriunt et sítiunt justítiam: quóniam ipsi saturabúntur. Beáti misericórcdes: quóniam ipsi misericórdiam consequéuntur. Beáti mundo corde: quóniam ipsi Deum vidébunt. Beáti pacífici: quóniam filii Dei vocabúntur. Beáti qui persecutióne patiúntur propter justítiam: quóniam ipsórum est regnum cælórum. Beáti estis cum maledíxerint vobis, et persecúti vos fúerint, et díxerint omne malum advérsus vos, mentíentes, propter me: gaudéte, et exsultáte, quóniam merces vestra copiósa est in cælis.

Credo.

OFFERTORIUM. (*Ps. 67, 36*) Mirábilis Deus in sanctis suis: Deus Israel, ipse dabit virtútem, et fortitúdinem plebi suæ: benedíctus Deus.

SECRETA. Múnera tibi, Dómine, nostræ devotiõnis offerimus: quæ et pro tuórum tibi sint grata honóre Sactórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

COMMUNIO. (*Ps. 32, 1*) Gaudéte, justi, in Dó-

mino, allelúja: rectos decet collaudatio, allelúja.

**POSTCOMMUNIO.** - Da, quæsumus, Dómine, fidélibus tuis ómnium Sanctórum tuórum semper veneratióne lætári: et eórum perpétua supplicatióne muníri. Per Dóminum.

Lord, alleluia; true hearts, it is yours to praise him, alleluia.

**POSTCOMMUNION.** - We pray thee, Lord, grant that thy faithful people may ever delight in showing reverence to all the saints, and find in their unfailing intercession a sure defence: through our Lord.

*Within the octave the above Mass is said, but the Introit is said twice only. The second Prayer is of the Holy Ghost, p. 497; the third, Against the Persecutors of the Church or for the Pope, pp. 493-494*

November 2

or, if it falls on a Sunday, November 3

## COMMEMORATION OF ALL THE FAITHFUL DEPARTED

Lesser Double

*On this day a priest may say all three of the assigned Masses. If one only is celebrated, it will be the first; which is also the one used for High Mass.*

*The three Masses will be found on pp. [215-221]*

November 4

**Bl. FRANCES d'AMBOISE, Carmelite, Widow**

Lesser Double

*Mass Dilexisti, from the Common of a Holy Woman, p. [87], except the following:*

**ORATIO.** Tuórum corda fidélium, Deus, miserátor illústra: et beátæ Franciscæ précibus gloriósis, fac nos próspéra mundi despícere, et cælésti

**COLLECT.** O merciful God, enlighten the hearts of thy faithful, and through the efficacious prayers of blessed Frances, teach us to despise worldly comfort and to find

our joy always in heavenly consolation: through our Lord. | semper consolatióne gaude. Per Dóminum.

*Commemoration of S. Charles Borromeo, Bishop and Confessor:*

COLLECT. Lord, keep thy Church under the continual protection of thy holy bishop and confessor Charles; and let the intercession of one so renowned for watchful care of his flock kindle in us an ever burning love of thee: (through our Lord).

ORATIO. Ecclésiám tuam, Dómine, sancti Cárolí Confessóris tui atque Pontíficis continúa protectiόne custódi: ut, sicut illum pastorális sollicitúdo gloriósum réddidit; ita nos ejus intercésio in tuo semper fáciat amóre fervéntes. (Per Dóminum).

*Commemoration of the octave of All Saints from the Feast, p. 1379.*

SECRET. Hallow the gifts we have dedicated to thee, Lord, and at the intercession of blessed Frances cleanse us wholly from the defilement of our sins: through our Lord.

SECRETA. Múnera tibi, Dómine, dicáta sanctífica: et, intercedénte beáta Francísca, ab omni nos culpárum labe purífica. Per Dóminum.

*Of S. Charles:*

SECRET. May thy saints be for us everywhere a source of joy, we pray thee, Lord, so that as we recall their merits, we may feel the power of their intercession: (through our Lord).

SECRETA. Sancti tui, quæsumus, Dómine, nos ubíque lætíficent: ut, dum eórum mérita recólimus, patrocínia sentiámus. (Per Dóminum).

*Commemoration of the octave of All Saints.*

POSTCOMMUNION. - Refreshed with food and drink from on high, we humbly beg thee, our God, that we may be guarded by the prayers of her in memory of whom we have received this sacrament: through our Lord.

POSTCOMMUNIO. - Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cujus hæc commemoratióne percépimus, ejus muniamur et précibus. Per Dóminum.

*Of S. Charles:*

POSTCOMMUNIO. -  
Præsta, quæsumus, omni-  
potens Deus: ut, de per-  
céptis munéribus grátias  
exhibéntes, intercedénte  
beáto Cárolo Confessóre  
tuo atque Pontífice, bene-  
fícia potióra sumámus.  
(Per Dóminum).

POSTCOMMUNION. -  
Grant, we pray thee, almight-  
y God, that in giving  
thanks for the gifts we have  
received, we may obtain still  
greater blessings through the  
intercession of thy blessed  
confessor and bishop Charles:  
(through our Lord).

*Commemoration of the octave of All Saints.*

On the same day, November 4

S. CHARLES BORROMEO, Bishop and Conf.

Lesser Double

*Mass Státuit, from the Common of a Confessor-  
Bishop, p. [37], with the Prayers from the preceding  
Mass.*

November 5

FEAST OF THE HOLY RELICS  
PRESERVED IN CARMELITE CHURCHES

Lesser Double, First Class

INTROITUS

(Ps. 33, 20-21)

**M**Ultæ tribulatiónes  
justórum, et de  
ómnibus his liberávit eos  
Dóminus: custódit Dó-  
minus ómnia ossa eórum:  
unum ex his non conter-  
rétur. (Ps. *ibid.*, 2) Bene-  
dícam Dóminum in omni  
témpace: semper laus ejus  
in ore meo. V. Glória  
Patri.

ORATIO. Deus, qui  
hanc sacrosáctam Ecclé-

INTROIT

(Ps. 33, 20-21)

**T**Hough a hundred trials  
beset the innocent, the  
Lord will bring them safely  
through them all: under the  
Lord's keeping, every bone  
of theirs is safe; not one of  
them shall suffer harm. (Ps.  
*ibid.*, 2) At all times I will  
bless the Lord; his praise  
shall be on my lips contin-  
ually. V. Glory.

COLLECT. O God, who  
didst will to adorn this church



with the relics of so many saints, grant that we thy servants may enjoy in heaven the fellowship of those whose memory we venerate on earth: through our Lord.

siam tot voluisti Sanctórum decoráre Relíquiis: concéde nobis fámulis tuis; ut, quorum memóriam venerámur in terris, eórum consórtio perfruámur in cælis. Per Dóminum.

*Commemoration of the octave of All Saints, p. 1379.*

Lesson from the Book of Wisdom. (*Ecclus. 44, 10-15*).

These were men of compassionate heart; their deeds of charity will never be forgotten. Blessings abide with their posterity; their descendants are a race set apart for God, the pledged heirs of his promises. For their sakes this line of theirs will endure for all time; their stock, their name, will never be allowed to die out. Their bodies lie in peace; their name lasts on, age after age. Their wisdom is yet a legend among the people; wherever faithful men assemble, their story is told.

GRADUAL. (*Ps 149, 5, 1*) In triumph let thy faithful servants rejoice, rejoice and take their rest. *V.* Sing the Lord a new song; here, where the faithful gather, let his praise be heard.

Alleluia, alleluia. *V.* (*Ps. 67, 4*) Honest men keep holiday and rejoice in God's sight, glad and content. Alleluia.

Lectio libri Sapiéntiæ. (*Eccli. 44, 10-15*).

Hi viri misericórdiæ sunt, quorum pietátes non defuérunt: cum sémine eórum pérmanent bona, heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et filii eórum propter illos usque in ætérnum manent: semen eórum, et glória eórum non derelinquétur. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatió-nem et generatió-nem. Sapiéntiam ipsórum narrent pópuli, et laudem eórum nuntiet Ecclésia.

GRADUALE. (*Ps. 149, 5 et 1*) Exsultábunt sancti in glória: lætabúntur in cubilibus suis. *V.* Cantáte Dómino cánticum novum: laus ejus in ecclésia sanctórum.

Allelúja, allelúja. *V.* (*Ps. 67, 4*) Justi epuléntur, et exsúltent in conspéctu Dei: et delecténtur in lætítia. Allelúja.

*Gospel* Descéndens Jesus, p. [22]. Creed.

**OFFERTORIUM.** (Ps. 67, 36) Mirabilis Deus in sanctis suis: Deus Israel, ipse dabit virtutem, et fortitudinem plebi suæ: benedictus Deus, allelúja.

**SECRETA.** Múnera tua, miséricors Deus, majestati tuæ oblata, benigno, quæsumus, suscipe intuitu: ut eorum nobis precibus fiant salutaria, quorum benedictas in ecclesia ista Reliquias veneramur. Per Dóminum.

*Commemoration of the octave of All Saints.*

**COMMUNIO.** (Ps. 32, 1) Gaudete, justi, in Dómino: rectos decet collaudatio.

**POSTCOMMUNIO.** - Divína, Dómine, libantes mystéria: te deprecámur; ut, per mérita Sanctórum, quorum venerábiles Reliquiæ in ista requiescunt ecclesia, peccatórum nostrórum véniam mereámur, et cælestis grátiae donis reficiámur. Per Dóminum.

*Commemoration of the octave of All Saints.*

**OFFERTORY.** (Ps. 67, 36) How wonderful is God in his saints! The God of Israel will give his people strength and courage; blessed be God! Alleluia.

**SECRET.** Receive with gracious kindness, we pray thee, merciful God, these gifts offered to thy majesty, that they may be helpful to us through the prayers of those whose hallowed relics we venerate in this church: through our Lord.

**COMMUNION.** (Ps. 32, 1) Triumph, just souls, in the Lord; true hearts, it is yours to praise him.

**POSTCOMMUNION.** - Whilst offering these divine mysteries, we humbly pray thee, Lord, that through the merits of the saints, whose sacred relics repose in this church, we may merit the pardon of our sins and be strengthened by the heavenly gift of thy grace: through our Lord.

November 6

**BL. NUNO ALVAREZ PEREIRA, Carm., Conf.**

Lesser Double

*Mass Justus ut palma, from the Common of a Confessor, p. [55], except that the Lesson and Gospel are taken from the Common of Abbots, p. [59], and the following Prayers are said:*

**ORATIO.** Deus, qui beáto Nónio bonum certá-

**COLLECT.** O God, who didst enable blessed Nuno to

fight the good fight and to win renown for his victory over self and the world, grant that we, thy servants, may vanquish the desire of earthly pleasures and rejoice eternally in the heavenly fatherland: through our Lord.

men certare dedisti, eumque sui ac mundi contemptorem eximium effecisti: concede nobis famulis tuis; ut, devictis mundi cupiditatibus, in cælesti patria perpétuo gaudeamus. Per Dóminum.

*Commemoration of the octave of All Saints, p. 1379.*

*Commemoration of S. Leonard, Confessor:*

COLLECT. May the kindly prayers of thy blessed confessor Leonard avail us, we pray thee, Lord, before thy majesty. Dutifully we venerate him; may we be helped by his longed-for intercession: through our Lord.

ORATIO. Majestati tuæ, quæsumus, Dómine, sancti Confessoris tui Leonárdi nos pia júgiter comméndet oratio: ut, quem débito venerámur officio, ipsíus suffrágio sublevémur optáto. Per Dóminum.

SECRET. Almighty King, renew the strength of thy soldiers, that those who are made happy by the illustrious life of thy blessed confessor Nuno, who fought the good fight in the battle of this mortal life, may attain to the reward of immortality through these gifts which we offer thee: through our Lord.

SECRETA. Tuórum militum, Rex omnipotens, virtutem corróbora: ut, quos in hujus mortalitátis stádio beáti Nónii Confessoris tui vita præclára lætíficat; consummáto cursu certáminis, per hæc, quæ offérimus, immortalitátis bravium comprehendant. Per Dóminum.

*Commemoration of the octave of All Saints.*

*Of S. Leonard:*

SECRET. Appeased by these sacred gifts and by the prayers of blessed Leonard, do thou, Lord, hasten to our aid, and grant that what we ask for in faith, we may obtain without fail: through our Lord.

SECRETA. Muneribus sacris et præcibus beáti Leonárdi, nobis, Dómine, succurre placátus: et præsta; ut, quod fidéliter pétimus, effícaciter consequámur. Per Dóminum.

**POSTCOMMUNIO.** -  
 Súpplices te rogámus, om-  
 nípotens Deus: ut, quos  
 tuis réficis sacraméntis, in-  
 tercedénte beáto Nónio  
 Confessóre tuo; tríbuas ab  
 hóstiũ insídiis júgiter li-  
 berári, et contra ómnia  
 advérsa contínuã prote-  
 ctiónẽ muníri. Per Dómi-  
 num.

**POSTCOMMUNION.** -  
 We humbly pray thee, al-  
 mighty God, that those who  
 have been refreshed by thy  
 mysteries, may be freed  
 through the intercession of  
 thy blessed confessor Nuno  
 from the snares of their ene-  
 mies, and be ever strengthen-  
 ed against all adversity by thy  
 continual protection: through  
 our Lord.

*Commemoration of the octave of All Saints.*

*Of S. Leonard:*

**POSTCOMMUNIO.** -  
 Puríficet semper, et mú-  
 niat, tui nos suscéptio sa-  
 craménti: et, intercessióne  
 sancti Confessóris tui Leo-  
 nárdi; perpétuis per eum  
 mereámur gáudiis cælesti-  
 bus admiscéri. Per Dó-  
 minum.

**POSTCOMMUNION.** -  
 May the receiving of thy sac-  
 rament cleanse and strength-  
 en us always, and through  
 the intercession of thy holy  
 confessor Leonard, may we  
 be worthy to be filled with  
 heavenly consolations: through  
 our Lord.

November 8

## OCTAVE-DAY OF ALL SAINTS

Lesser Double, First Class

*Mass as on the Feast, p. 1379, but the Introit is said twice only. Commemoration, at Low Mass, of the Four Crowned Martyrs:*

**ORATIO.** Præsta, quæ-  
 sumus, omnipotens Deus:  
 ut, qui gloriósos Mátyres  
 fortes in sua confessióne  
 cognóvimus, pios apud te  
 in nostra intercessióne  
 sentiámus. Per Dóminum.

**COLLECT.** Grant, we en-  
 treat thee, almighty God, that  
 we who acknowledge the  
 steadfastness of the glorious  
 martyrs in their witness to  
 the faith, may experience  
 their charity in pleading our  
 cause before thee: through  
 our Lord.

**SECRET.** At the intercession of thy holy martyrs, Lord, send down thy abundant blessing to make our gifts acceptable to thee, and to make them also a means of grace for our redemption: through our Lord.

**POSTCOMMUNION.** - Refreshed and gladdened by the heavenly sacrament, we pray thee, Lord, that we may be defended by the help of the saints in whose triumph we glory: through our Lord.

**SECRETA.** Benedíctio tua, Dómine, larga descendat: quæ et múnera nostra, deprecántibus sanctis Martýribus tuis, tibi reddat accépta, et nobis sacraméntum redemptiónis efficiat. Per Dóminum.

**POSTCOMMUNIO.** - Cæléstibus refécti sacraméntis et gáudiis: súpplices te, Dómine, deprecámur; ut quorum gloriámur triúmphis, protegámur auxiliis. Per Dóminum.

November 9

## DEDICATION OF THE ARCHBASILICA OF OUR HOLY SAVIOUR

Greater Double of the Second Class

*Mass Terribilis, from the Common of the Dedication of a Church, p. [98]. Commemoration, at Low Mass, of S. Theodore, Martyr:*

**COLLECT.** God, who dost encompass and protect us with the glorious testimony borne by thy blessed martyr Theodore, grant that we may profit by his example and be supported by his prayers: through our Lord.

**SECRET.** Accept, Lord, the prayers of the faithful and the sacrificial gifts we offer, so that, by the intercession of thy blessed martyr Theodore and through these services of love and loyalty, we may pass on to the glory of heaven: through our Lord.

**ORATIO.** Deus, qui nos beáti Theodóri Mártiris tui confessióne gloriósa circúmdas et protégis: præsta nobis ex ejus imitatione proficere, et oratióne fulcír. Per Dóminum.

**SECRETA.** Súscipe, Dómine, fidélium preces cum oblatiónibus hostiarum: et, intercedénte beáto Theodóro Mártire tuo, per hæc piæ devotiónis offícia ad cæléstem glóriam transeámus. Per Dóminum.

POSTCOMMUNIO. -  
 Præsta nobis, quæsumus,  
 Dómine: intercedente beá-  
 to Theodóro Mártire tuo;  
 ut, quod ore contíngimus,  
 pura mente capiámus. Per  
 Dóminum.

POSTCOMMUNION. -  
 Grant, we pray thee, Lord,  
 at the intercession of thy holy  
 martyr Theodore, that we  
 may receive in purity of heart  
 that which has passed our  
 lips: through our Lord.

November 10

S. ANDREW AVELLINO, Confessor

Lesser Double

*Mass Os justi, from the Common of a Confessor,  
 p. [51], except the following Collect:*

ORATIO. Deus, qui in  
 corde beáti Andréæ Con-  
 fessoris tui, per árduum  
 quotidie in virtútibus pro-  
 ficiéndi votum, admirábi-  
 les ad te ascensiónes dis-  
 posuísti: concéde nobis,  
 ipsius méritis et interces-  
 sione, ita ejúsdem grátiae  
 partícipes fieri; ut, perfe-  
 ctióra semper exsequéntes,  
 ad glória tuæ fastígium  
 felíciter perducámur. Per  
 Dóminum.

COLLECT. O God, who  
 didst arouse in the heart of  
 thy blessed confessor Andrew  
 an admirable impulse to climb  
 towards thyself, moving him  
 to vow that despite all ob-  
 stacles he would advance in  
 virtue daily, grant that through  
 his merits and intercession  
 we may share in the like  
 grace, so that by ever fol-  
 lowing the more perfect way  
 we may succeed in scaling  
 the heights of thy glorious  
 kingdom: through our Lord.

November 11

S. MARTIN, Bishop and Confessor

Lesser Double

INTROITUS

(Eccli. 45, 30)

**S**Tátuit ei Dóminus te-  
 staméntum pacis, et  
 príncipem fecit eum: ut  
 sit illi sacerdotií dígnitas  
 in ætérnum. (Ps. 88, 2)

INTROIT

(Ecclus. 45, 30)

**T**HE Lord promised him  
 favour and made a  
 prince of him, the honour of  
 the priesthood was to be his  
 for ever. (Ps. 88, 2) I will

sing of the mercies of the Lord for ever. *ſ. Glory.*

COLLECT. O God, who seest that we put no reliance in our own strength, grant us this boon, that by the intercession of thy blessed confessor-bishop Martin we may be fortified against all harm: through our Lord.

Misericórdias Dómini in ætérnum cantábo. *ſ. Glória Patri.*

ORATIO. Deus, qui cónspicis, quia ex nulla nostra virtúte subsístimus: concéde propítius; ut, intercessióne beáti Martíni Confessóris tui atque Pontíficis, contra ómnia advérſa muniámur. Per Dóminum.

*Commemoration of S. Mennas, Martyr:*

COLLECT. Grant, we pray thee, almighty God, that we who are honouring the birthday of thy blessed martyr Mennas, may through his intercession be strengthened in our love of thee: through our Lord.

ORATIO. Præſta, quæsumus, omnípotens Deus: ut, qui beáti Mennæ Mártiris tui natalítia cólimus, ejus intercessióne, in tui nóminis amóre roborémur. Per Dóminum.

*Lesson Ecce sacerdos magnus, p. [38].*

GRADUAL. (*Ps. 109, 4, 1*) The Lord has sworn an oath there is no retracting: Thou art a priest for ever in the line of Melchisedech. *ſ. To the Master I serve the Lord's promise was given: Sit here at my right hand.*

Alleluia, alleluia. *ſ. Martin, poor and of low estate here below, enters heaven rich in merits, and is honoured with the hymns of the heavenly citizens. Alleluia.*

GRADUALE. (*Ps. 109, 4 et 1*) Jurávit Dóminus, et non pœnitébit eum: Tu es sacerdos in ætérnum, secúndum órđinem Melchisedech. *ſ. Dixit Dóminus Dómino meo: Sede a dextris meis.*

Allelúja, allelúja. *ſ. Hic Martinus, pauper et módicus, cælum dives ingréditur, hymnis cæléstibus honorátur. Allelúja.*

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 11, 33-36*).

At this time: Jesus told his disciples: Nobody lights a

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. 11, 33-36*).

In illo témpore: Dixit Jesus turbis: Nemo lucér-

nam accéndit, et in abs-  
côndito ponit, neque sub  
módio: sed supra cande-  
lábrum, ut qui ingrediún-  
tur, lumen vídeant. Lu-  
cérna còrporis tui est ócu-  
lus tuus. Si óculus tuus  
fúerit simplex, totum cor-  
pus tuum lúcidum erit:  
si autem nequam fúerit,  
étiam corpus tuum tene-  
brósum erit. Vide ergo, ne  
lumen, quod in te est, té-  
nebræ sint. Si ergo cor-  
pus tuum totum lúcidum  
fúerit, non habens áliquam  
partem tenebrárum, erit  
lúcidum totum, et sicut  
lúcérna fulgóris illuminá-  
bit te.

OFFERTORIUM. (*Ps.*  
88, 25) Véritas mea, et  
misericórdia mea cum i-  
pso: et in nómine meo  
exaltábitur cornu ejus.

SECRETA. Da, misé-  
ricors Deus: ut hæc nos  
salutáris oblátio et a pró-  
priis reátibus indesinénter  
expédiat, et ab ómnibus  
tueátur advérsis. Per Dó-  
minum.

*Of S. Mennas:*

SECRETA. Munéribus  
nostris, quæsumus, Dómi-  
ne, precibúque suscéptis:  
et cæléstibus nos munda  
mystériis, et cleménter  
exáudi. Per Dóminum.

COMMUNIO. (*Matth.*  
24, 46-47) Beátus servus,  
quem, cum vénerit dómi-

lamp, and then puts it away  
in a cellar or under a bushel  
measure; it is put on the  
lamp-stand, so that its light  
may be seen by all who come  
in. Thy body has the eye for  
its lamp; and if thy eye is  
clear, the whole of thy body  
will be lit up; when it is  
diseased, the whole of thy  
body will be in darkness.  
Take good care, then, that  
this principle of light which  
is in thee is light, not dark-  
ness; then, if thy whole body  
is in the light, with no part  
of it in darkness, it will all  
be lit up as if by a bright  
lamp enlightening thee.

OFFERTORY. (*Ps.* 88,  
25) My faithfulness and  
mercy shall go with him; as  
my champion he shall rise to  
greatness.

SECRET. Grant, O mer-  
ciful God, that this salutary  
oblation may ever loosen us  
from the bonds of our sins,  
and defend us against all  
dangers: through our Lord.

SECRET. Lord, we en-  
treat thee to accept our of-  
ferings and prayers. Cleanse  
us by this heavenly rite, and  
mercifully heed us: through  
our Lord.

COMMUNION. (*Matt.* 24,  
46-47) Blessed is that ser-  
vant who is found on the



watch when his lord comes: I promise you, he will give him charge of all his goods.

**POSTCOMMUNION.** - Grant, we pray thee, Lord our God, that this sacrifice may further our salvation through the intercession of the saints on whose festival it is being offered: through our Lord.

nus, invenerit vigilāntem: amen dico vobis, super omnia bona sua constituet eum.

**POSTCOMMUNIO.** - Præsta, quæsumus, Dómine Deus noster: ut, quorum festivitáte votíva sunt sacraménta, eórum intercessióne salutária nobis reddántur. Per Dóminum.

*Of S. Mennas:*

**POSTCOMMUNION.** - Grant, we pray thee Lord our God, that we who in this life gladly commemorate thy saints, may find unending joy hereafter in their presence: through our Lord.

**POSTCOMMUNIO.** - Da, quæsumus, Dómine Deus noster: ut, sicut tuórum commemoratióne Sanctórum temporáli gratulamur offíció; ita perpétuo lætémur aspéctu. Per Dóminum.

November 12

**S. MARTIN I, Pope and Martyr**

Semidouble

**INTROIT**  
(Ps. 131, 9-10)

**L**ET thy priests go clad in the vesture of innocence, thy faithful ones cry aloud with rejoicing: think of thy servant David, and do not refuse audience to him thou hast anointed. (Ps. *ibid.*, 1) Lord, remember David, and all his patient endurance. *V.* Glory.

**COLLECT.** Listen to our prayers, O Lord, and being appeased by the intercession of thy blessed martyr and

**INTROITUS**  
(Ps. 131, 9-10)

**S**Acerdótes tui, Dómine, induant justítiam, et sancti tui exsúltent: propter David servum tuum, non avértas faciém Christi tui. (Ps. *ibid.*, 1) Meménto, Dómine, David: et omnis mansuetúdinis ejus. *V.* Glória Patri.

**ORATIO.** Exáudi, Dómine, preces nostras: et, intercedénte beáto Martínó Mártire tuo atque

Pontífice, supplicatiónes nostras placátus inténde. Per Dóminum.

Lectio Epistolæ beati Pauli Apóstoli ad Coríntios. (2 Cor. I, 3-7).

Fratres: Benedíctus Deus et Pater Dómini nostri Jesu Christi, Pater misericordiárum, et Deus totíus consolatiónis, qui consolátur nos in omni tribulatióne nostra: ut possimus et ipsi consolári eos, qui in omni pressúra sunt, per exhortatióem, qua exhortámur et ipsi a Deo. Quóniam sicut abundant passiónes Christi in nobis: ita et per Christum abundat consolatio nostra. Sive autem tribulamur pro vestra exhortatióne et salúte, sive consolámur pro vestra consolatióne, sive exhortámur pro vestra exhortatióne et salúte, quæ operátur tolerántiam earúmdem passiónum, quas et nos pátimur: ut spes nostra firma sit pro vobis: sciéntes quod sicut sócii passiónum estis, sic éritis et consolatiónis.

GRADUALE. (*Eccli.* 44, 16 et 20) Ecce sacerdos magnus, qui in diébus suis plácuit Deo. ¶ Non est invéntus similis illi, qui conserváret legem Excélsi.

pontiff Martin, heed our supplications: through our Lord.

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (2 Cor. I, 3-7).

Brethren: Blessed be the God and Father of our Lord Jesus Christ, the merciful Father, the God who gives all encouragement. He it is who comforts us in all our trials; and it is this encouragement we ourselves receive from God which enables us to comfort others, whenever they have trials of their own. The sufferings of Christ, it is true, overflow into our lives; but there is overflowing comfort, too, which Christ brings to us. Have we trials to endure? It all makes for your encouragement, for your salvation. Are we comforted? It is so that you may be comforted. Are we encouraged? It is for your encouragement, for your salvation. And the effect of this appears in your willingness to undergo the sufferings we too undergo; making our hopes of you all the more confident; partners of our sufferings, you will be partners of our encouragement too.

GRADUAL. (*Ecclus.* 44, 16, 20) Here was a great priest whose life was acceptable to God. ¶ Where shall we find another to keep the law of the Most High as he kept it?

Alleluia, alleluia. *ŷ.* (Ps. 88, 21) The man I have found is my servant David; on him my consecrating oil has been poured. Alleluia.

Allelúja, allelúja. *ŷ.* (Ps. 88, 21) Invéni David servum meum: óleo sancto meo unxi eum. Allelúja.

*Gospel* Vidéte, vigiláte, p. [10].

OFFERTORY. (Ps. 88, 21-22) The man I have found is my servant David; on him my consecrating oil has been poured: my hand shall strengthen him, my arm shall give him courage.

OFFERTORIUM. (Ps. 88, 21-22) Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum.

SECRET. Let the intercession of thy blessed martyr and pontiff Martin render this sacrifice pleasing unto thee, we beseech thee, Lord, and may it bring down upon us thy abundant graces: through our Lord.

SECRETA. Intercéssio, quæsumus, Dómine, beáti Martíni Mártiris tui atque Pontíficis hęc tibi comméndet sacrificia: et tua nobis multiplicet benefícia. Per Dóminum.

COMMUNION. (Matt. 24, 46-47) Blessed is that servant who is found on the watch when his lord comes: I promise you, he will give him charge of all his goods.

COMMUNIO. (Matth. 24, 46-47) Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constitúet eum.

POSTCOMMUNION. - May the mysteries we have received nourish us, Lord, with an unfailing sweetness, and, through the intercession of thy blessed martyr and pontiff Martin, may they make us worthy to stand before thy majesty: through our Lord.

POSTCOMMUNIO. - Sumpta, Dómine, sacraménta, sempitérna dulcédine nos fóveant: et, beáti Martíni Mártiris tui atque Pontíficis intervén-tu, dignos majestáti tuæ perficiant. Per Dóminum.

November 13

## S. DIDACUS, Confessor

Semidouble

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

ORATIO. Omnipotens sempiternus Deus, qui dispositione mirabili infirma mundi eligis, ut fortia quæque confundas: concede propitius humilitati nostræ; ut, piis beati Didaci Confessoris tui precibus, ad perennem in cælis glóriam sublimári mereámur. Per Dóminum.

COLLECT. Almighty, everlasting God, who by an admirable plan dost choose what the world holds weak in order to abash the strong, listen graciously to our humble petition, and grant that by the prayers of thy blessed confessor Didacus we may be made worthy to be lifted up into the never-ending glory of heaven: through our Lord.

*Commemoration of S. Britius, Bishop and Confessor by the following Prayers:*

ORATIO. Da quæsumus, omnipotens Deus: ut, qui beati Britii Confessoris tui atque Pontificis natalítia cólimus; ejus intercessióne, in tui nominis amóre roborémur. Per Dóminum.

SECRETA. Réspice, Dómine, super hæc, quæ tibi offérimus: et, beati Britii Confessoris tui atque Pontificis méritis, nos ab ómnibus éxue peccátis. Per Dóminum.

POSTCOMMUNIO. - Refectos participatióne múnieris sacri, quæsumus, Dómine Deus noster: fac ejus effectum cónsequi salutárem; cujus cultum frequentámus. Per Dóminum.

COLLECT. Grant, we pray thee, almighty God, that we who are honouring the birthday of thy blessed confessor-bishop Britius may through his intercession be strengthened in our love of thee: through our Lord.

SECRET. Look down, Lord, upon these offerings we make to thee, and through the merits of thy blessed confessor-bishop Britius free us from all our sins: through our Lord.

POSTCOMMUNION. - Our strength renewed by partaking of thy sacred gift, we pray thee, Lord our God, to grant that we who perform this rite may feel its saving power: through our Lord.



November 14

## THE FEAST OF ALL THE SAINTS OF OUR ORDER

Greater Double of the Second Class

### INTROIT

**R**ejoice we all in the Lord, as we keep holiday in honour of all the Carmelite saints; whose feast makes angels joyful and sets them praising the Son of God. (*Ps. 32, 1*) Triumph, just souls, in the Lord; true hearts, it is yours to praise him. *Rejoice. V. Glory. Rejoice.*

**COLLECT.** Almighty and merciful God, who makest us rejoice on the annual commemoration of all the saints of the Order of the most blessed Virgin Mary of Mount Carmel: mercifully grant that by their example and merits we may live for thee alone

### INTROITUS

**G**audeámus omnes in Dómino, diem festum celebrántes sub honóre Sanctórum Carmelitárum: de quorum sollemnitate gaudent Angeli, et colláudant Fílium Dei. (*Ps. 32, 1*) Exsultáte, justí, in Dómino: rectos decet collaudátio. *Gaudeámus. V. Glória Patri. Gaudeámus.*

**ORATIO.** Omnipotens et miséricors Deus, qui nos ómnium Sanctórum Ordinis beatíssimæ Vírginis Mariæ de monte Carmélo ánnua commemoratióne lætíficas: concéde propítius; ut, eórum exémp-  
lis et méritis, in jugi tuæ

legis meditatióne et perfectá abnegatióne tibi soli vivéntes, ad æternæ vitæ felicitátem cum eis pervenire valeámus. Per Dóminum.

in continual meditation of thy law and with perfect self-abnegation, and with them merit to attain to the happiness of eternal life: through our Lord.

*Commemoration of S. Josaphat, Bishop and Martyr:*

ORATIO. Excita, quæsumus, Dómine, in Ecclesiá tua Spíritum, quo replétus beátus Jósaphat Martyr et Póntifex tuus ánimam suam pro óvibus pósuit: ut, eo intercedente, nos quoque eódem Spíritu moti ac roboráti, ánimam nostram pro fratribus pónere non vereámur. Per Dóminum... in unitáte ejúsdem.

COLLECT. Lord, we pray thee arouse in thy Church that Spirit which filled thy blessed martyr-bishop Josaphat when he gave up his life for his flock, so that we too, thanks to his prayers, may be moved and strengthened by the same Spirit, and so may not be afraid to give up our lives for the brethren: through our Lord... in the unity of the same Holy Spirit.

Lectio Epístolæ beáti Pauli Apóstoli ad Corínthios. (2 Cor. 6, 4-10).

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (2 Cor. 6, 4-10).

Fratres: Exhibeámus nosmetipsos sicut Dei ministros in multa paciéntia, in tribulatióibus, in necessitatibus, in angústiis, in plagis, in cárceribus, in seditiúnibus, in labóribus, in vigíliis, in jejúniis, in castitate, in sciéntia, in longanimitate, in suavitate, in Spíritu Sancto, in caritate non ficta, in verbo veritátis, in virtúte Dei, per arma justitiæ a dextris, et a sinístris: per glóriam, et ignobilitátem: per infámiam, et bonam

Brethren: As God's ministers, we have to show great patience, in times of affliction, of need, of difficulty; under the lash, in prison, in the midst of tumult; when we are tired out, sleepless, and fasting. We have to be pure-minded, enlightened, forgiving and gracious to others; we have to rely on the Holy Spirit, on unaffected love, on the truth of our message, on the power of God. To right and to left we must be armed with innocence, now honoured, now slighted, now

traduced, now flattered. They call us deceivers, and we tell the truth; unknown, and we are fully acknowledged; dying men, and see, we live; punished, yes, but not doomed to die; sad men, that rejoice continually, beggars, that bring riches to many; disinherited, and the world is ours.

GRADUAL. (*Ps. 33, 10, 11*) It is for you, his chosen servants, to fear the Lord; those who fear him never go wanting. *V.* Those who search for the Lord are denied none of his blessings.

Alleluia, alleluia. *V.* (*Matt. 11, 28*) Come to me, all you that labour and are burdened; I will give you rest. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 19, 27-29*).

At this time: Peter said to Jesus: And what of us who have forsaken all, and followed thee; what is left for us? Jesus said to them, I promise you, in the new birth, when the Son of Man sits on the throne of his glory, you also shall sit there on twelve thrones, you who have followed me, and shall be judges over the twelve tribes of Israel. And every man that has forsaken home or brothers, or sisters, or father, or mother, or wife, or children, or lands for my

famam: ut seductóres, et veráces: sicut qui ignóti, et cógniti: quasi moriéntes, et ecce vivimus: ut castigáti, et non mortificáti: quasi tristes, semper autem gaudéntes: sicut egéntes, multos autem locupletántes: tamquam nihil habéntes, et ómnia possidéntes.

GRADUALE. (*Ps. 33, 10 et 11*) Timéte Dóminum, omnes sancti ejus: quóniam nihil deest timéntibus eum. *V.* Inquiréntes autem Dóminum, non defíciant omni bono.

Allelúja, allelúja. *V.* (*Matth. 11, 28*) Veníte ad me, omnes qui laborátis, et oneráti estis: et ego reficiam vos. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 19, 27-29*).

In illo témpore: Dixit Petrus ad Jesum: Ecce nos reliquimus ómnia, et secúti sumus te: quid ergo erit nobis? Jesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratione, cum séderit Fílius hóminis in sede majestátis suæ, sedébitis et vos super sedes duódecim, judicántes duódecim tribus Israel. Et omnis, qui reliquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut

uxórem, aut filios, aut agros, propter nomen meum, céntuplum accípiet, et vitam ætérnam possidébit.

Credo.

OFFERTORIUM. (*Sap. 3, 1-2 et 3*) Justórum ánimæ in manu Dei sunt, et non tanget illos tormentum malítiæ: visi sunt óculis insipiéntium mori: illi autem sunt in pace.

SECRETA. Hóstias tibi, Dómine, Sanctórum Ordinis beatíssimæ Vírginis Mariæ de monte Carmélo dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

name's sake, shall receive his reward a hundredfold, and obtain everlasting life.

Creed.

OFFERTORY. (*Wisdom 3, 1-2, 3*) The souls of the just are in God's hands, beyond the reach of their tormentors' malice. Fools account them dead, but all is well with them.

SECRET. Lord, graciously accept the sacrificial gifts that have been dedicated to thee for the sake of the saints of the Order of the most blessed Virgin Mary of Mount Carmel, and grant that we may find in them a never-failing source of help: through our Lord.

*Of S. Josaphat:*

SECRETA. Clementíssime Deus, múnera hæc tua benedictióne perfúnde, et nos in fide confirma: quam sanctus Jósa-phat Martyr et Póntifex tuus, effúso ságuine, assérui. Per Dóminum.

COMMUNIO. (*Matth. 5, 8-10*) Beáti mundo corde, quóniam ipsi Deum vidébunt: beáti pacífici, quóniam filii Dei vocabúntur: beáti qui persecutióne patiúntur propter justítiam, quóniam ipsórum est regnum cælórum.

SECRET. All-merciful God, pour forth thy blessing on these gifts of ours, and strengthen us in that faith which thy martyr-bishop, Saint Josaphat, upheld at the cost of his own life-bood: through our Lord.

COMMUNION. (*Matt. 5, 8-10*) Blessed are the clean of heart, they shall see God: blessed are the peace-makers, they shall be counted the children of God: blessed are those who suffer persecution in the cause of right, the kingdom of heaven is theirs.



**POSTCOMMUNION.** -  
We whom these sacred rites  
have filled with the bread of  
life pray, Lord, that we may  
be succoured by the prayers  
of the saints of the Order  
of the most blessed Virgin  
Mary of Mount Carmel,  
whose festival we are keep-  
ing: through our Lord.

**POSTCOMMUNIO.** -  
Quæsumus, Dómine, sa-  
lutáribus repléti mysté-  
riis: ut Sanctórum Ordí-  
nis beatíssimæ Vírginis  
Maríæ de monte Carmé-  
lo quorum solémnia cele-  
brámus, oratióibus adju-  
vémur. Per Dóminum.

*Of S. Jósaphat:*

**POSTCOMMUNION.** -  
Lord, may spiritual strength  
be imparted to us by the  
heavenly food we have eaten  
here: that same food which  
constantly sustained thy holy  
martyr-bishop Jósaphat until  
he gave up his life for the  
triumph of the Church's  
cause: through our Lord.

**POSTCOMMUNIO.** -  
Spíritum Dómine, forti-  
túdinis hæc nobis tríbuat  
mensa cæléstis: quæ san-  
cti Jósaphat Márthyris tui  
atque Pontíficis vitam pro  
Ecclésiæ honóre júgiter  
áluit ad victóriam. Per  
Dóminum.

November 15

*or, if it falls on a Sunday, November 16*

## COMMEMORATION OF ALL THE DEAD OF THE CARMELITE ORDER

*Today all Masses must be offered for the deceased  
Brothers and Sisters of our Order. Mass as given,  
p. [221].*

November 16

**BL. LOUIS MORBIOLI, Carm., Confessor**

Lesser Double

*Mass Os justi, from the Common of a Confessor,  
p. [51], except the following Collect:*

**COLLECT.** O God, who  
hast shown to blessed Louis  
the riches of thy mercy, mer-  
**ORATIO.** Deus, qui  
beáto Ludovíco misericór-  
diæ tuæ divítias ostendí-

mi: concéde propítius; ut  
sicut ille vitiórum suórum  
láuqueos te donánte, fregit,  
ita nos, eo intercedénte,  
per grátiam tuam a pec-  
cátórum néxibus liberé-  
mur. Per Dóminum.

cifully grant that as he, by  
thy aid, broke the snares of  
his vices, so may we, through  
his intercession, be freed by  
thy grace from the bonds of  
our sins: through our Lord.

November 17

## S. GREGORY THE WONDER-WORKER, Bishop and Confessor

Semidouble

*Mass Státuit, from the Common of a Confessor-Bishop, p. [37], except the following Gospel:*

✠ Sequéntia sancti Evan-  
gélíi secúndum Mar-  
cum. (*Marc. 11, 22-24*).

In illo témpore: Res-  
póndens Jesus discípulis  
suis, ait illis: Habéte fi-  
dem Dei. Amen dico vo-  
bis, quia quicúmque dí-  
xerit huic monti: Tóllere,  
et mittere in mare, et non  
hæsítaverit in corde suo,  
sed credíderit quia quod-  
cúmque díxerit, fiat, fiet  
ei. Proptérea dico vobis:  
Omnia quæcúmque orán-  
tes pétitis, créдите quia ac-  
cipiétis, et evénient vobis.

✠ Continuation of the Holy  
Gospel according to S.  
Mark. (*Mark 11, 22-24*).

At this time: Jesus, in  
answer to his disciples, said  
to them: Have faith in God.  
I promise you, if any one  
says to this mountain, Re-  
move, and be cast into the  
sea, and has no hesitation in  
his heart, but is sure that  
what he says is to come a-  
bout, his wish will be granted  
him. I tell you, then, when  
you ask for anything in pray-  
er, you have only to believe  
that it is yours, and it will  
be granted you.

November 18

## THE DEDICATION OF THE BASILICAS OF SS. PETER AND PAUL

Lesser Double, First Class

*Mass Terríbilis, from the Common of the Dedication  
of a Church, p. [98], but the Introit is said twice only.*

November 19

## S. ELIZABETH OF HUNGARY, Widow

Lesser Double

*Mass Dilexisti, from the Common of a Holy Woman, p. [87], except the following:*

COLLECT. God of mercy, enlighten the hearts of thy faithful, and at the prayer of blessed Elizabeth, now in glory, give us grace to scorn worldly prosperity and to look to heaven for our joy and comfort: through our Lord.

ORATIO. Tuórum corda fidélium, Deus miserátor, illústra: et, beátæ Elísabeth préciibus gloriósis; fac nos próspéra mundi despícere, et cælésti semper consolatióne gaudére. Per Dóminum.

*Commemoration of S. Pontianus, Pope and Martyr by the following Prayers.*

COLLECT. Have regard to our weakness, almighty God, and since the burden of our deeds lies heavy upon us, let the intercession of thy blessed martyr-bishop Pontianus, now in heaven, protect us: through our Lord.

ORATIO. Infirmítatem nostram respice, omnípotens Deus: et, quia pondus própriæ actiόνis gravat, beáti Pontiáni Mártiris tui atque Pontíficis intercésio gloriósa nos prótegat. Per Dóminum.

SECRET. Lord, graciously accept the sacrificial gifts that have been dedicated to thee, for the sake of thy blessed martyr-bishop Pontianus, and grant that we may find in them a never-failing source of help: through our Lord.

SECRETA. Hóstias tibi, Dómine, beáti Pontiáni Mártiris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbe proveníre subsídium. Per Dóminum.

POSTCOMMUNION. - Our strength renewed by partaking of thy sacred gift, we pray thee, Lord our God, that, through the prayer of thy blessed martyr-bishop Pontianus, we who perform this rite may feel its power: through our Lord.

POSTCOMMUNIO. - Refécti participatióne múnérís sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedénte beáto Pontiáno Mártire tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

On the same day, November 19  
**S. PONTIANUS, Pope and Martyr**

Semidouble

*Mass Státuit, from the Common of a Martyr, p. [4].*

November 20

**S. FELIX OF VALOIS, Confessor**

Lesser Double

*Mass Os justi, from the Common of a Confessor, p. [51], except the following:*

**ORATIO.** Deus, qui beátum Felícem Confes-sórem tuum ex erémo ad munus rediméndi captívos cælitus vocáre dignátus es: præsta, quæsumus; ut per grátiam tuam ex peccatórum nostrórum captivitáte, ejus intercessióne, liberáti, ad cæléstem pátriam perducámur. Per Dóminum.

**COLLECT.** O God, who didst graciously send a messenger from heaven to summon thy blessed confessor Felix from the desert to the task of ransoming captives, we pray thee grant us this grace, that by his intercession we may be freed from the bondage of our sins and brought safely to our heavenly fatherland: through our Lord.

*Commemoration of S. Edmund, King and Martyr, by the following Prayers:*

**ORATIO.** Deus ineffábilis misericórdiæ, qui beatíssimum regem Ead-múndum tribuísti pro tuo nómine inimicum moriéndo superáre: concéde propítius huic familiæ; ut, eo interveniénte, mereátur antíqui hostis incitáménta superándo exstinguere. Per Dóminum.

**COLLECT.** O God, whose mercy is beyond all telling, and who didst give the blessed king Edmund strength to overcome his enemy by dying for thy sake, in thy loving-kindness grant that by his intercession we, thy servants, may have grace to conquer and extinguish in ourselves the promptings of our ancient foe: through our Lord.

SECRET. Lord, we pray thee, look down with joyous love upon the gifts gathered here and let them be filled with the blessing of the Holy Spirit, so that they may the more powerfully pour into our hearts that love which gave to thy holy martyr Edmund the strength to overcome all his torments: through our Lord... in the unity of the same.

POSTCOMMUNION. - We who have been given this pledge of everlasting salvation humbly beseech thee Lord, that what we have carried out with loving devotion at thy bidding, we may receive with suitable dispositions with thy aid: through our Lord.

SECRETA. Præséntia múnera, Dómine, quæsumus, séréna pietáte intuére: ut Sancti Spíritus perfundántur benedictióne; quátenus illa valídus in nostris córdibus dilectiónem infúndant, per quam sanctus Eadmúndus Martyr ómnia torménta devícit. Per Dóminum... in unitáte ejúsdem.

POSTCOMMUNIO. - Súmptimus, Dómine, pignus salútis æternæ: te suppliciter deprecántes; ut quæ, sédula servitúte, donánte te, gérimus, dignis sensibus, tuo múnere, capiámus. Per Dóminum.

November 21

## THE PRESENTATION OF THE BLESSED VIRGIN MARY

Greater Double of the Second Class

### INTROIT

**R** Ejoice we all in the Lord, as we keep holiday in Mary's honour; that blessed Maiden whose Presentation makes angels joyful and sets them praising the Son of God. (Ps. 44, 2) Joyful are the thoughts that well up from my heart, a King's honour for my theme. *Rejoice.* V. *Glory.* *Rejoice.*

### INTROITUS

**G** Audeámus omnes in Dómino, diem festum celebrántes sub honóre beátæ Mariæ Vírginis, de cujus Præséntatióne gaudent Angeli, et coláudant Fílium Dei. (Ps. 44, 2) Eructávit cor meum verbum bonum: dicco ópera mea Regi. *Gaudeámus.* V. *Glória Patri.* *Gaudeámus.*

**ORATIO.** Beátæ Mariæ semper Virginis tribue nos, Dómine, supplicatióne tuéri: ut, cujus venerábilem Præsentatióem celebrámus obséquiiis, ejus intercessiόνibus et méritis commendémur. Per Dóminum.

**Lectio libri Sapiéntiæ.**  
(*Eccli. 24, 23-31*).

Ego quasi vitis fructificávi suavitátem odóris: et flores mei, fructus honoris et honestátis. Ego mater pulchræ dilectiόνis, et timóris, et agnitiónis, et sanctæ spei. In me grátia omnis viæ et veritátis: in me omnis spes vitæ et virtútis. Transíte ad me omnes qui concupiscitis me, et a generatióibus meis implémini. Spíritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatióes sæculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sítient. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam ætérnam habébunt.

**GRADUALE.** Benedícta et venerábilis es, Virgo Mariá: quæ sine ta-

**COLLECT.** Grant us, O Lord, to be protected by the prayers of blessed Mary ever Virgin, that as we celebrate her venerable Presentation with humility we may be commended to thee through her mérits and prayers: through our Lord.

**Lesson from the Book of Wisdom.** (*Ecclus. 24, 23-31*).

No vine ever yielded fruit so fragrant; the enjoyment of honour and riches is the fruit I bear. It is I that give birth to all noble loving, all reverence, all true knowledge, and the holy gift of hope. From me comes every grace of faithful observance, from me all promise of life and vigour. Hither turn your steps, all you that have learned to long for me; take your fill of the increase I yield. Never was honey so sweet as the influence I inspire, never honey-comb as the gift I bring; mine is a renown that endures age after age. Eat of this fruit, and you will yet hunger for more, drink of this wine, and your thirst for it is still unquenched. He who listens to me will never be disappointed, he who lives by me will do no wrong; he who reads my lesson aright will find in it life eternal.

**GRADUAL.** Blessed art thou, and worshipful, Mary, virgin; who without loss of

maidenhood wast found to be the mother of our Saviour. V. Virgin mother of God, he whom the entire world cannot hold, enclosed himself within thy womb and was made man.

Alleluia, alleluia. V. Jesse's rod has blossomed; a maiden has borne the incarnate God; God has restored peace, in his own person reconciling the lowest with the highest. Alleluia.

ctu pudóris invénta es mater Salvatóris. V. Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit víscera factus homo.

Allelúja, allelúja. V. Virga Jesse flóruit: Virgo Deum et hóminem genuit: pacem Deus réddidit, in se reconcílians ima summis. Allelúja.

*Gospel Liber generatiónis, p. 1278. Creed.*

OFFERTORY. Happy art thou, sacred virgin Mary, and very worthy of all praise; for out of thee arose the sun of righteousness, the Christ, our God.

SECRET. We beseech Thee, O Lord, to sanctify these gifts through the intercession of blessed Mary ever Virgin whom thou didst cause to be offered to thee in thy temple by her parents as a most pleasing gift to thee: through our Lord.

OFFERTORIUM. Felix namque es, sacra Virgo María, et omni laude digníssima: quia ex te ortus est sol justítiæ, Christus Deus noster.

SECRETA. Hæc múnera, quæsumus, Dómine, beátæ Mariæ semper Virginis intercessióne sanctífica: quam in templo tuo, munus tibi gratíssimum, offérri paréntum mánibus contulisti. Per Dóminum.

*Preface of our Lady; Et te in Presentatióne, p. 527.*

COMMUNION. Blessed be the womb in which the virgin Mary bore the eternal Father's Son.

POSTCOMMUNION. - May these mysteries which we have consumed, Lord, ever aid us through the intercession of blessed Mary ever Virgin, who offered herself to thee as an acceptable

COMMUNIO. Beáta víscera Mariæ Virginis, quæ portavérunt æténi Patris Fílium.

POSTCOMMUNIO. - Sacraménta, quæ sumpsimus, Dómine, beátæ Mariæ semper Virginis intercessióne, nos salvent: quæ, devotióne sui Cordis puríssimi, acceptábile

tibi sacrificium júgiter im-  
molávit. Per Dóminum.

sacrifice through the most  
pure love of her heart:  
through our Lord.

November 22

## S. CECILIA, Virgin-Martyr

Lesser Double

### INTROITUS

(Ps. 118, 46-47)

**L**Oquébar de testimo-  
niis tuis in conspéctu  
regum, et non confundé-  
bar: et meditábar in man-  
dátis tuis, quæ diléxi ni-  
mis. (Ps. *ibid.*, 1) Beáti  
immaculáti in via: qui  
ámbulant in lege Dómi-  
ni. V. Glória Patri.

**ORATIO.** Deus, qui  
nos ánnua beátæ Cæciliæ  
Vírginis et Mátyris tuæ  
solemnitáte lætíficas: da;  
ut quam venerámur offi-  
cio, étiam piæ conversa-  
tiónis sequámur exémplo.  
Per Dóminum.

**Léctio libri Sapiéntiæ.**  
(*Eccli.* 51, 1-12).

Confitébor tibi, Dómi-  
ne rex, et collaudábo te  
Deum salvatórem meum.  
Confitébor nómini tuo:  
quóniam adjutor, et proté-  
ctor factus es mihi, et li-  
berásti corpus meum a  
perditíone, a láqueo lin-  
guæ iníquæ, et a lábiis  
operántium mendácium,  
et in conspéctu astántium

### INTROIT

(Ps. 118, 46-47)

**F**earlessly will I talk of  
thy decrees in the pres-  
ence of kings, and never be  
abashed. Fain would I have  
all my study in the law I  
love. (Ps. *ibid.*, 1) Blessed  
they, who pass through life's  
journey unstained, who follow  
the law of the Lord. V. Glory.

**COLLECT.** O God, who  
year by year dost gladden us  
with the feast of thy blessed  
virgin-martyr Cecilia, grant  
that we who venerate her  
with sacred rites may also  
follow her example in holy  
living: through our Lord.

**Lesson from the Book of  
Wisdom.** (*Wisdom* 51, 1-  
12).

O Lord, my king, I give  
thee thanks, O God, my de-  
liverer, I praise thee; I ex-  
tol thy name, for all the suc-  
cour and protection thou  
hast given me, saving my life  
from deadly peril, when cal-  
umny lay in wait, and lying  
tongues assailed me. In full  
sight of all that stood by  
thou didst come to my res-



cue; roaring lions stood ready to devour me, and thou in that great mercy, that, renowned mercy of thine, didst deliver me. I was in the hands of my mortal enemies, shut in on every side by misfortune; there were stifling flames all round me, and I stood in the heart of the fire uninjured. I looked down into the deep womb of the grave, when foul lips brought lying accusations, and a cruel king gave unjust sentence. And still I would praise the Lord, long as I had breath to praise him, though death's abyss yawned at my very feet, though I was cut off on every side, with none to aid me. Man's help I looked for, and could not find; yet I bethought me, Lord, of thy mercy, thy deeds of long ago; if men will but wait for thee patiently, thou, Lord, dost deliver them, dost rescue them from the power of the heathen.

GRADUAL. (*Ps. 44, 11, 12*) Listen, my daughter, and consider my words attentively: thy beauty now is all for the King's delight. *℟.* (*Ibid., 5*) With all thy majesty and all thy beauty, make ready, ride on in triumph and take thy crown.

Alleluia, alleluia. *℟.* (*2 Cor. 11, 1-2*) My jealousy on your behalf is the jealousy of God

factus es mihi adiutor. Et liberasti me secundum multitudinem misericordiae nominis tui a rugientibus praeparatis ad escam, de manibus quaerentium animam meam, et de portis tribulationum, quae circumdederunt me: a pressura flammæ, quae circumdedit me, et in medio ignis non sum aestuata: de altitudine ventris inferi, et a lingua coinquinata, et a verbo mendacii, a rege iniquo, et a lingua injusta: laudabit usque ad mortem anima mea Dominum, et vita mea appropinquans erat in inferno deorsum. Circumdederunt me undique, et non erat qui adjuvaret. Respiciens eram ad adiutorium hominum, et non erat. Memorata sum misericordiae tuae, Domine, et operationis tuae, quae a saeculo sunt: quoniam eruis sustinentes te, Domine, et liberas eos de manibus gentium.

GRADUALE. (*Ps. 44, 11 et 12*) Audi, filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam. *℟.* (*Ibid., 5*) Specie tua, et pulchritudine tua intende, prospere procede, et regna.

Allelúja, allelúja. *℟.* (*2 Cor. 11, 1-2*) Æmulor enim vos Dei æmulatione: de-

respondi enim vos uni viro  
virginem castam exhibere  
Christo. Allelúja.

himself: I have betrothed  
you to Christ, so that no  
other but he should claim  
you, his bride without spot.  
Alleluia.

*Gospel* Símile erit, p. [72].

**OFFERTORIUM.** (*Ps.*  
*44, 15 et 16*) Afferéntur  
Regi vírgines post eam:  
próximæ ejus afferéntur  
tibi in lætítia, et exsulta-  
tione: adducéntur in tem-  
plum Regi Dómino.

**SECRETA.** Hæc hó-  
stia, Dómine, placatiónis  
et laudis, quæsumus: ut,  
interveniénte beáta Cæ-  
cilia Vírgine et Mártire  
tua, nos tua propitiátione  
dignos semper efficiat. Per  
Dóminum.

**COMMUNIO.** (*Ps. 118,*  
*78 et 80*) Confundántur  
supérbi, quia injúste ini-  
quitátem fecérunt in me:  
ego autem in mandátis  
tuis exercébor, in tuis  
justificatiónibus, ut non  
confúndar.

**POSTCOMMUNIO.** -  
Satiásti, Dómine, familiam  
tuam munéribus sacris:  
ejus, quæsumus, semper  
interventióne nos réfove,  
cujus solémnia celebrá-  
mus. Per Dóminum.

**OFFERTORY.** (*Ps. 44,*  
*15, 16*) Maidens will follow  
in her retinue into the King's  
presence; all rejoicing before  
thee, all triumph, those com-  
panions of hers, as they en-  
ter the palace of their Lord  
and King.

**SECRET.** We pray, Lord,  
that with thy virgin-martyr  
Cecilia pleading for us, this  
sacrificial offering of atone-  
ment and praise may make  
us ever worthy of thy forgive-  
ness: through our Lord.

**COMMUNION.** (*Ps. 118,*  
*78, 80*) Just be their fall, who  
wrong me scornfully; all my  
study is thy law and the jus-  
tification of thy ways, let me  
not hope in vain.

**POSTCOMMUNION.** -  
Lord, thou hast feasted this  
household of thine with sa-  
cred gifts. We pray thee let  
the intercession of her whose  
feast we are keeping ever  
bring us thy comfort: through  
our Lord.

November 23

## S. CLEMENT I, Pope and Martyr

Lesser Double

## INTROIT

*(Isaias 59, 21; 56, 7)*

**T**Hus says the Lord:  
Those words of mine  
which I entrust to thy lips  
shall never leave thy lips:  
those gifts of thine I will  
accept at my altar. (*Ps. 101, 2*)  
O Lord, hear my prayer,  
and let my cry come unto  
thee. *ŷ. Glory.*

**COLLECT.** O God, who  
dost gladden our hearts at  
each recurring festival of thy  
blessed martyr-bishop Clem-  
ent, grant, in thy mercy,  
that we who keep his birth-  
day may also enjoy his pro-  
tection: through our Lord.

**Lesson from the Epistle of**  
S. Paul the Apostle to the  
Philippians. (*Philipp. 3, 17-21; 4, 1-3*).

Brethren: Be content to  
follow my example, and mark  
well those who live by the  
pattern we have given them;  
I have told you often, and  
now tell you again with tears,  
that there are many whose  
lives make them the enemies  
of Christ's cross. Perdition  
is the end that awaits them,  
their own hungry bellies are  
the god they worship, their

## INTROITUS

*(Isai. 59, 21; 56, 7)*

**D**icit Dóminus: Ser-  
mónes mei, quos  
dedi in os tuum, non de-  
ficient de ore tuo: adest  
enim nomen tuum, et mún-  
era tua accépta erunt su-  
per altáre meum. (*Ps. 101, 2*)  
Dómine, exáudi oratió-  
nem meam: et clamor  
meus ad te véniat. *ŷ. Gló-  
ria Patri.*

**ORATIO.** Deus, qui  
nos ánnua beáti Clemén-  
tis Mártiris tui atque Pon-  
tíficis solemnitate lætífic-  
as: concéde propítius; ut,  
cujus natalítia cólimus,  
virtútem quoque passiónis  
imitémur. Per Dóminum.

**Léctio Epístolæ beáti Pau-  
li Apóstoli ad Philippén-  
ses.** (*Philipp. 3, 17-21; 4, 1-3*).

Fratres: Imitatóres mei  
estóte, et observáte eos  
qui ita ámbulant, sicut  
habétis formam nostram.  
Multi enim ámbulant, quos  
sæpe dicébam vobis (nunc  
autem et flens dico) ini-  
mícos crucis Christi: quo-  
rum finis intéritus: quo-  
rum Deus venter est: et  
glória in confusióne ipsó-  
rum, qui terréna sápiunt.

Nostra autem conversatio in cælis est: unde etiam Salvatorem exspectamus Dominum nostrum Jesum Christum, qui reformabit corpus humilitatis nostræ, configuratum corpori claritatis suæ, secundum operationem, qua etiam possit subicere sibi omnia. Itaque, fratres mei carissimi, et desideratissimi, gaudium meum, et corona mea: sic state in Domino, carissimi. Evodiam rogo, et Syntychen deprecor idipsum sapere in Domino. Etiam rogo et te, germane compar, adjuva illas, quæ mecum laboraverunt in Evangelio cum Clemente, et ceteris adiutoribus meis, quorum nomina sunt in libro vitæ.

GRADUALE. (Ps. 109, 4) Juravit Dominus, et non poenitebit eum: Tu es sacerdos in æternum, secundum ordinem Melchisedech. V. (*Ibid.*, 1) Dixit Dominus Domino meo: Sede a dextris meis.

Allelúja, allelúja. V. (Ps. 88, 20) Pósuí adiutorium super poténtem: et exaltávi electum de plebe mea. Allelúja.

own shameful doings are their pride; their minds are set on the things of earth; whereas we find our true home in heaven. It is to heaven that we look expectantly for the coming of our Lord Jesus Christ to save us; he will form this humbled body of ours anew, moulding it into the image of his glorified body, so effective is his power to make all things obey him. Then, O my brethren, so greatly loved and longed for, all my delight and prize, stand firmly in the Lord, beloved, as I bid you. I call upon thee, Evodia, and I call upon thee, Syntyche, to make common cause in the Lord. Yes, and I ask thee, who sharest the yoke so loyally, to take part with them; they have worked for the gospel at my side, as much as Clement and those other fellow-labourers of mine, whose names are recorded in the book of life.

GRADUAL. (Ps. 109, 4) The Lord has sworn an oath there is no retracting: Thou art a priest for ever in the line of Melchisedech. V. (*Ibid.*, 1) To the Master I serve the Lord's promise was given: Sit here at my right hand.

Alleluia, alleluia. V. (Ps. 88, 20) To a warrior I have committed your safety: I have chosen out among the common folk a man to honour. Alleluia.

*Gospel Vigiláte, p. [45].*

**OFFERTORY.** (*Ps. 88, 25*) My faithfulness and mercy shall go with him: as my champion he shall rise to greatness.

**SECRET.** Hallow the gifts we have offered to thee, Lord, and, at the intercession of thy blessed martyr-bishop Clement, let them move thee to cleanse us from the stains of our sins: through our Lord.

**COMMUNION.** (*Matt. 24, 46-47*) Blessed is the servant who is found on the watch when his lord comes: I promise you, he will give him charge of all his goods.

**POSTCOMMUNION.** - Filled with the participation of thy sacred body and precious blood, we pray thee, Lord our God, that what we carry out with devoted love, we may, through the intercession of thy blessed martyr and bishop Clement, receive unto our assured redemption: through our Lord.

**OFFERTORIUM.** (*Ps. 88, 25*) *Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.*

**SECRETA.** *Múnera tibi, Dómine, obláta sanctífica: et, intercedénte beáto Cleménte Mártire tuo atque Pontífice, per hæc nos a peccatórum nostrórum máculis emúnda. Per Dóminum.*

**COMMUNIO.** (*Matth. 24, 46-47*) *Beátus servus, quem, cum vénerit dóminus, invénerit vigilátem: amen dico vobis, super ómnia bona sua constituet eum.*

**POSTCOMMUNIO.** - *Córpore sacri, et pretiósí Sanguinis repléti libámine, quæsumus, Dómine Deus noster: ut, quod pia devotióne gérimus; intercedénte beáto Cleménte Mártire tuo atque Pontífice, certa redemptione capiámus. Per Dóminum.*

November 24

**S. JOHN OF THE CROSS, Carmelite,  
Confessor and Doctor**

Greater Double of the Second Class

**INTROIT**

(*Gal. 6, 14*)

**G**OD forbid that I should make a display of anything, except the cross of

**INTROITUS**

(*Gal. 6, 14*)

**M**ihi autem absit gloriári, nisi in cruce Dómini nostri Jesu Chri-

sti: per quem mihi mundus crucifixus est, et ego mundo. (*Ps. 118, 1*) Beati immaculati in via: qui ambulant in lege Domini. *Mihi autem.* †. Glória Patri. *Mihi autem.*

ORATIO. Deus, qui sanctum Joánnem Confessorem tuum atque Doctorem perfectæ sui abnegationis et crucis amatorem eximium effecisti: concede; ut, ejus imitationi júgiter inhærentes, glóriam assequámur ætérnam. Per Dóminum.

*Commemoration, at Low Mass, of S. Chrysogonus, Martyr:*

ORATIO. Adésto, Dómine, supplicationibus nostris: ut, qui ex iniquitate nostra reos nos esse cognóscimus, beáti Chrysógoni Mártiris tui intercessióne liberémur. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Philippenses. (*Philipp. 3, 17-21; 4, 6-9*).

Fratres: Imitatóres mei estóte, et observáte eos qui ita ámbulant, sicut habétis formam nostram. Multi enim ámbulant, quos sæpe dicébam vobis (nunc autem et flens dico) inimícos crucis Christi: quorum finis intéritus: quorum Deus ven-

our Lord Jesus Christ, through which the world stands crucified to me, and I to the world. (*Ps. 118, 1*) Blessed they, who pass through life's journey unstained, who follow the law of the Lord. *God forbid.* †. Glory. *God forbid.*

COLLECT. God, who didst endow thy confessor and doctor Saint John with a spirit of utter self-denial and a pre-eminent love of the cross, grant that by constant following of his example we may win eternal glory: through our Lord.

COLLECT. Give ear, Lord, to our humble prayers, that we who are conscious of our guilt may be set free by the intercession of thy blessed martyr Chrysogonus: through our Lord.

Lesson from the Epistle of S. Paul the Apostle to the Philippians. (*Phil. 3, 17-21; 4, 6-9*).

Brethren: Be content to follow my example, and mark well those who live by the pattern we have given them; I have told you often, and now tell you again with tears, that there are many whose lives make them the enemies of Christ's cross. Perdition is the end that awaits them,

their own hungry bellies are the god they worship, their own shameful doings are their pride; their minds are set on the things of earth; whereas we find our true home in heaven. It is to heaven that we look expectantly for the coming of our Lord Jesus Christ to save us; he will form this humbled body of ours anew, moulding it into the image of his glorified body, so effective is his power to make all things obey him. Nothing must make you anxious; in every need make your requests known to God, praying and beseeching him, and giving him thanks as well. So may the peace of God, which surpasses all our thinkings, watch over your hearts and minds in Christ Jesus. And now, brethren, all that rings true, all that commands reverence, and all that makes for right; all that is pure, all that is lovely, all that is gracious in the telling; virtue and merit, wherever virtue and merit are found—let this be the argument of your thoughts. The lessons I taught you, the traditions I handed on to you, all you have heard and seen of my way of living—let this be your rule of conduct. Then the God of peace will be with you.

**GRADUAL.** (*Matt. 16, 24*)  
If any man has a mind to come my way, let him renounce self, and take up his

ter est: et glória in confusiónē ipsórum, qui terrena sapiunt. Nostra autem conversatio in cælis est: unde etiam Salvatorem exspectamus Dominum nostrum Jesum Christum, qui reformabit corpus humilitatis nostræ, configuratum corpori claritatis suæ, secundum operationem, qua etiam possit subjicere sibi omnia. Nihil solliciti sitis: sed in omni oratione, et obsecratione, cum gratiarum actione, petitiones vestræ innotescant apud Deum. Et pax Dei, quæ exsuperat omnem sensum, custodiat corda vestra, et intelligentias vestras in Christo Jesu. De cetero, fratres, quæcúmque sunt vera, quæcúmque pudica, quæcúmque justa, quæcúmque sancta, quæcúmque amabilia, quæcúmque bonæ famæ, si qua virtus, si qua laus disciplinæ, hæc cogitate. Quæ et didicistis, et accepistis, et audistis, et vidistis in me, hæc agite: et Deus pacis erit vobiscum.

**GRADUALE.** (*Matth. 16, 24*) Qui vult post me venire, abneget semetipsum, et tollat crucem

suam, et sequatur me. *v.* (*Isai.* 26, 9) Anima mea desideravit te in nocte: sed et spiritu meo in praeordiis meis de mane vigilabo ad te.

Allelúja, allelúja. *v.* (*Eccli.* 51, 18 et 22) Quaesivi sapientiam in oratione mea: multam inveni in me ipso, et multum profeci in ea. Allelúja.

✠ Sequéntia sancti Evangelii secundum Matthaeum. (*Matth.* 5, 13-19).

In illo tempore: Docébat Jesus discipulos suos, dicens: Vos estis sal terræ. Quod si sal evanuerit, in quo salietur? Ad nihilum valet ultra, nisi ut mittatur foras, et conculcetur ab hominibus. Vos estis lux mundi. Non potest civitas abscondi supra montem posita. Neque accendunt lucernam, et ponunt eam sub módio, sed super candelabrum, ut luceat omnibus qui in domo sunt. Sic luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum, qui in cælis est. Nolite putare quoniam veni solvere legem, aut prophetas: non veni solvere, sed adimplere. Amen quippe dico vobis, donec transeat cælum et terra, jota unum, aut unus apex non præteribit a lege, donec omnia fiant. Qui

cross and follow me. *v.* (*Isai.* 26, 9) All through the night my soul has yearned for thee; to thee my heart aspires, watching for the dawn.

Alleluia, alleluia. *v.* (*Ecclus.* 51, 18, 22) I sought for wisdom in my prayer: I found much in myself, and I profited much therein. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt.* 5, 13-19).

At this time: Jesus taught his disciples, saying: You are the salt of the earth; if the salt loses its taste, what is there left to give taste to it? There is no more to be done with it, but throw it out of doors for men to tread it under foot. You are the light of the world; a city cannot be hidden if it is built on a mountain top. A lamp is not lighted to be put away under a bushel measure; it is put on the lampstand to give light to all the people of the house; and your light must shine so brightly before men that they can see your good works, and glorify your Father who is in heaven. Do not think that I have come to set aside the law and the prophets; I have not come to set them aside, but to bring them to perfection. Believe me, heaven and earth must disappear sooner than



that one jot, one flourish disappear from the law; it must all be accomplished. Whoever, then, sets aside one of these commandments, though it were the least, and teaches men to do the like, will be of least account in the kingdom of heaven; but the man who keeps them and teaches others to keep them will be accounted in the kingdom of heaven as the greatest.

Creed.

OFFERTORY. (*Isaias* 60, 19) The Lord shall be thy everlasting light, thy God shall be all thy splendour.

SECRET. We offer to thee, Lord, a sacrifice of praise in honour of thy confessor and doctor, Saint John, who, bearing in himself the continual mortification of the cross, was a sacrifice agreeable and pleasing to thee: through our Lord.

*Of S. Chrysogonus:*

SECRET. Lord, we pray thee accept our peace-offerings, and at the intercession of thy holy martyr Chrysogonus, guard us from every peril: through our Lord.

ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines, mínimus vocábitur in regno cælórum: qui autem fécerit et docúerit, hic magnus vocábitur in regno cælórum.

Credo.

OFFERTORIUM. (*Is.* 60, 19) Erit tibi Dóminus in lucem sempitérnam, et Deus tuus in glóriam tuam.

SECRETA. Offérimus tibi, Dómine, hóstiam laudis in honórem sancti Joánnis Confessóris tui atque Doctóris: qui, assíduam crucis mortificatió-nem in semetípso portans, tibi fuit hóstia grata, atque jucúnda. Per Dóminum.

SECRETA. Oblátis, quæsumus, Dómine, placáre munéribus: et, intercedénte beáto Chrysógono Mártýre tuo, a cunctis nos defénde perículis. Per Dóminum.

*Preface of S. John of the Cross, p. 532.*

COMMUNION. (*Isaias* 53, 11, 10) For all his heart's anguish, he shall be the fa-

COMMUNIO. (*Isai.* 53, 11 et 10) Pro eo quod laborávit ánima ejus, vi-

débit semen longævum: et  
volúntas Dómini in manu  
ejus dirigétur.

**POSTCOMMUNIO.** -  
Præbeant nobis, Dómine,  
divinum sancta fervórem,  
intercedente sancto Joán-  
ne Confessóre tuo atque  
Doctóre: et præsta; ut,  
sicut illum, dum hæc sa-  
cra mystéria perágeret, ca-  
ritátis igne cælitus immís-  
so, étiam extérius irradiá-  
re fecísti, ita nos, ejús-  
dem caritátis ignibus suc-  
cénsi, ad cæléstia júgiter  
aspirémus. Per Dóminum.

ther of a long posterity, and  
the instrument of the divine  
purpose.

**POSTCOMMUNION.** -  
May thy sacraments, Lord,  
through the intercession of  
thy confessor and doctor,  
Saint John, obtain for us a  
fervour all divine. Grant that  
as he, while celebrating these  
mysteries, even glowed ex-  
teriorly with heavenly fire, so  
may we likewise be enkind-  
led and ever seek after heav-  
enly things: through our  
Lord.

*Of S. Chrysogonus:*

**POSTCOMMUNIO.** -  
Tui, Dómine, perceptióne  
sacraménti, et a nostris  
mundémur occúltis, et ab  
hóstium liberémur insí-  
diis. Per Dóminum.

**POSTCOMMUNION.** -  
By receiving thy sacrament,  
Lord, may we be cleansed  
from our hidden sins, and  
delivered from the snares of  
our enemies: through our  
Lord.

November 25

**S. CATHERINE, Virgin-Martyr**

Lesser Double

**INTROITUS**

**G** Audeámus omnes in  
Dómino, diem fe-  
stum celebrántes sub ho-  
nóre beátæ Catharínæ Vír-  
ginis: de cujus solemni-  
táte gaudent Angeli, et  
colláudant Fílium Dei.  
(Ps. 44, 2) Eructávit cor

**INTROIT**

**R** Ejoice we all in the  
Lord, as we keep holi-  
day in blessed Catherine's  
honour, that maid whose feast  
makes angels joyful, and sets  
them praising the Son of God.  
(Ps. 44, 2) Joyful are the  
thoughts that well up from

my heart, a King's honour  
for my theme. V. Glory.

COLLECT. God, who gavest the law to Moses on the summit of Mount Sinai, and didst miraculously place the body of thy blessed virgin-martyr Catherine in the self-same spot by the ministry of thy holy angels, we pray thee grant that her merits and pleading may enable us to reach the mountain which is Christ: who is God.

Lesson from the Book of Wisdom. (*Wisdom 51, 1-12*).

O Lord, my king, I give thee thanks, O God, my deliverer, I praise thee; I extol thy name, for all the succour and protection thou hast given me, saving my life from deadly peril, when calumny lay in wait, and lying tongues assailed me. In full sight of all that stood by thou didst come to my rescue; roaring lions stood ready to devour me, and thou in that great mercy, that renowned mercy of thine, didst deliver me. I was in the hands of my mortal enemies, shut in on every side by misfortune; there were stifling flames all round me, and I stood in the heart of the fire uninjured. I looked down into the deep womb of the grave, when foul lips brought

meum verbum bonum: dico ego ópera mea Regi. V. Glória Patri.

ORATIO. Deus, qui dedísti legem Móysi in summitáte montis Sínai, et in eódem loco per sanctos Angelos tuos corpus beátæ Catharinæ Vírginis et Mátyris tuæ mirábiliter collocásti: præsta, quæsumus; ut, ejus méritis et intercessióne, ad montem, qui Christus est, pervenire valeámus: Qui tecum.

Léctio libri Sapiéntiæ. (*Eccli. 51, 1-12*).

Confitébor tibi, Dómine rex, et collaudábo te Deum salvatórem meum. Confitébor nómini tuo: quóniam adjutor, et protectór factus es mihi, et liberásti corpus meum a perditíone, a láqueo linguæ iníquæ, et a lábiis operántium mendácium, et in conspéctu astántium factus es mihi adjutor. Et liberásti me secúndum multitudinem misericórdiæ nóminis tui a rugiéntibus, præparátis ad escam, de mánibus quæréntium ánimam meam, et de portis tribulatiónum quæ circumdederunt me: a pressúra flammæ quæ circúmdedit me, et in médio ignis non sum æstuáta: de altitúdine ventris inferi, et a lin-

gua coinquináta, et a verbo mendáccii, a rege iniquo et a lingua injústa: laudábit usque ad mortem ánima mea Dóminum, et vita mea appropínquans erat in inférno deórsum. Circumdedérunt me úndique, et non erat qui adjuváret. Respiciens eram ad adjutórium hóminum, et non erat. Memoráta sum misericórdiæ tuæ, Dómine, et operatiónis tuæ quæ a sæculo sunt. Quóniam éruis sustinéntes te, Dómine, et liberas eos de má nibus géntium.

**GRADUALE.** (Ps. 44, 5, 11 et 12) Propter veritátem, et mansuetúdinem, et justítiam, et dedúcet te mirabíliter dextera tua. *ſ.* Audi, filia, et vide, et inclína aurem tuam: quia concupívit Rex decórem tuum.

Allelúja, allelúja. *ſ.* (Ps. 44, 12) Veni, elécta mea, et ponam in te thronum meum: quia concupívit Rex spéciem tuam. Allelúja.

lying accusations, and a cruel king gave unjust sentence. And still I would praise the Lord, long as I had breath to praise him, though death's abyss yawned at my very feet, though I was cut off on every side, with none to aid me. Man's help I looked for, and could not find; yet I bethought me, Lord, of thy mercy, thy deeds of long ago; if men will but wait for thee patiently, thou, Lord, dost deliver them, dost rescue them from the power of the heathen.

**GRADUAL.** (Ps. 44, 5, 11-12) In the name of faithfulness and mercy and justice, thy own wonderful deeds shall be thy passport. *ſ.* Listen, my daughter, and consider my words attentively; thy beauty now is all for the King's delight.

Alleluia, alleluia. *ſ.* (Ps. 44, 12) Come, my chosen one, and I will enthrone myself in thy heart: thy beauty is all for the king's delight. Alleluia.

*Gospel* Símile erit regnum cælórum, p. [72].

**OFFERTORIUM.** (Ps. 44, 3) Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum, et in sæculum sæculi.

**OFFERTORY.** (Ps. 44, 3) Thy lips overflow with gracious utterance: the blessings God has granted thee can never fail as long as time lasts.

**SECRET.** Accept the gifts we bring thee, Lord, on this feast-day of thy blessed virgin-martyr Catherine, by whose advocacy we hope to be set free: through our Lord.

**COMMUNION.** (*Ps. 118, 161-162, 167*) Vexed by the causeless malice of princes, my heart still dreads thy warning; victors rejoice not more over rich spoils than I in thy promises: vanquished by great love, my heart is ever obedient to thy will.

**POSTCOMMUNION.** - May the sacrament we have taken help us, Lord, and, at the intercession of thy blessed virgin-martyr Catherine, gain us thy continual protection: through our Lord.

**SECRETA.** Súscipe, Dómine, múnera, quæ in beátæ Catharínæ Vírginis et Mártýris tuæ solemnitate deférimus: cujus nos confídimus patrocínio liberári. Per Dóminum.

**COMMUNIO.** (*Ps. 118, 161-162 et 167*) Príncipes persecúti sunt me gratis, et a verbis tuis formidávit cor meum: lætabor ego super elóquia tua, sicut qui invénit spólia multa: custodívit ánima mea testimónia tua, Dómine, et diléxit ea veheménter.

**POSTCOMMUNIO.** - Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta Catharína Vírgine et Mártýre tua, sempitérna fácient protectióne gaudére. Per Dóminum.

November 26

S. SILVESTER, Abbot

Lesser Double

*Mass Os justi, from the Common of Abbots, p. [59]. Commemoration of S. Peter of Alexandria, Bishop and Martyr, by the following Prayers:*

**COLLECT.** Have regard to our weakness, almighty God, and since the burden of our deeds lies heavy upon us, let the intercession of thy blessed martyr-bishop Peter, now in heaven, protect us: through our Lord.

**ORATIO.** Infirmítatem nostram réspice, omnípotens Deus: et, quia pondus própriæ actióis gravat, beáti Petri Mártýris tui atque Pontíficis intercessió gloriósa nos protégat. Per Dóminum.

SECRETA. Hóstias tibi, Dómine, beáti Petri Mártyris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tribue proveníre subsídium. Per Dóminum.

POSTCOMMUNIO. - Refécti participatióne múnieris sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedénte beáto Petro Mártyre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

SECRET. Lord, graciously accept the sacrificial gifts that have been dedicated to thee, for the sake of thy blessed martyr-bishop Peter, and grant that we may find in them a never-failing source of help: through our Lord.

POSTCOMMUNION. - Our strength renewed by partaking of thy sacred gift, we pray thee, Lord our God, that, through the prayer of thy blessed martyr-bishop Peter, we who perform this rite may feel its power: through our Lord.





# COMMON MASSES OF SAINTS

## ON VIGILS OF THE APOSTLES

### INTROITUS

(Ps. 51, 10 et 11)

**E**GO autem, sicut olíva fructífera in domo Dómini, sperávi in misericórdia Dei mei: et exspectábo nomen tuum, quóniam bonum est ante conspéctum sanctórum tuórum. (Ps. *ibid.*, 3) Quid gloriáris in malítia, qui potens es in iniquitáte? *ψ.* Glória Patri.

### INTROIT

(Ps. 51, 10, 11)

**R**ooted like some fruitful olive-tree in the house of the Lord, I will trust in the mercy of my God: I will put my trust in thy name, that name thy faithful servants love so well. (Ps. *ibid.*, 3) Wilt thou still take pride, infamous tyrant, in thy power to harm? *ψ.* Glory.

*The Glória in excélsis is not said.*

**ORATIO.** Tuum pro nobis, quæsumus, omnipotens Deus, beátus N. Apóstolus implóret auxílium: ut, a nostris reátibus absolúti, a cunctis étiam periculis eruámur. Per Dóminum.

**COLLECT.** May thy apostle, blessed N., implore thy aid, Almighty God, in our behalf, so that we may be pardoned for our guilty deeds and rescued from all dangers: through our Lord.



Lesson from the Book of Wisdom. (*Ecclus.* 44, 25-26; 45, 2-4, 6-9).

The Lord gave him the blessing which should extend to all nations, and confirmed his covenant upon his head. He acknowledged him in his blessings and gave to him a land of his own to dwell in, shared between twelve tribes, so that he stood well with all the world. To such a man he gave renown by striking terror into his enemies, and then, at his word, abating the plagues that had befallen them. He made him great in the sight of kings, entrusted commandments to him before the eyes of the chosen people, made him a revelation of his own glory. The Lord set him apart, chose him out from the rest of mankind, so faithful he was and so gentle. Face to face he imparted commandments to him, the law that gives life and wisdom. To such a man the Lord gave high privileges, making an eternal covenant with him, girding him about with his favour, crowning him with glory.

GRADUAL. (*Ps.* 91, 13-14) The innocent man will flourish as the palm tree flourishes: he will grow to greatness in the house of the Lord as the cedars grow on Lebanon. V. (*Ibid.*, 3) To proclaim thy mercies and

Lectio libri Sapiéntiæ. (*Eccli.* 44, 25-26 et 45, 2-4, 6-9).

Benedictiõnem omnium gentium dedit illi Dõminus, et testamẽtum suum confirmavit super caput ejus. Agnovit eum in benedictiõnibus suis, et dedit illi hereditatẽ, et divisit illi partem in tribubus duodecim. Magnificavit eum in timore inimicõrum, et in verbis suis monstra placavit. Glorificavit illum in conspectu regum, et jussit illi coram pópulo suo, et ostendit illi glóriam suam. In fide et lenitate ipsius sanctum fecit illum, et elegit eum ex omni carne. Et dedit illi coram præcepta, et legem vitæ, et disciplinæ: et excelsum fecit illum.

Statuit ei testamẽtum ætẽrnũ: et circumcinxit eum zona justitiæ, et induit eum stolam glóriæ.

GRADUALE. (*Ps.* 91, 13 et 14) Justus ut palma florébit: sicut cedrus Libani multiplicabitur in domo Dõmini.

V. (*Ibid.*, 3) Ad annuntiandum mane misericór-

diam tuam, et veritatem | faithfulness at daybreak and  
tuam per noctem. | at the fall of night.

*The Gradual is repeated.*

✠ Sequéntia sancti Evan-  
gélíi secúndum Joán-  
nem. (*Joann. 15, 1-7*).

In illo témpore: Dixit  
Jesus discípulis suis: Ego  
sum vitis vera: et Pater  
meus agricola est. Omnem  
pálmitem in me non fe-  
réntem fructum, tollet  
eum: et omnem, qui fert  
fructum, purgábit eum, ut  
fructum plus áfferat. Jam  
vos mundi estis propter  
sermónem, quem locútus  
sum vobis. Manéte in me:  
et ego in vobis. Sicut pal-  
mes non potest ferre fru-  
ctum a semetípso, nisi  
mánserit in vite: sic nec  
vos, nisi in me manséritis.

Ego sum vitis, vos pálmí-  
tes: qui manet in me, et  
ego in eo, hic fert fru-  
ctum multum: quia sine  
me nihil potéstis fácere.

Si quis in me non mán-  
serit, mittétur foras sicut  
palmes, et aréscet, et cól-  
ligent eum, et in ignem  
mittent, et ardet. Si man-  
séritis in me, et verba mea  
in vobis mánserint: quod-  
cúmque voluérítis, petétis,  
et fiet vobis.

OFFERTORIUM. (*Ps.*  
8, 6-7) Glória et honóre  
coronásti eum: et consti-

✠ Continuation of the Holy  
Gospel according to S.  
John. (*John. 15, 1-7*).

At this time: Jesus said  
to his disciples: I am the  
true vine, and it is my Fa-  
ther who tends it. The branch  
that yields no fruit in me,  
he cuts away; the branch that  
does yield fruit, he trims  
clean, so that it may yield  
more fruit. You, through the  
message I have preached to  
you, are clean already; you  
have only to live on in me,  
and I will live on in you.  
The branch that does not  
live on in the vine can yield  
no fruit of itself; no more  
can you, if you do not live  
on in me. I am the vine, you  
are its branches; if a man  
lives on in me, and I in him,  
then he will yield abundant  
fruit; separated from me, you  
have no power to do any-  
thing. If a man does not live  
on in me, he can only be  
like the branch that is cast  
off and withers away; such  
a branch is picked up and  
thrown into the fire, to burn  
there. As long as you live on  
in me, and my words live  
on in you, you will be able  
to make what request you  
will, and have it granted.

OFFERTORY. (*Ps. 8, 6-*  
7) Thou hast crowned him  
with glory and honour; and

hast bidden him, Lord, rule over the works of thy hand.

**SECRET.** We offer thee, Lord, a gift for consecration, and in thus anticipating the feast of thy apostle blessed N., we entreat thee that our souls too may be cleansed: through our Lord.

**COMMUNION.** (*Ps. 20, 6*) How great is the renown that thy protection has won for him: glory and high honour, Lord, thou hast made his.

**POSTCOMMUNION.** - We who have received thy sacraments most humbly beseech thee, Lord, that by the intercession of thy apostle, blessed N., the rite we perform in honour of his sufferings may serve to heal our own wounds: through our Lord.

tuísti eum super ópera nánuum tuárum, Dómine.

**SECRETA.** Sacrándum tibi, Dómine, munus offerimus: quo, beáti N. Apóstoli tui solémnia præveniéntes, purificatióem quoque nostris méntibus implorámus. Per Dóminum.

**COMMUNIO.** (*Ps. 20, 6*) Magna est glória ejus in salutári tuo: glóriam et magnum decórem impónes super eum, Dómine.

**POSTCOMMUNIO.** - Percéptis, Dómine, sacraméntis, suppliciter exorámus: ut, intercedénte beáto N. Apóstolo tuo, quæ pro illius veneránda gérimus passióne, nobis proficiant ad medélam. Per Dóminum.

## COMMON OF A MARTYR Outside Eastertide

### I. Of a Martyr-Bishop

#### INTROIT

(*Ecclus. 45, 30*)

**T**HE Lord promised him favour, and made a prince of him; the honour of the priesthood was to be his for ever. (*Ps. 88, 2*) I will sing of the mercies of the Lord for ever.

ŷ. Glory.

#### INTROITUS

(*Eccli. 45, 30*)

**S**Tátuit ei Dóminus testaméntum pacis, et princípem fecit eum: ut sit illi sacerdotii dignitas in ætérnum. (*Ps. 88, 2*) Misericórdias Dómini in ætérnum cantábo. ŷ. Glória Patri.

**ORATIO.** Infirmi-  
tatem nostram respice, omnipotens  
Deus: et, quia pondus propriæ ac-  
tionis gravat, beati N. Martyris tui  
atque Pontificis intercessio glori-  
osa nos protegat. Per Dominum.

**Lectio Epistolæ beati Pauli**  
Apóstoli ad Hebræos.  
(*Hebr. 7, 23-27*).

**Fratres:** Plures facti  
sunt sacerdotes secundum  
legem, idcirco quod morte  
prohiberentur permanere: Jesus  
autem eo quod maneat in æternum,  
sempernum habet sacerdotium.  
Unde et salvare in perpetuum  
potest accedentes per semetipsum  
ad Deum: semper vivens ad  
interpellandum pro nobis.  
Talis enim decēbat ut nobis  
esset pontifex, sanctus, innocens,  
impollutus, segregatus a peccatoribus,  
et excelsior cælis factus: qui  
non habet necessitatem quotidie,  
quemadmodum sacerdotes,  
prius pro suis delictis hostias  
offerre, deinde pro populi:  
hoc enim fecit semel, seipsum  
offerendo.

**GRADUALE.** (*Ps. 88, 21-23*)  
Inveni David servum meum,  
óleo sancto meo unxi eum:  
manus enim mea auxiliabitur ei,  
et brachium meum confortabit  
eum. †. Nihil pro-

**COLLECT.** Have regard  
to our weakness, almighty  
God, and since the burden  
of our deeds lies heavy upon  
us, let the intercession of  
thy blessed martyr-bishop N.,  
now in heaven, protect us:  
through our Lord.

**Lesson from the Epistle of**  
S. Paul the Apostle to the  
Hebrews. (*Hebr. 7, 23-27*).

**Brethren:** Of other priests  
there was a succession, since  
death denied them permanence;  
whereas Jesus continues for ever,  
and his priestly office is unchanging;  
that is why he can give eternal  
salvation to those who through  
him make their way to God,  
he lives on still to make intercession  
on our behalf. Such was the high  
priest that suited our need, holy  
and guiltless and undefiled, not  
reckoned among us sinners,  
lifted high above all the heavens;  
one who has no need to do as  
those other priests did, offering  
a twofold sacrifice day by day,  
first for his own sins, then for  
those of the people. What he has  
done he has done once for all:  
and the offering was himself.

**GRADUAL.** (*Ps. 88, 21-23*)  
The man I have found is my  
servant David, on him my  
consecrating oil has been poured:  
my hand shall strengthen him,  
my arm shall give him courage. †. No ene-

my shall have his way with him, no emissary of wickedness shall have power to injure him.

Alleluia, alleluia. V. (*Osee 14, 6*) A faithful man will burgeon like the lily, will blossom in the Lord's sight for ever. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. (*Ps. 20, 3-4*)  
Never a wish in his heart  
hast thou disappointed: never  
a prayer on his lips denied.  
V. With abundant blessing  
thou hast met him on his  
way. V. Hast set a jewelled  
crown upon his head.

✠ Continuation of the Holy  
Gospel according to S.  
Luke. (*Luke 14, 26-33*).

At this time: Jesus said  
to the multitude: If any  
man comes to me, without  
hating his father and mother  
and wife and children and  
brethren and sisters, yes, and  
his own life too, he can be  
no disciple of mine. A man  
cannot be my disciple unless  
he takes up his own cross,  
and follows after me. Con-  
sider, if one of you has a  
mind to build a tower, does  
he not first sit down and  
count the cost that must be  
paid, if he is to have enough  
to finish it? Is he to lay the  
foundation, and then find  
himself unable to complete  
the work, so that all who see

ficiet inimicus in eo, et  
filius iniquitatis non nocé-  
bit ei.

Allelúja, allelúja. V. (*O-  
see 14, 6*) Justus germi-  
nabit sicut lílium: et flo-  
rébit in ætérnum ante Dó-  
minum. Allelúja.

TRACTUS. (*Ps. 20, 3-  
4*) Desidérium animæ ejus  
tribuísti ei: et voluntáte  
labiów ejus non fraudá-  
sti eum. V. Quóniam præ-  
venísti eum in benedictió-  
nibus dulcédinis. V. Po-  
suísti in cápite ejus corón-  
nam de lápide pretiów.

✠ Sequéntia sancti Evan-  
gélii secúndum Lucam.  
(*Luc. 14, 26-33*).

In illo témpore: Dixit  
Jesus turbis: Si quis ve-  
nit ad me, et non odit pa-  
trem suum, et matrem, et  
uxórem, et filios, et fra-  
tres, et soróres, adhuc au-  
tem et ánimam suam, non  
potest meus esse discípu-  
lus. Et qui non bájulat  
crucem suam, et venit post  
me, non potest meus esse  
discípulus. Quis enim ex  
vobis volens turrim ædi-  
ficáre, non sedens cómpu-  
tat sumptus, qui necessarij  
sunt, si hábeat ad perfí-  
ciéndum; ne, posteaquam  
posúerit fundaméntum, et  
non potúerit perficere, om-  
nes, qui vident, incípíant

Illúdere ei, dicétes: Quia hic homo cœpit ædificáre, et non pótuit consummáre? Aut quis rex itúrus committere bellum advérsus álium regem, non sedens prius cógitat, si possit cum decem millibus occurrere ei, qui cum viginti millibus venit ad se? Alióquin, adhuc illo longe agente, legatióem mittens, rogat ea, quæ pacis sunt. Sic ergo omnis ex vobis, qui non renúnciat ómnibus, quæ pössidet, non potest meus esse discípulus.

**OFFERTORIUM.** (*Ps.* 88, 25) Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

**SECRETA.** Hóstias tibi, Dómine, beáti N. Mártiris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

**COMMUNIO.** (*Ps.* 88, 36 et 37-38) Semel jurávi in sancto meo: semen ejus in ætérnum manébit: et sedes ejus sicut sol in conspéctu meo, et sicut luna perfécta in ætérnum, et testis in cælo fidélis.

**POSTCOMMUNIO.** - Refécti participatióne mú-

it will fall to mocking him and saying, Here is a man who began to build, and could not finish his building? Or if a king is setting out to join battle with another king, does he not first sit down and deliberate, whether with his army of ten thousand he can meet the onset of one who has twenty thousand? If he cannot, then, while the other is still at a distance, he despatches envoys to ask for conditions of peace. And so it is with you; none of you can be my disciple if he does not take leave of all that he possesses.

**OFFERTORY.** (*Ps.* 88 25) My faithfulness and mercy shall go with him: as my champion he shall rise to greatness.

**SECRET.** Lord, graciously accept the sacrificial gifts that have been dedicated to thee, for the sake of thy blessed martyr-bishop N., and grant that we may find in them a never-failing source of help: through our Lord.

**COMMUNION.** (*Ps.* 88, 36, 37-38) Once for all I have pledged my inviolable word, his posterity shall continue for ever; his royalty, too, shall last on in my presence like the sun, like the moon's eternal orb; the witness of heaven is unalterable.

**POSTCOMMUNION.** - Our strength renewed by

partaking of thy sacred gift, we pray thee, Lord our God, that, through the prayer of thy blessed martyr-bishop N., we who perform this rite may feel its power: through our Lord.

neris sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedente beáto N. Mártire tuo atque Pontífice, sentiámus effectum. Per Dóminum.

## II. Another Mass of a Martyr-Bishop

### INTROIT

(*Dan. 3, 84, 87*)

**B**less the Lord, you, God's priests; bless God, dedicated and humble hearts. (*Ps. ibid., 57*) Bless the Lord, all things the Lord has made; praise him and extol his name for ever. *ŷ. Glory.*

**COLLECT.** O God, who dost gladden our hearts at each recurring festival of thy blessed martyr-bishop N., grant, in thy mercy, that we who keep his birthday may also enjoy his protection: through our Lord.

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (*2 Cor. I, 3-7*).

Brethren: Blessed be the God and Father of our Lord Jesus Christ, the merciful Father, the God who gives all encouragement. He it is who comforts us in all our trials; and it is this encouragement we ourselves receive from God which enables us to comfort others, whenever they have trials of their own.

### INTROITUS

(*Dan. 3, 84 et 87*)

**S**acerdotes Dei, benedicite Dóminum: sancti, et húmiles corde, laudáte Deum. (*Ps. ibid., 57*) Benedícite, ómnia ópera Dómini, Dómino: laudáte et superexaltáte eum in sæcula. *ŷ. Glória Patri.*

**ORATIO.** Deus, qui nos beáti N. Mártiris tui atque Pontíficis ánnua solemnitate lætíficas: concède propítius; ut, cujus natalítia cólimus, de ejúsdem étiam protectióne gaudeámus. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios. (*2 Cor. I, 3-7*).

Fratres: Benedictus Deus et Pater Dómini nostri Jesu Christi, Pater misericordiárum, et Deus totíus consolatiónis, qui consolátur nos in omni tribulatióne nostra: ut posímus et ipsi consolári eos, qui in omni pressúra sunt, per exhortatióem, qua exhortámur et ipsi a

Deo. Quóniam sicut abúndant passiónes Christi in nobis: ita et per Christum abúndat consolátio nostra.

Sive autem tribulámur pro vestra exhortatióne et salúte, sive consolámur pro vestra consolatióne, sive exhortámur pro vestra exhortatióne et salúte, quæ operátur tolerántiam earúndem passiónum, quas et nos pátimur: ut spes nostra firma sit pro vobis: sciéntes quod sicut sócii passiónum estis, sic éritis et consolatiónis.

GRADUALE. (Ps. 131, 16-17) Sacerdótes ejus induam salutári: et sancti ejus exsultatióne exsultábunt. V. Illuc producám cornu David: parávi lucérnam Christo meo.

Allelúja, allelúja. V. (Ps. 111, 1) Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. Allelúja.

The sufferings of Christ, it is true, overflow into our lives; but there is overflowing comfort, too, which Christ brings to us. Have we trials to endure? It all makes for your encouragement, for your salvation. Are we comforted? It is so that you may be comforted. Are we encouraged? It is for your encouragement, for your salvation. And the effect of this appears in your willingness to undergo the sufferings we too undergo; making our hopes of you all the more confident; partners of our sufferings, you will be partners of our encouragement too.

GRADUAL. (Ps. 131, 16-17) I will clothe his priests in the vesture of triumph: cries of rejoicing shall echo among his faithful servants. V. There the stock of David shall bud, there the lamp burn which I have lit for the King I have anointed.

Alleluia, alleluia. V. (Ps. 111, 1) A blessed man is he who fears the Lord, bearing all love to his commandments. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACTUS. (Ps. 20, 3-4) Desidérium animæ ejus tribuísti ei: et voluntáte labiórú ejus non fraudásti eum. V. Quóniam prævenísti eum in benedicti-

TRACT. (Ps. 20, 3-4) Never a wish in his heart hast thou disappointed: never a prayer on his lips denied. V. With abundant blessing thou hast met him on his



way. V. Hast set a jewelled crown upon his head.

✠ Continuation of the Holy Gospel according to S. Mark. (*Mark. 13, 33-37*).

At this time: Jesus said to his disciples: Look well to it; watch and pray; you do not know when the time is to come. It is as if a man going on his travels had left his house, entrusting authority to his servants, each of them to do his own work, and enjoining the doorkeeper to watch. Be on the watch, then, since you do not know when the master of the house is coming, at twilight, or midnight, or cock-crow, or dawn; if not, he may come suddenly, and find you asleep. And what I say to you, I say to all, Watch.

OFFERTORY. (*Ps. 89, 14*) For us thy timely mercies, for us abiding happiness and content.

SECRET. Hallow the gifts we have offered to thee, Lord, and, at the intercession of thy blessed martyr-bishop N., let them move thee to cleanse us from the stains of our sins: through our Lord.

COMMUNION. (*Ps. 20, 4*) Lord, thou hast set a jewelled crown upon his head.

nibus dulcédinis. V. Posuisti in cápite ejus corónam de lápide pretiósó.

✠ Sequéntia sancti Evangelii secúndum Marcum. (*Marc. 13, 33-37*).

In illo témpore: Dixit Jesus discíplulis suis: Vidéte, vigiláte, et oráte: nescítis enim quando tempus sit. Sicut homo, qui pérégre proféctus reliquit domum suam, et dedit servis suis potestátem cujúsque óperis, et janitóri præcépit ut vígilet. Vigiláte ergo, (nescítis enim quando dóminus domus véniat: sero, an média nocte, an galli cantu, an mane) ne cum vénerit repén-te, invéniat vos dormiéntes. Quod autem vobis dico, ómnibus dico: Vigiláte.

OFFERTORIUM. (*Ps. 89, 14*) Repléti sumus mane misericórdia tua: et exsultávimus, et delectáti sumus.

SECRETA. Múnera, Dómine, obláta sanctífica: et, intercedén-te beáto N. Mártýre tuo atque Pontífice, nos per hęc a peccatórum nostrórum máculis emúnda. Per Dóminum.

COMMUNIO. (*Ps. 20, 4*) Posuisti, Dómine, super caput ejus corónam de lápide pretiósó.

## POSTCOMMUNIO. -

Súpplices te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, intercedénte beáto N. Mártire tuo atque Pontífice, tibi étiam plácitis móribus dignánter deservíre concédas. Per Dóminum.

## POSTCOMMUNION. -

Humbly we beseech thy gracious goodness, almighty God, to grant that we whom thou renewest with thy sacrament may, at the intercession of thy blessed martyr-bishop N., lead acceptable lives in thy service: through our Lord.

## III. Mass of a Martyr not a Bishop

## INTROITUS

(Ps. 63, 11)

**L**ætábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde. (Ps. *ibid.*, 2) Exáudi, Deus, oratiómem meam cum déprecor: a timóre inimíci éripe ánimam meam. V. Glória Patri.

**ORATIO.** Præsta, quæsumus, omnípotens Deus: ut, qui beáti N. Mártiris tui natalítia cólimus, intercessióne ejus, in tui nóminis amóre roborémur. Per Dóminum.

Léctio Epístolæ beáti Jacóbi Apóstoli. (Jac. 1, 12-18).

Fratres: Beátus vir, qui suffert tentatiómem: quóniam cum probátus fúerit, accípiet corónam vitæ, quam repromísit Deus diligéntibus se. Nemo cum tentátur, dicat, quóniam a Deo tentátur: Deus enim

## INTROIT

(Ps. 63, 11)

**T**HE good man will rejoice and put his trust in the Lord; the upright heart will not boast in vain. (Ps. *ibid.*, 2) O God, listen to my prayer when I call for aid: save me from the threats of my mortal foe. V. Glory.

**COLLECT.** Grant, we pray thee, almighty God, that we who are honouring the birthday of thy blessed martyr N. may through his intercession be strengthened in our love of thee: through our Lord.

Lesson from the Epistle of S. James the Apostle. (James 1, 12-18).

Beloved: Blessed is he who endures under trials. When he has proved his worth, he will win that crown of life, which God has promised to those who love him. Nobody, when he finds himself tempted, should say, I am

being tempted by God. God may threaten us with evil, but he does not himself tempt any one. No, when a man is tempted, it is always because he is being drawn away by the lure of his own passions. When that has come about, passion conceives and gives birth to sin; and when sin has reached its full growth, it breeds death. Beloved brethren, do not deceive yourselves over this. Whatever gifts are worth having, whatever endowments are perfect of their kind, these come to us from above; they are sent down by the Father of all that gives light, with whom there can be no change, no swerving from his course; and it was his will to give us birth, through his true word, meaning us to be the first fruits, as it were, of all his creation.

GRADUAL. (Ps. 20, 4) Lord, thou hast set a jewelled crown upon his head. V. (*Ibid.*, 3) Never a wish in his heart hast thou disappointed, never a prayer on his lips denied.

Alleluia, alleluia. V. (Ps. 63, 11) The good man will rejoice and put his trust in the Lord; the upright heart will not boast in vain. Alleluia.

intentátor malórum est: ipse autem néminem tentat. Unusquisque vero tentatur a concupiscéntia sua

abstráctus, et illéctus. Deínde concupiscéntia cum concéperit, parit peccátum: peccátum vero cum consummátum fúerit, génerat mortem. Nolíte itaque erráre, fratres mei dilectíssimi. Omne datum óptimum, et omne donum perféctum, desúrsum est,

descéndens a Patre lúminum, apud quem non est transmutátio, nec vicissitúdinis obumbrátio. Voluntárie enim genuit nos verbo veritátis, ut simus inítium áliquod creatúræ ejus.

GRADUALE. (Ps. 20, 4) Posuísti, Dómine, super caput ejus corónam de lápide pretióso. V. (*Ibid.*, 3) Desidérium ánimæ ejus tribuísti ei: et voluntáte labiórum ejus non fraudásti eum.

Allelúja, allelúja. V. (Ps. 63, 11) Lætábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

**TRACTUS.** (*Ps. 20, 3-4*) Desidérium animæ ejus tribuisti ei: et voluntate labiõrum ejus non fraudasti eum. V. Quoniam prævenisti eum in benedictionibus dulcèdinis. V. Posuisti in cåpite ejus corõnam de lapide pretioso.

✠ Sequentia sancti Evangelii secũdum Joannem. (*Joann. 12, 24-26*).

In illo tẽpore: Dixit Jesus discipulis suis: Amen, amen dico vobis, nisi granum frumẽti cadens in terram, mórtoũm fũerit, ipsum solum manet: si autem mórtoũm fũerit, multum fructum affert. Qui amat animam suam, perdet eam: et qui odit animam suam in hoc mundo, in vitam ætẽnam custõdit eam. Si quis mihi mĩnistrat, me sequatur: et ubi sum ego, illĩc et mĩnister meus erit. Si quis mihi ministraverit, honorificabit eum Pater meus.

**OFFERTORIUM.** (*Ps. 20, 4-5*) Posuisti, Dõmine, in cåpite ejus corõnam de lapide pretioso: vitam petiit a te, et tribuisti ei.

**SECRETA.** Muneribus nostris, quæsumus, Dõmine, precibusque susceptis: et cæléstibus nos munda mystériis, et clemẽter exaudi. Per Dõminum.

**TRACT.** (*Ps. 20, 3-4*) Never a wish in his heart hast thou disappointed, never a prayer on his lips denied. V. With abundant blessing thou hast met him on his way. V. Hast set a jewelled crown upon his head.

✠ Continuation of the Holy Gospel according to S. John. (*John 12, 24-26*).

At this time: Jesus said to his disciples: Believe me when I tell you this; a grain of wheat must fall into the ground and die, or else it remains nothing more than a grain of wheat; but if it dies, then it yields rich fruit. He who loves his life will lose it; he who is an enemy to his own life in this world will keep it, so as to live eternally. If anyone is to be my servant, he must follow my way; so shall my servant too be where I am. If anyone serves me, my Father will do him honour.

**OFFERTORY.** (*Ps. 20, 4-5*) Lord, thou hast set a jewelled crown upon his head. He prayed for life, and thou hast granted his petition.

**SECRET.** Lord, we entreat thee to accept our offerings and prayers. Cleanse us by this heavenly rite, and mercifully heed us: through our Lord.

COMMUNION. (*John* 12, 26) If any one is to be my servant, he must follow my way: so shall my servant too be where I am.

POSTCOMMUNION. - Grant, we pray thee, Lord our God, that we who in this life gladly commemorate thy saints, may find unending joy hereafter in their presence: through our Lord.

COMMUNIO. (*Joann.* 12, 26) Qui mihi ministrat, me sequatur: et ubi sum ego, illic et minister meus erit.

POSTCOMMUNIO. - Da nobis, quæsumus, Dómine Deus noster: ut, sicut tuórum commemoratióne Sanctorum temporáli gratulámur officio; ita perpétuo lætémur aspéctu. Per Dóminum.

#### IV. Another Mass of a Martyr not a Bishop

##### INTROIT

(*Ps.* 20, 2-3)

**W**ELL may the just man rejoice, Lord, in thy protection, well may he triumph in thy saving power: never a wish in his heart hast thou disappointed. (*Ps. ibid.*, 4) With abundant blessing thou hast met him on his way, hast set a jewelled crown upon his head. *V.* Glory.

COLLECT. Grant, we beg thee, almighty God, that at the intercession of thy blessed martyr *N.* we may be delivered from all bodily ills and cleansed of wicked thoughts: through our Lord.

Lesson from the Book of Wisdom. (*Ecclus.* 14, 22; 15, 3-4, 6).

Blessed the man that dwells on wise thoughts, mus-

##### INTROITUS

(*Ps.* 20, 2-3)

**I**N virtúte tua, Dómine, lætábitur justus: et super salutáre tuum exultábit veheménter: desidérium ánimæ ejus tribuísti ei. (*Ps. ibid.*, 4) Quóniam prævenísti eum in benedictiónibus dulcedinis: posuísti in cápite ejus corónam de lápide pretiósio. *V.* Glória Patri.

ORATIO. Præsta, quæsumus, omnipotens Deus: ut, intercedente beáto *N.* Mártire tuo, et a cunctis adversitatibus liberémur in corpore, et a pravis cogitationibus mundémur in mente. Per Dóminum.

Lectio libri Sapientiæ. (*Ecli.* 14, 22; 15, 3-4 et 6).

Beátus vir, qui in sapientia morábitur, et qui

in iustitia sua meditabitur, et in sensu cogitabit circumspiciendum Dei. Cibabit illum pane vite et intellectus, et aqua sapientie salutaris potabit illum:

et firmabitur in illo, et non flectetur: et continetur illum, et non confundetur: et exaltabit illum apud proximos suos: et nomine eterno hereditabit illum.

**GRADUALE.** (Ps. III, 1-2) Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. V. Potens in terra erit semen ejus: generatio rectorum benedicetur.

Alleluja, alleluja. V. (Ps. 20, 4) Posuisti, Domine, super caput ejus coronam de lapide pretioso. Alleluja.

ing how to acquit himself well, and remembering the all-seeing eye of God. Long life and good discernment are the bread this mother will provide for him, truth the refreshing draught she will give him to drink. She will take firm hold of him, so that he never wavers, restrain him, so that he is never disgraced. She will raise him to high repute among his neighbours; and will enrich him with a name that shall never be forgotten.

**GRADUAL.** (Ps. III, 1-2) A blessed man is he who fears the Lord, bearing all love to his commandments. V. Children of his shall win renown in their country: ever the sons of the just shall find a blessing.

Alleluia, alleluia. V. (Ps. 20, 4) Lord, thou hast set a jewelled crown upon his head. Alleluia.

*After Septuagesima instead of Alleluja and its verse is said:*

**TRACTUS.** (Ps. 20, 3-4) Desiderium anime ejus tribuisti ei: et voluntate labiorum ejus non fraudasti eum. V. Quoniam pravenisti eum in benedictionibus dulcedinis. V. Posuisti in capite ejus coronam de lapide pretioso.

**TRACT.** (Ps. 20, 3-4) Never a wish in his heart hast thou disappointed. never a prayer on his lips denied.

V. With abundant blessing thou hast met him on his way. V. Hast set a jewelled crown upon his head.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 16, 24-27*).

At this time: Jesus said to his disciples: If any man has a mind to come my way, let him renounce self, and take up his cross, and follow me. The man who tries to save his life shall lose it; it is the man who loses his life for my sake that will secure it. How is a man the better for it, if he gains the whole world at the cost of losing his own soul? For a man's soul, what price can be high enough? The Son of Man will come hereafter in his Father's glory with his angels about him, and he will recompense every one, then, according to his works.

OFFERTORY. (*Ps. 20, 2-3*) Well may the just man rejoice in thy protection, well may he triumph in thy saving power: never a wish in his heart hast thou disappointed.

SECRET. Lord, graciously accept the sacrificial gifts that have been dedicated to thee, for the sake of thy blessed martyr N., and grant that we may find in them a never-failing source of help: through our Lord.

COMMUNION. (*Matt. 16, 24*) If any man has a mind

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 16, 24-27*).

In illo témpore: Dixit Jesus discíplulis suis: Si quis vult post me veníre, ábneget semetípsum, et tollat crucem suam, et sequátur me. Qui enim volúerit ánimam suam salvam fácere, perdet eam: qui autem perdíderit ánimam suam propter me, invéniet eam. Quid enim prodest hómíni, si mundum univérsum lucrétur, ánimæ vero suæ detriméntum patiátur? Aut quam dabit homo commutatió-nem pro ánima sua? Fílius enim hómínis ventúrus est in glória Patris sui cum Angelis suis: et tunc reddet unicuíque secúndum ópera ejus.

OFFERTORIUM. (*Ps. 20, 2-3*) In virtúte tua lætábitur justus: et super salutáre tuum exsultábit veheménter: desidérium ánimæ ejus tribuísti ei.

SECRETA. Hóstias tibi, Dómine, beáti N. Mártiris tui dicátas méritis, benígnus assúme: et ad perpétuum nobis tribue proveníre subsidium. Per Dóminum.

COMMUNIO. (*Matth. 16, 24*) Qui vult veníre

post me, abneget semetipsum, et tollat crucem suam, et sequatur me.

POSTCOMMUNIO. - Quæsumus, omnipotens Deus: ut, qui cælestia alimenta percépimus, intercedente beato N. Mártire tuo, per hæc contra ómnia adversa muniámur. Per Dóminum.

to come my way, let him renounce self, and take up his cross and follow me.

POSTCOMMUNION. - Almighty God, we pray that we who have received the bread of heaven, may at the intercession of thy martyr, blessed N., be strengthened by it against all adversity: through our Lord.

## COMMON OF MARTYRS Outside Eastertide

### I. Of Martyrs who were Bishops

#### INTROITUS

(Eccli. 44, 15 et 14)

**S**apiéntiam sanctorum narrent pópuli, et laudem eorum nuntiet ecclésia: nómína autem eorum vivent in sæculum sæculi. (Ps. 32, 1) Exsultáte justi in Dómino: rectos decet collaudátio. V. Glória Patri.

ORATIO. Beatórum Mártýrum paritérque Pontíficum N. et N. nos, quæsumus, Dómine, festa tuentur: et eorum commendet orátio veneránda. Per Dóminum.

Lectio libri Sapiéntiæ. (Sap. 10, 17-20).

Réddidit Deus justis mercédem labórum suó-

#### INTROIT

(Ecclus. 44, 15, 14)

**T**HE wisdom of the saints is yet a legend among the people; wherever men assemble their story is told: their renown lasts on for ever. (Ps. 32, 1) Triumph, just souls, in the Lord; true hearts, it is yours to praise him. V. Glory.

COLLECT. May the festival of the blessed martyr-bishops N. and N. gain us thy protection, we pray thee, Lord, and may their holy prayer win us thy favour: through our Lord.

Lesson from the Book of Wisdom. (Wisdom 10, 17-20).

God restored to men ill-used the just reward of their



labours, and led them out on their miraculous journey, affording them shelter by day and starry radiance at night. He made a passage for them through the Red Sea, brought them safely through those leagues of water, whose waves drowned their enemies; rescued them from the bottom of the abyss. So, enriched by the spoils of the ungodly, they extolled thy holy name, proclaimed with one voice thy sovereign power, O Lord.

GRADUAL. (Ps. 123, 7-8) Our lives were saved, like a bird that escapes from the fowler's snare. V. The snare is broken now and we are safe: we found help in the name of the Lord, who has made heaven and earth.

Alleluia, alleluia. V. (Ps. 67, 4) Good men keep holiday and rejoice in God's sight, glad and content. Alleluia.

rum, et deduxit illos in via mirabili: et fuit illis in velamento diéi, et in luce stellárum per noctem: transtulit illos per Mare Rubrum, et transvéxit illos per aquam nímiám. Inimícos autem illórum demérsit in mare, et ab altitúdine inferórum eduxit illos. Ideo justí tulérunt spólia impiórum, et decantavérunt, Dómine, nomen sanctum tuum, et victrícem manum tuam laudavérunt páriter.

GRADUALE. (Ps. 123, 7-8) Anima nostra sicut passer erépta est de láqueo venántium. V. Láqueus contrítus est, et nos liberáti sumus: adjutórium nostrum in nómine Dómini, qui fecit cælum et terram.

Allelúja, allelúja. V. (Ps. 67, 4) Justí epuléntur, et exsúltent in conspéctu Dei: et delecténtur in lætítia. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. (Ps. 125, 5-6) The men who are sowing with tears will reap, one day, with joy. V. They go out, weeping as they go; but with seed to scatter. V. And when they come back, they will come rejoicing, as they carry their sheaves with them.

TRACTUS. (Ps. 125, 5-6) Qui séminant in lácrimis, in gáudio metent. V. Eúntes ibant et flebant, mitténtes sémina sua. V. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

✠ Sequéntia sancti Evan-  
gélíi secúndum Lucam.  
(*Luc. 6, 17-23*).

In illo témpore: De-  
scéndens Jesus de monte,  
stetit in loco campéstri, et  
turba discipulórum ejus, et  
multitúdo copiósá plebis  
ab omni Judæa, et Jerú-  
salem, et marítima, et Ty-  
ri, et Sidónis, qui véne-  
rant, ut audírent eum, et  
sanaréntur a languóribus  
suis. Et qui vexabántur a  
spirítibus immúndis, cu-  
rabántur. Et omnis turba  
quærébat eum tángere:  
quia virtus de illo exíbat,  
et sanábat omnes. Et ipse  
elevátis óculis in discípu-  
los suos, dicébat: Beáti  
páuperes: quia vestrum  
est regnum Dei. Beáti, qui  
nunc esurítis: quia satu-  
rabitúmini. Beáti, qui nunc  
fletis: quia ridébitis. Beá-  
ti éritis, cum vos óderint  
hómínes, et cum separá-  
verint vos, et exprobráve-  
rint, et ejécerint nomen  
vestrum tamquam malum  
propter Fílium hómínis.  
Gaudéte in illa die, et ex-  
sultáte: ecce enim merces  
vestra multa est in cælo.

OFFERTORIUM. (*Ps.*  
*149, 5-6*) Exsultábunt  
sancti in glória, lætabún-  
tur in cubilibus suis: exal-  
tatiónes Dei in fáucibus  
eórum.

✠ Continuation of the Holy  
Gospel according to S.  
Luke. (*Luke 6, 17-23*).

At this time: Jesus came  
down from the mountain side  
and stood on a level place;  
a multitude of his disci-  
ples was there, and a great  
gathering of the people from  
all Judæa and Jerusalem,  
and the sea-coast of Tyre  
and Sidon. These had come  
there to listen to him, and  
to be healed of their dis-  
eases; and those who were  
troubled by unclean spirits  
were also cured; so that all the  
multitude was eager to touch  
him, because power went out  
from him, and healed them  
all. Then he lifted up his  
eyes towards his disciples,  
and said: Blessed are you  
who are poor; the kingdom  
of God is yours. Blessed are  
you who are hungry now;  
you will have your fill. Bless-  
ed are you who weep now;  
you will laugh for joy. Blessed  
are you, when men hate you  
and cast you off and revile  
you, when they reject your  
name as something evil, for  
the Son of Man's sake.  
When that day comes, re-  
joice and exult over it; for  
behold, a rich reward awaits  
you in heaven.

OFFERTORY. (*Ps. 149*  
*5-6*) In triumph let thy  
faithful servants rejoice, re-  
joice and take their rest:  
ever on their lips they bear  
the high praise of God.

**SECRET.** Give heed, Lord, to our entreaties in this commemoration of thy saints, so that we, who put no trust in our own rightdoing, may be helped by the merits of those who have won thy favour: through our Lord.

**COMMUNION.** (*Wisdom 3, 4-6*) Men saw only the pains they endured; God, all the while, did but test them; his gold, tried in the crucible, his burnt-sacrifice, graciously accepted.

**POSTCOMMUNION.** - We whom this holy rite has filled with the bread of life pray, Lord, that we may be succoured by the prayers of those whose festival we are keeping: through our Lord.

**SECRETA.** Adésto, Dómine, supplicatióibus nostris, quas in Sanctórum tuórum commemoratióne deférimus: ut, qui nostræ justítiæ fidúciám non habémus, eórum qui tibi placuérunt, méritis adjuvémur. Per Dóminum.

**COMMUNIO.** (*Sap. 3, 4-6*). Et si coram homínibus torménta passi sunt, Deus tentávit eos: tamquam áurum in fornáce probávit illos, et quasi holocáusta accépit illos.

**POSTCOMMUNIO.** - Quæsumus, Dómine, salutáribus repléti mystériis: ut, quorum solénnia celebrámus, eórum oratióibus adjuvémur. Per Dóminum.

## II. Of Two or More Martyrs

### INTROIT

(*Ps. 78, 11, 12, 10*) .

**L**ET the groaning of the captive, Lord, reach thy presence: pour out sevenfold retribution into the laps of our neighbours: take vengeance for the blood of thy saints that has been shed. (*Ps. ibid., 1*) O God, the heathen have broken into thy inheritance; they have profaned the temple, thy sanctuary, and brought Jerusalem low as an orchard wall. *¶* Glory.

### INTROITUS

(*Ps. 78, 11, 12 et 10*)

**I**Ntret in conspéctu tuo, Dómine, gémitus compeditórum: redde vicinis nostris séptuplum in sinu eórum: víndica sánguinem sanctórum tuórum, qui effúsus est. (*Ps. ibid., 1*) Deus, venérunt Gentes in hereditátem tuam: polluerunt templum sanctum tuum: posuérunt Jerúsalem in pomórum custódiam.

*¶* Glória Patri.

ORATIO. Deus, qui nos ánnua sanctórum Mártyrum tuórum N. et N. solemnitáte lætíficas: concede propítius; ut, quorum gaudémus méritis, accendámur exémpilis. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos. (*Hebr. 11, 33-38*).

Fratres: Sancti per fidem vicérunt regna, opéráti sunt justítiam, adépti sunt repromissiones, obturavérunt ora leónum, extinxérunt ímpetum ignis, effugérunt áciem gládii, convaluérunt de infirmitáte, fortes facti sunt in bello, castra vertérunt exterórum: accepérunt mulieres de resurrectione mórtuos suos: álíi autem disténti sunt, non suscipiéntes redemptionem, ut meliorem invenírent resurrectionem: álíi vero ludíbria, et vérbera expérti, insuper et víncula, et cáreres: lapidáti sunt, secti sunt, tentáti sunt, in occisióne gládii mórtui sunt:

circuíerunt in melótis, in péllibus caprínis, egéntes, angustiáti, afflícti: quibus dignus non erat mundus:

COLLECT. O God, who year by year dost fill our hearts with gladness on the festival of thy holy martyrs N. and N., graciously grant that, while rejoicing in their merits, we may be fired by their example: through our Lord.

Lesson from the Epistle of S. Paul the Apostle to the Hebrews. (*Heb. 11, 33-38*).

Brethren: Theirs was the faith which subdued kingdoms, which served the cause of right, which made promises come true. They shut the mouths of lions, they quenched raging fire, swords were drawn on them, and they escaped. How strong they became, who till then were weak, what courage they showed in battle, how they routed invading armies! There were women, too, who recovered their dead children, brought back to life. Others, looking forward to a better resurrection still, would not purchase their freedom on the rack. And others experienced mockery and scourging, chains, too, and imprisonment; they were stoned, they were cut in pieces, they were tortured, they were put to the sword; they wandered about, dressed in sheepskins and goatskins, amidst want, and distress, and ill-usage; men whom the world was unworthy to contain, liv-

ing a hunted life in deserts and on mountain sides, in rock-fastnesses and caverns underground.

**GRADUAL.** (*Exod. 15, 11*) Glorious is God in his saints, marvellous in majesty, and wonder-working. *V.* (*Ibid., 6*) How magnificent, Lord, is the strength of thy right hand: that right hand which has shattered the enemy.

Alleluia, alleluia. *V.* (*Wisdom 3, 8*) Theirs to sit in judgement on nations, to subdue whole peoples, under a Lord whose reign shall last for ever. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

**TRACT.** (*Ps. 125, 5-6*) The men who are sowing in tears will reap, one day, with joy. *V.* They go out, weeping as they go, but with seed to scatter. *V.* And when they come back, they will come rejoicing, as they carry their sheaves with them.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 6, 17-23*).

At this time: Jesus went down and stood on a level place; a multitude of his disciples was there, and a great gathering of the people from all Judaea, and Jerusalem, and the sea-coast of Tyre and Sidon. These had come

in solitudinibus errantes, in montibus, et speluncis, et in cavernis terræ.

**GRADUALE.** (*Exod. 15, 11*) Gloriosus Deus in sanctis suis: mirabilis in maiestate, faciens prodigia. *V.* (*Ibid., 6*) Dextera tua, Domine, glorificata est in virtute: dextera manus tua confrégit inimicum.

Allelúja, allelúja. *V.* (*Sap. 3, 8*) Judicábunt sancti nationes, et dominabúntur pópulis: et regnabit illórum rex in perpétuum. Allelúja.

**TRACTUS.** (*Ps. 125, 5-6*) Qui séminant in lácrimis, in gáudio metent. *V.* Eúntes ibant et flebant, mitténtes sémina sua. *V.* Veniéntes autem vénient cum exultatióne, portántes manípulos suos.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 6, 17-23*).

In illo témpore: Descéndens Jesus de monte, stetit in loco campéstri, et turba discipulórum ejus, et multitúdo copiósa plebis ab omni Judæa, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vé-

nerant ut audirent eum, et sanarentur a languoribus suis. Et qui vexabantur a spiritibus immundis, curabantur. Et omnis turba quaerebat eum tangere: quia virtus de illo exibat, et sanabat omnes. Et ipse elevatis oculis in discipulos suos, dicebat: Beati pauperes: quia vestrum est regnum Dei. Beati, qui nunc esuritis: quia saturabimini. Beati, qui nunc fletis: quia ridebitis. Beati eritis, cum vos oderint homines, et cum separaverint vos, et exprobraverint, et ejecerint nomen vestrum tamquam malum propter Filium hominis. Gaudete in illa die, et exultate: ecce enim merces vestra multa est in caelo.

OFFERTORIUM. (*Ps. 31, 11*) Lætamini in Domino, et exultate justi: et gloriamini omnes recti corde.

SECRETA. Oblatis, quaesumus, Domine, placare muneribus: et, intercedentibus sanctis Martyribus tuis *N. et N.*, a cunctis nos defende periculis. Per Dominum.

COMMUNIO. (*Luc. 6, 18 et 19*) Multitudo languentium, et qui vexantur a spiritibus immundis, veniebant ad eum: quia virtus de illo exibat, et sanabat omnes.

there to listen to him, and those who were troubled by unclean spirits were also cured; so that all the multitude was eager to touch him, because power went out from him, and healed them all. Then he lifted up his eyes towards his disciples, and said; Blessed are you who are poor: the kingdom of God is yours. Blessed are you who weep now; you will laugh for joy. Blessed are you, when men hate you and cast you off and revile you, when they reject your name as something evil, for the Son of Man's sake. When that day comes, rejoice and exult over it; for behold, a rich reward awaits you in heaven.

OFFERTORY. (*Ps. 31, 11*) Just souls, be glad and rejoice in the Lord; true hearts, make your boast in him.

SECRET. Lord, we pray thee accept our peace-offerings, and at the intercession of thy holy martyrs *N. and N.* guard us from every peril: through our Lord.

COMMUNION. (*Luke 6, 18, 19*) A multitude of the sick and those who were troubled by unclean spirits used to come to him, for power went out from him and healed them all.

## POSTCOMMUNION.

Lord, may this communion cleanse us from guilt, and, at the intercession of thy holy martyrs N. and N., bring upon us a share of healing from on high: through our Lord.

## POSTCOMMUNIO.

Hæc nos commúnio, Dómine, purget a crimine: et, intercedéntibus sanctis Mártýribus tuis N. et N., cæléstis remédii fáciat esse consórtes. Per Dóminum.

## III. Another Mass of Two or More Martyrs

## INTROIT

(Ps. 33, 20-21)

**T**Hough a hundred trials beset the innocent, the Lord will bring them safely through them all. Under the Lord's keeping every bone of theirs is safe, not one of them shall suffer harm. (Ps. *ibid.*, 2) At all times I will bless the Lord: his praise shall be on my lips continually. V. Glory.

**COLLECT.** O God, by whose leave we are celebrating the birthday of thy holy martyrs N. and N., grant that we may enjoy their company in the bliss of heaven: through our Lord.

Lesson from the Book of Wisdom. (*Wisdom* 3, 1-8).

The souls of the just are in God's hands, beyond the reach of their tormentors' malice. Dead? Fools think so; think their end loss, their leaving us annihilation; but all is well with them. The world sees nothing but the pains they endure; they themselves have eyes only

## INTROITUS

(Ps. 33, 20-21)

**M**Ultæ tribulatiónes justórum, et de ómnibus his liberábit eos Dóminus: custódit Dóminus ómnia ossa eórum; unum ex his non conterétur. (Ps. *ibid.*, 2) Benedicám Dóminum in omni témpore: semper laus ejus in ore meo. V. Glória Patri.

## ORATIO. Deus, qui

nos concédís sanctórum Mártýrum tuórum N. et N. natalítia cólere: da nobis in ætéRNA beatitúdine de eórum societáte gaudére. Per Dóminum.

Léctio libri Sapiéntiæ.

(Sap. 3, 1-8). }

Justórum ánimæ in manu Dei sunt, et non tanget illos torméntum mortis. Visi sunt óculis insipiéntium mori: et æstimáta est afflictio éxitus illórum: et quod a nobis est iter, exterminium: illi autem sunt in pace. Et si coram homínibus tormén-

ta passi sunt, spes illórum immortalitáte plena est. In paucis vexáti, in multis bene disponéntur: quóniam Deus tentávit eos, et invénit illos dignos se. Tamquam áurum in fornáce probávit illos, et quasi holocáusti hóstiam accépit illos, et in témpore erit respectus illórum. Fulgébunt justí, et tamquam scintíllæ in arundinétó discúrrunt. Judicábunt nátiónes, et dominabúntur pópulis, et regnábít Dóminus illórum in perpétuum.

GRADUALE. (Ps. 33, 18-19) Clamavérunt justí, et Dóminus exaudivit eos: et ex ómnibus tribulatió-nibus eórum liberávit eos. V. Juxta est Dóminus iis, qui tribuláto sunt corde: et húmiles spíritu salvábit.

Allelúja, allelúja. V. (Ps. 67, 4) Justí epuléntur, et exsúltent in conspéctu Dei: et delecténtur in lætítia. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACTUS. (Ps. 125, 5-6) Qui séminant in lácrimis, in gáudio metent.

V. Eúntes ibant et flebant, mitténtes sémína sua. V. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

for what is immortal. So light their sufferings, so great the gain they win; God, all the while, did but test them, and testing them, found them worthy of him. His gold, tried in the crucible, his burnt-sacrifice, graciously accepted, they do but wait for the time of their deliverance. Then they will shine out, these just souls, unconquerable as the sparks that break out, now here, now there, among the stubble. Theirs to sit in judgement upon nations, to subdue whole peoples, under a Lord whose reign shall last for ever.

GRADUAL. (Ps. 33, 18-19) Roused by the cry of the innocent, the Lord set them free from all their afflictions. V. So near is he to the crushed heart, so ready to defend the humbled spirit.

Alleluia, alleluia. V. (Ps. 67, 4) Good men keep holiday and rejoice in God's sight, glad and content. Alleluia.

TRACT. (Ps. 125, 5-6) The men who are sowing with tears will reap, one day, with joy. V. They go out, weeping as they go: but with seeds to scatter. V. And when they come back, they will come rejoicing, as they carry their sheaves with them.



✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 21, 9-19*).

At this time: Jesus said to his disciples: When you hear of wars and revolts, do not be alarmed by it; such things must happen first, but the end will not come all at once. Then he told them, Nation will rise in arms against nation, and kingdom against kingdom; there will be great earthquakes in this region or that, and plagues and famines; and sights of terror and great portents from heaven. Before all this, men will be laying hands on you and persecuting you; they will give you up to the synagogues, and to prison, and drag you into the presence of kings and governors on my account; that will be your opportunity for making the truth known. Resolve, then, not to prepare your manner of answering beforehand; I will give you such eloquence and such wisdom as all your adversaries shall not be able to withstand, or to confute. You will be given up by parents and brethren and kinsmen and friends, and some of you will be put to death; all the world will be hating you because you bear my name; and yet no hair of your head shall perish. It is by endurance that you will secure possession of your souls.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 21, 9-19*).

In illo témpore: Dixit Jesus discíplulis suis: Cum audiéritis prælia, et sedi-ti-ónes, nolíte terréri: o-pórtet primum hæc fieri, sed nondum statim finis.

Tunc dicébat illis: Surget gens contra gentem, et regnum advérsus regnum.

Et terræmótus magni erunt per loca, et pestiléntiæ, et fames, terrorésque de cælo, et signa magna erunt.

Sed ante hæc ómnia injícient vobis manus suas, et persequéntur, tradéntes in synagógas et præsides propter nomen meum: contínget autem vobis in testimónium. Pónite ergo in córdibus vestris non præmeditári quemádmódum respondeátis. Ego enim dabo vobis os, et sapiéntiam, cui non póterunt resistere et contradícere omnes advérsárii vestri. Tradémini autem a paréntibus, et frátribus, et cogná-tis, et amícis, et morte affícient ex vobis: et éritis ódio ómnibus propter nomen meum: et capillus de capite vestro non peribit.

In patiéntia vestra possidébitis ánimas vestras.

**OFFERTORIUM.** (*Ps.* 67, 36) Mirabilis Deus in sanctis suis: Deus Israel, ipse dabit virtutem, et fortitudinem plebi suæ: benedictus Deus.

**SECRETA.** Múnera tibi, Dómine, nostræ devotionis offerimus: quæ et pro tuorum tibi grata sint honore justorum, et nobis salutaria, te miserante, reddantur. Per Dóminum.

**COMMUNIO.** (*Sap.* 3, 1-2 et 3) Justorum animæ in manu Dei sunt, et non tanget illos tormentum mortis: visi sunt oculis insipientium mori: illi autem sunt in pace.

**POSTCOMMUNIO.** - Præsta nobis, quæsumus, Dómine: intercedentibus sanctis Martýribus tuis N. et N.; ut, quod ore contingimus, pura mente capiamus. Per Dóminum.

**OFFERTORY.** (*Ps.* 67, 36) How wonderful God is in his saints: the God of Israel will give his people strength and courage: blessed be God.

**SECRET.** Take, Lord, the gifts we offer thee in sacrifice. May they please thee as honouring thy saints, and, in thy mercy, let them further our salvation: through our Lord.

**COMMUNION.** (*Wisdom* 3, 1-2, 3) The souls of the just are in God's hands, beyond the reach of their tormentor's malice. Fools account them dead, but all is well with them.

**POSTCOMMUNION.** - Grant, we pray thee, Lord, at the intercession of thy holy martyrs N. and N., that we may receive in purity of heart that which has passed our lips: through our Lord.

## COMMON OF MARTYRS

### In Eastertide

#### I. Of One Martyr

##### INTROITUS

(*Ps.* 63, 3)

**P**Rotexísti me, Deus, a convéntu malignántium, allelúja: a multitudíne operántium iniquitátem, allelúja, allelúja. (*Ps.* *ibid.*,

##### INTROIT

(*Ps.* 63, 3)

**T**Hine to defend me, O God, from this malice, alleluia: the thronging enemies that are bent on my hurt, alleluia, alleluia. (*Ps.*

*ibid.*, 2) O God, listen to my prayer when I call for aid, save me from the threats of my mortal foe. V. Glory.

2) Exáudi, Deus, oratió-nem meam cum déprecór: a timóre inimíci éripe áni-mam meam. V. Glória Patri.

### 1 Of a Martyr-Bishop

COLLECT. Have regard to our weakness, almighty God, and since the burden of our deeds lies heavy upon us, let the intercession of thy blessed martyr-bishop N., now in heaven, protect us: through our Lord.

ORATIO. Infirmítatem nostram réspice, omnípotens Deus: et, quia pondus própriæ actió-nis gravat, beáti N. Mártiris tui atque Pontíficis intercés-sio gloriósa nos próte-gat. Per Dóminum.

### 2 Or the following

O God, who dost gladden our hearts at each recurring festival of thy blessed martyr-bishop N., grant, in thy mercy, that we who keep his birthday may also enjoy his protection: through our Lord.

Deus, qui nos beáti N. Mártiris tui atque Pontíficis ánnua solemnitáte lætíficas: concéde propítius; ut, cujus natalítia cóli-mus, de ejúsdem étiam protectió-ne gaudeámus. Per Dóminum.

### 3 Of a Martyr only

COLLECT. Grant, we pray thee, almighty God, that we who are honouring the birthday of thy blessed martyr N. may through his intercession be strengthened in our love of thee: through our Lord.

ORATIO. Præsta, quæsumus, omnípotens Deus: ut, qui beáti N. Mártiris tui natalítia cólimus, in-tercés-sió-ne ejus, in tui nó-minis amóre roborémur. Per Dóminum.

### 4 Or the following

Grant, we beg thee, almighty God, that at the intercession of thy blessed martyr N. we may be delivered from all bodily ills and cleansed of wicked thoughts: through our Lord.

Præsta, quæsumus, omnípotens Deus: ut, inter-cedente beáto N. Mártire tuo, et a cunctis adversi-tátibus liberémur in cór-pore, et a pravis cogita-tió-nibus mundémur in mente. Per Dóminum.

Lectio libri Sapiéntiæ.  
(Sap. 5, 1-5).

Stabunt iusti in magna constantia adversus eos, qui se angustiaverunt, et qui abstulerunt labores eorum. Videntes turbabuntur timore horribili, et mirabuntur in subitacione insperatæ salutis, dicentes intra se, poenitentiam agentes, et præ angustia spiritus gementes: Hi sunt, quos habuimus aliquando in derisum, et in similitudinem improperii. Nos insensati vitam illorum aestimabamus insaniam, et finem illorum sine honore: ecce quomodo computati sunt inter filios Dei, et inter sanctos sors illorum est.

Allelúja. V. (Ps. 88, 6) Confitebuntur cæli mirabilia tua, Dómine: etenim veritatem tuam in ecclesia sanctorum. Allelúja, allelúja. V. (Matth. 28, 2) Angelus Dómini descendit de cælo: et accedens revolvit lapidem, et sedebat super eum. Allelúja.

Lesson from the Book of Wisdom. (Wisdom 5, 1-5).

How boldly, then, will the just man appear to meet his old persecutors, that thwarted all his striving! And they, in what craven fear they will cower at the sight of him, amazed at the sudden reversal of his fortunes! Inward remorse will wring a groan from those hearts: Why, these were the men we made into a laughing-stock and a by-word! We, poor fools, we mistook the life they lived for madness, the death they died for ignominy; and now they are reckoned as God's own children; now it is among his holy ones that their lot is cast.

Alleluia. V. (Ps. 88, 6) The heavens, Lord, are witness of thy wonderful power, of thy faithfulness before the court of the holy ones. Alleluia, alleluia. V. (Matt. 28, 2) An Angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

*After the Ascension in place of the above is said:*

Allelúja. V. (Ps. 88, 6) Confitebuntur cæli mirabilia tua, Dómine: etenim veritatem tuam in ecclesia sanctorum. Allelúja, allelúja. V. (Ephes. 4, 8) Ascendens Christus in altum, captivam duxit capti-

Alleluia. V. (Ps. 88, 6) The heavens, Lord, are witness of thy wonderful power, of thy faithfulness before the court of the holy ones. Alleluia, alleluia. V. (Ephes. 4, 8) Christ ascending on high, led captivity captive; he has

brought gifts to men. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John* 15, 1-7).

At this time: Jesus told his disciples: I am the true vine, and it is my Father who tends it. The branch that yields no fruit in me, he cuts away; the branch that does yield fruit, he trims clean, so that it may yield more fruit. You, through the message I have preached to you, are clean already; you have only to live on in me, and I will live on in you. The branch that does not live on in the vine can yield no fruit of itself; no more can you, if you do not live on in me. I am the vine, you are its branches; if a man lives on in me, and I in him, then he will yield abundant fruit; separated from me, you have no power to do anything. If a man does not live on in me, he can only be like the branch that is cast off and withers away; such a branch is picked up and thrown into the fire, to burn there. As long as you live on in me, and my words live on in you, you will be able to make what request you will, and have it granted.

OFFERTORY. (*Ps.* 88, 6) The heavens, Lord, are witnesses of thy wonderful power, of thy faithfulness be-

vitatem: dedit dona hominibus. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann.* 15 1-7).

In illo témpore: Dixit Jesus discipulis suis: Ego sum vitis vera: et Pater meus agrícola est. Omnem pálmitem in me non ferentem fructum, tollet eum: et omnem, qui fert fructum, purgábit eum, ut fructum plus áfferat. Jam vos mundi estis propter sermónem, quem locútus sum vobis. Manéte in me: et ego in vobis. Sicut palmes non potest ferre fructum a semetípso, nisi mánserit in vite: sic nec vos, nisi in me manséritis.

Ego sum vitis, vos pálmities: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non mánserit, mitétur foras sicut palmes, et aréscet, et cólligent eum, et in ignem mittent, et ardet. Si manséritis in me, et verba mea in vobis mánserint: quodcúmque voluéritis, petétis, et fiet vobis.

OFFERTORIUM. (*Ps.* 88, 6) Confitebúntur cæli mirabília tua, Dómine: et veritatem tuam in ecclésia

sanctorum, allelúja, allelúja.

fore the court of the holy ones, alleluia, alleluia.

### 1 *Of a Martyr-Bishop*

SECRETA. Hóstias tibi, Dómine, beáti N. Mártiris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

SECRET. Lord, graciously accept the sacrificial gifts that have been dedicated to thee, for the sake of thy blessed martyr-bishop N., and grant that we may find in them a never-failing source of help: through our Lord.

### 2 *Or the following*

Múnera, Dómine, oblata sanctífica: et, intercedente beáto N. Mártire tuo atque Pontífice, nos per hæc a peccatorum nostrorum máculis emúnda. Per Dóminum.

Hallow the gifts we have offered to thee, Lord, and, at the intercession of thy blessed martyr-bishop N., let them move thee to cleanse us from the stains of our sins: through our Lord.

### 3 *Of a Martyr only*

SECRETA. Munéribus nostris, quæsumus, Dómine, precibusque susceptis: et cælestibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

SECRET. Lord, we entreat thee to accept our offerings and prayers. Cleanse us by this heavenly rite, and mercifully heed us: through our Lord.

### 4 *Or the following*

Hóstias tibi, Dómine, beáti N. Mártiris tui dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

Lord, graciously accept the sacrificial gifts that have been dedicated to thee, for the sake of thy blessed martyr N., and grant that we may find in them a never-failing source of help: through our Lord.

COMMUNIO. (Ps. 63, 11) Lætábitur justus in Dómino, et sperábit in eo:

COMMUNION. (Ps. 63, 11) The good man will rejoice and put his trust in the

Lord; the upright heart will not boast in vain, alleluia, alleluia.	et laudabúntur omnes re- cti corde, allelúja, allelúja.
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### 1 *Of a Martyr-Bishop*

POSTCOMMUNION. -  
 Our strength renewed by par-  
 taking of thy sacred gift, we  
 pray thee, Lord our God,  
 that, through the prayer of  
 thy blessed martyr-bishop N.,  
 we who perform this rite may  
 feel its power: through our  
 Lord.

POSTCOMMUNIO. -  
 Refécti participatióne mú-  
 neris sacri, quæsumus,  
 Dómine Deus noster: ut,  
 cujus exséquimur cultum,  
 intercedénte beáto N.  
 Mártyre tuo atque Pon-  
 tífice, sentiámus efféctum.  
 Per Dóminum.

### 2 *Or the following*

Humbly we beseech thy  
 gracious goodness, almighty  
 God, to grant that we whom  
 thou renewest with thy sac-  
 rament may, at the inter-  
 cession of thy blessed martyr-  
 bishop N., lead acceptable  
 lives in thy service: through  
 our Lord.

Súpplices te rogámus,  
 omnípotens Deus: ut,  
 quos tuis réficis sacramén-  
 tis, intercedénte beáto N.  
 Mártyre tuo atque Pontí-  
 fice, tibi étiam plácitis mó-  
 ribus dignánter deservíre  
 concédas. Per Dóminum.

### 3 *Of a Martyr only*

POSTCOMMUNION. -  
 Grant, we pray thee, Lord  
 our God, that we who in  
 this life gladly commemorate  
 thy saints, may find unend-  
 ing joy hereafter in their  
 presence: through our Lord.

POSTCOMMUNIO. -  
 Da, nobis, quæsumus,  
 Dómine Deus noster: ut,  
 sicut tuórum commemora-  
 tióne Sanctórum tempo-  
 ráli gratulámur officio; ita  
 perpétuo lætémur aspéctu.  
 Per Dóminum.

### 4 *Or the following*

Almighty God, we pray  
 that we who have received  
 the bread of heaven, may at  
 the intercession of thy mar-  
 tyr, blessed N., be strength-  
 ened by it against all ad-  
 versity: through our Lord.

Quæsumus, omnípotens  
 Deus: ut, qui cæléstia ali-  
 ménta percépimus, inter-  
 cedénte beáto N. Mártý-  
 re tuo, per hæc contra  
 ómnia advérsa muniámur.  
 Per Dóminum.

## II. Of several Martyrs

## INTROITUS

(Ps. 144, 10-11)

**S**ancti tui, Dómine, benedicent te: glóriam regni tui dicent, allelúja, allelúja. (Ps. *ibid.*, 1) Exaltábo te, Deus meus Rex: et benedicam nómini tuo in sæculum, et in sæculum sæculi. †. Glória Patri.

## INTROIT

(Ps. 144, 10-11)

**L**ET thy faithful servants bless thee, Lord; let them publish the glory of thy kingdom, alleluia, alleluia. (Ps. *ibid.*, 1) Shall I not extol thee, my God, my King; shall I not bless thy name for ever and for evermore? †. Glory.

## 1 Of Martyr-Bishops

**ORATIO.** Beatórum Mártyrum paritérque Pontíficum N. et N. nos, quæsumus, Dómine, festa tueántur: et eórum comméndet orátio veneránda. Per Dóminum.

**COLLECT.** May the festival of the blessed martyr-bishops N. and N. gain us thy protection, we pray thee, Lord, and may their holy prayer win us thy favour: through our Lord.

## 2 Of Martyrs only

**ORATIO.** Deus, qui nos ánnua sanctórum Mártyrum tuórum N. et N. solemnitate lætíficas: concéde propítius; ut, quorum gaudémus méritis, accendámur exémpis. Per Dóminum.

**COLLECT.** O God, who year by year dost fill our hearts with gladness on the festival of thy holy martyrs N. and N., graciously grant that, while rejoicing in their merits, we may be fired by their example: through our Lord.

## 3 Or the following

Deus, qui nos concédís sanctórum Mártyrum tuórum N. et N. natalítia cólere: da nobis in æténa beatitúdine de eórum societate gaudére. Per Dóminum.

O God, by whose leave we are celebrating the birthday of thy holy martyrs N. and N., grant that we may enjoy their company in the bliss of heaven: through our Lord.



Lesson from the Book of Wisdom. (*Wisdom* 5, 1-5).

How boldly, then, will the just man appear to meet his old persecutors, that thwarted all his striving! And they, in what craven fear they will cower at the sight of him, amazed at the sudden reversal of his fortunes! Inward remorse will wring a groan from those hearts: Why, these were the men we made into a laughing-stock and a by-word! We, poor fools, we mistook the life they lived for madness, the death they died for ignominy; and now they are reckoned as God's own children; now it is among his holy ones that their lot is cast.

Alleluia. *℣.* (*Ps.* 32, 1) Triumph, just souls, in the Lord; true hearts, it is yours to praise him. Alleluia, alleluia. *℣.* (*Matt.* 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

Lectio libri Sapiéntiæ. (*Sap.* 5, 1-5).

Stabunt iusti in magna constantia adversus eos, qui se angustiaverunt, et qui abstulerunt labores eorum. Videntes turbabuntur timore horribili, et mirabuntur in subitacione insperata salutis, dicentes intra se, poenitentiam agentes, et prae angustia spiritus gementes: Hi sunt, quos habuimus aliquando in derisum, et in similitudinem improperii. Nos insensati vitam illorum aestimabamus insaniam, et finem illorum sine honore: ecce quomodo computati sunt inter filios Dei, et inter sanctos sors illorum est.

Allelúja. *℣.* (*Ps.* 32, 1) Gaudete, iusti, in Domino: rectos decet collaudatio. Allelúja, allelúja. *℣.* (*Matth.* 28, 2) Angelus Domini descendit de caelo: et accedens revolvit lapidem, et sedebat super eum. Allelúja.

*After the Ascension in place of the above is said:*

Alleluia. *℣.* (*Ps.* 32, 1) Triumph, just souls, in the Lord; true hearts, it is yours to praise him. Alleluia, alleluia. *℣.* (*Ephes.* 4, 8) Christ ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

Allelúja. *℣.* (*Ps.* 32, 1) Gaudete, iusti, in Domino: rectos decet collaudatio. Allelúja, allelúja. *℣.* (*Ephes.* 4, 8) Ascendens Christus in altum, captivam duxit captivitatem: dedit dona hominibus. Allelúja.

✠ Sequéntia sancti Evan-  
gélii secúndum Joán-  
nem. (*Joann. 15, 5-11*).

In illo témpore: Dixit  
Jesus discíplis suis: Ego  
sum vitis, vos pálmities:  
qui manet in me, et ego  
in eo, hic fert fructum  
multum: quia sine me ni-  
hil potéstis fácere. Si quis  
in me non mánserit, mit-  
tétur foras sicut pálmēs,  
et aréscet, et cólligent  
eum, et in ignem mittent,  
et ardet. Si manséritis in  
me, et verba mea in vobis  
mánserint: quodcúmque  
voluéritis, petétis, et fiet  
vobis. In hoc clarificátus  
est Pater meus, ut fru-  
ctum plúrimum afferátis,  
et efficiámini mei discípuli.

Sicut diléxit me Pater, et  
ego diléxi vos. Manéte  
in dilectióne mea. Si præ-  
cépta mea servavéritis, ma-  
nébitis in dilectióne mea,  
sicut et ego Patris mei  
præcépta servávi, et má-  
neo in ejus dilectióne.

Hæc locútus sum vobis,  
ut gáudium meum in vo-  
bis síť, et gáudium ve-  
strum impleátur.

OFFERTORIUM. (*Ps.*  
*31, 11*) Lætámini in Dó-  
mino, et exsultáte justí:  
et gloriámini omnes recti  
corde, allelúja, allelúja.

✠ Continuation of the Holy  
Gospel according to S.  
John. (*John 15, 5-11*).

At this time: Jesus said  
to his disciples: I am the  
vine, you are its branches;  
if a man lives on in me, and  
I in him, then he will yield  
abundant fruit; separated  
from me, you have no power  
to do anything. If a man  
does not live on in me, he  
can only be like the branch  
that is cast off and withers  
away; such a branch is  
picked up and thrown into  
the fire, to burn there. As  
long as you live on in me,  
and my words live on in  
you, you will be able to  
make what request you will,  
and have it granted. My  
Father's name has been glo-  
rified, if you yield abundant  
fruit, and prove yourselves  
my disciples. I have bestow-  
ed my love upon you, just  
as my Father has bestowed  
his love upon me; live on,  
then, in my love. You will  
live on in my love, if you  
keep my commandments, just  
as it is by keeping my Fa-  
ther's commandments that I  
live on in his love. All this  
I have told you, so that my  
joy may be yours, and the  
measure of your joy may be  
filled up.

OFFERTORY. (*Ps. 31, 11*)  
Just souls, be glad and re-  
joice in the Lord; true hearts,  
make your boast in him, al-  
leluia, alleluia.

I *Of Martyr-Bishops*

SECRET. Give heed, Lord, to our entreaties in this commemoration of thy saints, so that we, who put no trust in our own right-doing, may be helped by the merits of those who have won thy favour: through our Lord.

SECRETA. Adesto, Dómine, supplicatióibus nostris, quas in Sanctórum tuórum commemoratione deférimus: ut, qui nostræ justitiæ fidúciám non habémus, eórum qui tibi placuérunt, méritis adjuvémur. Per Dóminum.

2 *Of Martyrs only*

SECRET. Lord, we pray thee accept our peace-offerings, and, at the intercession of thy holy martyrs N. and N., guard us from every peril: through our Lord.

SECRETA. Oblátis, quæsumus, Dómine, placáre munéribus: et, intercedéntibus sanctis Mártýribus tuis N. et N., a cunctis nos defénde perículis. Per Dóminum.

3 *Or the following*

Take, Lord, the gifts we offer thee in sacrifice. May they please thee as honouring thy saints, and, in thy mercy, let them further our salvation: through our Lord.

Múnera tibi, Dómine, nostræ devotiónis offéri-mus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

COMMUNION. (*Ps. 32, 1*) Triumph, just souls, in the Lord, alleluia; true hearts, it is yours to praise him, alleluia.

COMMUNIO. (*Ps. 32, 1*) Gaudéte, justi, in Dómino, allelúja: rectos decet collaudátio, allelúja.

I *Of Martyr-Bishops*

POSTCOMMUNION. - We whom this holy rite has filled with the bread of life pray, Lord, that we may be succoured by the prayers of those whose festival we are keeping: through our Lord.

POSTCOMMUNIO. - Quæsumus, Dómine, salutáribus repléti mystériis; ut, quorum solémnia celebrámus, eórum oratióibus adjuvémur. Per Dóminum.

2 *Of Martyrs only*

POSTCOMMUNIO. -  
Hæc nos commúio, Dó-  
mine, purget a crímine:  
et, intercedéntibus sanctis  
Martýribus tuis N. et N.,  
cæléstis remédii fáciat es-  
se consórtes. Per Dómi-  
num.

POSTCOMMUNION. -  
Lord, may this communion  
cleanse us from guilt, and,  
at the intercession of thy  
blessed martyrs N. and N.,  
bring upon us a share of heal-  
ing from on high: through  
our Lord.

3 *Or the following*

Præsta nobis, quæsumus,  
Dómine: intercedéntibus  
sanctis Martýribus tuis N.  
et N., ut, quod ore con-  
tingimus, pura mente ca-  
piámus. Per Dóminum.

Grant, we pray thee, Lord,  
at the intercession of thy  
holy martyrs N. and N., that  
we may receive in purity of  
heart that which has passed  
our lips: through our Lord.

## COMMON OF CONFESSORS

I. *Of a Confessor-Bishop*

## INTROITUS

(Eccli. 45, 30)

**S**Tátuit ei Dóminus te-  
staméntum pacis, et  
príncipem fecit eum: ut  
sit illi sacerdotií dígnitas  
in ætérnum. (T. P. Alle-  
lúja, allelúja). (Ps. 88, 2)  
Misericórdias Dómini in  
ætérnum cantábo. ŷ. Gló-  
ria Patri.

ORATIO. Da, quæsu-  
mus, omnípotens Deus:  
ut beáti N. Confessóris tui  
atque Pontificis veneránda  
solémnitas, et devotióem  
nobis áugeat, et salútem.  
Per Dóminum.

## INTROIT

(Ecclus. 45, 30)

**T**HE Lord promised him  
favour and made a  
prince of him, the honour of  
the priesthood was to be his  
for ever. (Alleluia, alleluia).  
(Ps. 88, 2) I will sing of the  
mercies of the Lord for ever.  
ŷ. Glory.

COLLECT. Grant, we  
pray thee, almighty God, that  
the worshipful festival of thy  
blessed confessor and bishop  
N. may increase our devot-  
edness and further our sal-  
vation: through our Lord.

Lesson from the Book of Wisdom. (*Ecclus. 50, 1, 4-13, 16-17, 23-25*).

Here was a great priest; in his day the house of God was repaired, to make the temple strong was his life's task. So well he cared for his fellow citizens; no enemy should be able to compass our ruin. Means he found to enlarge the city's span; the common life of the people should be the theatre of his renown; to temple and temple-court he gave wider entrance. This man was the light of his times, bright as day-star or full moon amid the clouds; nor sun ever shed on our own temple such generous rays as he. What shall recall his memory? Rainbow that lights up the clouds with sudden glory, rose in spring-time, lilies by the water-side, scent of olibanum on the summer air? Fire that glows brightly, and glow of incense on the fire? Ornament of pure gold, set with whatever stones are rarest; olive-tree that burgeons, tall cypress pointing to the sky? Such was he when he put on his robe of office, clad himself with the full majesty of his array; sacred the garments in which he went up to the sacred altar, yet were they ennobled by the man that wore them. There he stood, by the altar, with the priests handing him their portions,

Lectio libri Sapiéntiæ. (*Eccli. 50, 1 et 4-13, 16-17, 23-25*).

Ecce sacerdos magnus, qui in vita sua suffúlsit domum, et in diébus suis corroborávit templum. Qui curávit gentem suam, et liberávit eam a perditíone. Qui præváluit amplificáre civitátem, qui adéptus est glóriam in conversatióne gentis: et ingressum domus et átrii amplificávit. Quasi stella matutína in médio nébulæ, et quasi luna plena in diébus suis lucet. Et quasi sol refúlgens, sic ille effúlsit in templo Dei. Quasi arcus refúlgens inter nébulas glóriæ, et quasi flos rosárum in diébus vernis, et quasi lília, quæ sunt in tránsitu aquæ, et quasi thus rédolens in diébus æstátis. Quasi ignis effúlgens, et thus ardens in igne. Quasi vas auri sólídum, ornátum omni lápide pretióso. Quasi olíva púllulans, et cypréssus in altitúdinem se extóllens, in accipiéndó ipsum stolam glóriæ, et vestíri eum in consummationem virtútis. In ascénsu altáris sancti, glóriam dedit sanctitátis amíctum. In accipiéndó autem partes de manu sacerdotum, et ipse stans juxta aram. Et circa illum coróna fratrum: porréxit manum suam in libatióne,

et libávit de ságuine uvæ. Infúdit in fundaménto altáris odórem divínium excélsio princípí. Et iterávit oratió nem suam, volens osténdere virtútem Dei.

Et nunc orávit Deum ómnium, qui magna fecit in omni terra, et fecit nobiscum secúndum suam misericórdiam: det nobis jucunditátem cordis, et fíeri pacem in diébus nostris in Israel per dies sempitér-nos.

**GRADUALE.** (*Eccli. 44, 16*) Ecce sacérdos magnus, qui in diébus suis plácuít Deo. *ŷ. (Ibid., 20)* Non est invéntus símilis illi, qui conserváret legem Excélsi.

Allelúja, allelúja. *ŷ. (Ps. 88, 21)* Invéni David servum meum, óleo sancto meo unxi eum. Allelúja.

every one, for sacrifice; and about him was the ring of his brethren. And he would reach out his hand for the cup, and with the grape's blood offer libation. He poured out at the altar's foot its consecrated fragrance to the most high Prince. And he fell to prayer again, for the better manifesting of God's power. And now he blessed his name who is God over all; wide as earth is his wondrous power, the God that has most mercifully used us. Gladness of heart may he give us, and send Israel in our time peace that shall last for ever.

**GRADUAL.** (*Ecclus. 44, 16*) Here was a great priest whose life was acceptable to God. *ŷ. (Ibid., 20)* Where shall we find another to keep the law of the Most High as he kept it?

Alleluia, alleluia. *ŷ. (Ps. 88, 21)* The man I have found is my servant David; on him my consecrating oil has been poured. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

**TRACTUS.** (*Ps. III, 1-3*) Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *ŷ. Potens in terra erit semen ejus: generatio rectórum benedicétur. ŷ. Glória et divitiæ in domo ejus: et*

**TRACT.** (*Ps. III, 1-3*) A blessed man is he who fears the Lord, bearing all love to his commandments. *ŷ. Children of his shall win renown in their country; ever the sons of the just shall find a blessing. ŷ. Esteem dwells*

with such a man, and great prosperity; fame shall record his gracious deeds eternally.	<i>justitia ejus manet in sæculum sæculi.</i>
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*In Eastertide instead of the Gradual and Tract is said:*

Alleluia. <i>ŷ. (Ps. 88, 21)</i> The man I have found is my servant David; on him my consecrating oil has been poured. Alleluia, alleluia. <i>ŷ. (Matt. 28, 2)</i> An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.	Allelúja. <i>ŷ. (Ps. 88, 21)</i> Invéni David servum meum, óleo sancto meo unxi eum. Allelúja, allelúja. <i>ŷ. (Matt. 28, 2)</i> Angelus Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.
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*After the Ascension in place of the above is said:*

Alleluia. <i>ŷ. (Ps. 88, 21)</i> The man I have found is my servant David; on him my consecrating oil has been poured. Alleluia, alleluia. <i>ŷ. (Ephes. 4, 8)</i> Christ ascending on high, led captivity captive; he has brought gifts to men. Alleluia.	Allelúja. <i>ŷ. (Ps. 88, 21)</i> Invéni David servum meum, óleo sancto meo unxi eum. Allelúja, allelúja. <i>ŷ. (Ephes. 4, 8)</i> Ascéndens Christus in altum, captivam duxit captivitatem: dedit dona homínibus. Allelúja.
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✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 25, 14-23*).

At this time: Jesus said to his disciples: A man who was going on his travels called his trusted servants to him and committed his money to their charge. He gave five talents to one, two to another, and one to another, according to their several abilities, and with that he set out on his journey. The man who had received five talents went and traded with them,

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matt. 25, 14-23*).

In illo témpore: Dixit Jesus discípulis suis: Homo quidam pègre proficiscens, vocávit servos suos, et trádidit illis bona sua. Et uni dedit quinque talénta, álíi autem duo, álíi vero unum, unicuíque secúndum própriam virtútem, et proféctus est statim. Abiit autem qui quinque talénta accéperat, et operátus est in eis, et lu-

crátus est ália quinque. Simíliter et qui duo accéperat, lucrátus est ália duo. Qui autem unum accéperat, ábiens fodit in terram, et abscondit pecúniám dómini sui. Post multum vero témporis venit dóminus servórum illórum, et pósuit ratiónem cum eis. Et accédens qui quinque talénta accéperat, óbtulit ália quinque talénta, dicens: Dómine, quinque talénta tradidísti mihi, ecce ália quinque superlucrátus sum. Ait illi dóminus ejus: Euge serve bone, et fidélis, quia super pauca fuísti fidélis, super multa te constítuam:

intra in gáudium dómini tui. Accéssit autem et qui duo talénta accéperat, et ait: Dómine, duo talénta tradidísti mihi, ecce ália duo lucrátus sum. Ait illi dóminus ejus: Euge serve bone, et fidélis, quia super pauca fuísti fidélis, super multa te constítuam: intra in gáudium dómini tui.

until he had made a profit of five talents more; and in the same way he who had received two made a profit of two. Whereas he who had received but one went off and made a hole in the ground, and there hid his master's money. Long afterwards, the master of those servants came back, and entered into a reckoning with them. And so the man who had received five talents came forward and brought five talents more; Lord, he said, it was five talents thou gavest me, see how I have made a profit of five talents besides. And his master said to him, Well done, my good and faithful servant; since thou hast been faithful over little things, I have great things to commit to thy charge; come and share the joy of thy Lord. Then came the man who had received the two talents; Lord, he said, it was two talents thou gavest me; see how I have made a profit of two talents besides. And his master said to him, Well done, my good and faithful servant; since thou hast been faithful over little things, I have great things to commit to thy charge; come and share the joy of thy Lord.

**OFFERTORIUM.** (*Ps.* 88, 21-22) Invéni David servum meum, óleo sancto meo unxi eum: ma-

**OFFERTORY.** (*Ps.* 88, 21-22) The man I have found is my servant David; on him my consecrating oil has been



poured: my hand shall strengthen him, my arm shall give him courage. (Alleluia).

SECRET. Hallow the gifts we have dedicated to thee, Lord, and, at the intercession of thy blessed confessor and bishop N., let them move thee to hear us and have mercy: through our Lord.

COMMUNION. (*Matt.* 25, 20-21) Lord, it was five talents thou gavest me, see how I have made a profit of five talents besides. Well done, my good and faithful servant; since thou hast been faithful over little things, I have great things to commit to thy charge; come and share the joy of thy Lord. (Alleluia).

POSTCOMMUNION. - Grant, we pray thee, almighty God, that in giving thanks for the gifts we have received, we may obtain still greater blessings through the intercession of thy blessed confessor and bishop N.: through our Lord.

nus enim mea auxiliabitur ei, et brachium meum confortabit eum. (T. P. Allelúja).

SECRETA. Múnera tibi, Dómine, dicáta sanctifica: et, intercedente beáto N. Confessóre tuo atque Pontífice, per eádem nos placátus inténde. Per Dóminum.

COMMUNIO. (*Matth.* 25, 20-21) Dómine, quinque talénta tradidísti mihi, ecce ália quinque superlucrátus sum. Euge serve bone, et fidélis, quia in pauca fuísti fidélis, super multa te constítuam, intra in gáudium dómíni tui. (T. P. Allelúja).

POSTCOMMUNIO. - Præsta, quæsumus, omnipotens Deus: ut, de perceptis munéribus grátias exhibéntes, intercedente beáto N. Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

## II. Another Mass of a Confessor-Bishop

### INTROIT

(*Ps.* 131, 9-10)

LET thy priests go clad in the vesture of innocence, thy faithful ones cry aloud with rejoicing: think of thy servant David, and

### INTROITUS

(*Ps.* 131, 9-10)

Sacerdótes tui, Dómine, induant justítiam, et sancti tui exsúltent: propter David servum tuum, non avértas fáciem Christi

tui. (*T. P. Allelúja, allelúja*). (*Ps. ibid., 1*) *Meménto, Dómine, David: et omnis mansuetúdinis ejus.*  
 †. Glória Patri.

**ORATIO.** *Exáudi, quæsumus, Dómine, preces nostras, quas in beáti N. Confessóris tui atque Pontíficis solemnitate deférimus: et, qui tibi digne méruit famulári, ejus intercedéntibus méritis, ab ómnibus nos absólve peccátis. Per Dóminum.*

**Léctio Epistolæ beáti Pauli Apóstoli ad Hebræos.**  
*(Hebr. 5, 1-4).*

*Fratres: Omnis pónlífex ex homínibus assúptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut ófferat dona, et sacrificia pro peccátis: qui condolére possit iis, qui ignórant, et errant: quóniam et ipse circúmdatus est infirmitáte: et proptérea debet, quemádmódum pro pópulo, ita étiam et pro semetípso offérre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron.*

**GRADUALE.** (*Ps. 88, 21-23*) *Invéni David servum meum, óleo sancto meo unxi eum: manus*

*do not refuse audience to him thou hast anointed. (Alleluia, alleluia).* (*Ps. ibid., 1*) *Lord, remember David, and all his patient endurance.*  
 †. Glory.

**COLLECT.** Listen, we beg thee, Lord, to the prayers offered by us on this festival of thy blessed confessor and bishop N., and since he was found worthy to give thee fitting service, let his merits persuade thee to free us from all sin: through our Lord.

**Lesson from the Epistle of S. Paul the Apostle to the Hebrews.** (*Heb. 5, 1-4*).

Brethren: The purpose for which any high priest is chosen from among his fellowmen, and made a representative of men in their dealings with God, is to offer gifts and sacrifices in expiation of their sins. He is qualified for this by being able to feel for them when they are ignorant and make mistakes, since he, too, is all beset with humiliations, and for that reason, must needs present sin-offerings for himself, just as he does for the people. His vocation comes from God, as Aaron's did; nobody can take on himself such a privilege as this.

**GRADUAL.** (*Ps. 88, 21-23*) The man I have found is my servant David, on him my consecrating oil has been

poured: my hand shall strengthen him, my arm shall give him courage. V. No enemy shall have his way with him, no emissary of wickedness shall have power to injure him.

Alleluia, alleluia. V. (Ps. 109, 4) The Lord has sworn an oath, there is no retracting: Thou art a priest for ever. Alleluia.

enim mea auxiliabitur ei, et brachium meum confortabit eum. V. Nihil proficiet inimicus in eo, et filius iniquitatis non nocēbit ei.

Allelúja, allelúja. V. (Ps. 109, 4) Jurávit Dóminus, et non pœnitēbit eum: Tu es sacérdos in ætérnum. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. (Ps. 111, 1-3) A blessed man is he who fears the Lord, bearing all love to his commandments. V. Children of his shall win renown in their country: ever the sons of the just shall find a blessing. V. Esteem dwells with such a man, and great prosperity; fame shall record his gracious deeds eternally.

TRACTUS. (Ps. 111, 1-3) Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. V. Potens in terra erit semen ejus: generatio rectórum benedicétur. V. Glória et divítiæ in domo ejus: et justítia ejus manet in sæculum sæculi.

*In Eastertide instead of the Gradual and Tract is said:*

Alleluia. V. (Ps. 109, 4) The Lord has sworn an oath, there is no retracting: Thou art a priest for ever. Alleluia, alleluia. V. (Matt. 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

Allelúja. V. (Ps. 109, 4) Jurávit Dóminus, et non pœnitēbit eum: Tu es sacérdos in ætérnum. Allelúja, allelúja. V. (Matth. 28, 2) Angelus Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

*After the Ascension in place of the above is said:*

Alleluia. V. (Ps. 109, 4) The Lord has sworn an oath, there is no retracting: Thou art a priest for ever. Alle-

Allelúja. V. (Ps. 109, 4) Jurávit Dóminus et non pœnitēbit eum: Tu es sacérdos in ætérnum. Alle-

lúja, allelúja. *¶* (*Ephes. 4, 8*) Ascéndens Christus in altum, captívam duxit captivitátem: dedit dona homínibus. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 24, 42-47*).

In illo témpore: Dixit Jesus discíplis suis: Vigilate, quia nescitis qua hora Dóminus vester ventúrus sit. Illud autem scitote, quóniam si sciret paterfamílias, qua hora fur ventúrus esset, vigiláret útique, et non síncret páfodi domum suam. Ideo et vos estote paráti: quia qua nescitis hora, Fílius hóminis ventúrus est. Quis, putas, est fidélis servus, et prudens, quem constituit dóminus suus super familiam suam, ut det illis cibum in témpore? Beátus ille servus, quem, cum vénerit dóminus ejus, invénerit sic faciéntem. Amen dico vobis, quóniam super ómnia bona sua constituet eum.

OFFERTORIUM. (*Ps. 88, 25*) Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus. (*T. P. Allelúja*).

SECRETA. Propitiáre, quæsumus, Dómine, sup-

luia, alleluia. *¶* (*Ephes. 4, 8*) Christ ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 24, 42-47*).

At this time: Jesus told his disciples: You must be on the watch, then, since you do not know the hour of your Lord's coming. Be sure of this; if the master of the house had known at what time of night the thief was coming, he would have kept watch, and not allowed his house to be broken open. And you too must stand ready; the Son of Man will come at an hour when you are not expecting him. Which of you, then, is a faithful and wise servant, one whom his master will entrust with the care of the household, to give them their food at the appointed time? Blessed is that servant who is found doing this when his lord comes; I promise you, he will give him charge of all his goods.

OFFERTORY. (*Ps. 88, 25*) My faithfulness and mercy shall go with him: as my champion he shall rise to greatness. (*Alleluia*).

SECRET. Let our entreaties move thy compassion,

Lord, we pray thee; and with thy blessed confessor-bishop N. pleading for us, grant that we ministers of this heavenly sacrament may be free from every fault, and through thy purifying grace be cleansed by the very mysteries we serve: through our Lord.

**COMMUNION.** (*Matt.* 24, 46-47) Blessed is that servant who is found on the watch when his lord comes: I promise you, he will give him charge of all his goods. (*Alleluia.*)

**POSTCOMMUNION.** - Let the prayers of thy confessor and bishop, blessed N., be added, Lord, to ours, so that the sacrifice we have offered thee may further our salvation: through our Lord.

plicationibus nostris: et, interveniente pro nobis sancto N. Confessore tuo atque Pontifice, sacramentis cælestibus serviētes, ab omni culpa liberos esse concede: ut, purificante nos grátia tua, his, quibus famulámur, mystériis emundémur. Per Dóminum.

**COMMUNIO.** (*Matth.* 24, 46-47) Beátus servus, quem, cum vénerit dóminus ejus, invénerit vigílantem: amen dico vobis, super ómnia bona sua constituet eum. (*T. P. Allelúja.*)

**POSTCOMMUNIO.** - Ut nobis, Dómine, tua sacrificia dent salútem: beátus N. Confessor tuus atque Póntifex, quæsumus, precátor accédât. Per Dóminum.

## COMMON OF DOCTORS OF THE CHURCH

### INTROIT

(*Ecclus.* 15, 5)

**T**HE Lord moved him to speak before the assembled people, filling him with the spirit of wisdom and discernment, clothing him in magnificent array. (*Alleluia, alleluia.*) (*Ps.* 91, 2) Sweet it is to praise the Lord: to sing, most high God, in honour of thy name! *ŷ.* Glory.

### INTROITUS

(*Eccli.* 15, 5)

**I**N médio Ecclésiæ aperuit os ejus: et implevit eum Dóminus spíritu sapiētiæ et intelléctus: stolam glóriæ induit eum. (*T. P. Allelúja, allelúja.*) (*Ps.* 91, 2) Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *ŷ.* Glória Patri.

ORATIO. Deus, qui pópulo tuo æternæ salutis beátum N. ministrum tribulsti: præsta, quæsumus; ut, quem Doctórem vitæ habúimus in terris, intercessórem habére mereámur in cælis. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum. (2 Tim. 4, 1-8).

Caríssime: Testíficor coram Deo, et Jesu Christo, qui judicatúrus est vivos et mórtuos, per adventum ipsíus, et regnum ejus: prædica verbum, insta opportúne, importúne: árgue, óbseca, increpa in omni patiéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros, pruriéntes áuribus, et a veritate quidem audítum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evangelistæ, ministérium tuum imple. Sóbrius esto.

Ego enim jam delíbor, et tempus resolutiónis meæ instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósita est mihi coróna justítiæ, quam reddet mihi Dóminus in illa

COLLECT. O God, who didst give blessed N. to thy people as a minister of eternal salvation, grant, we pray thee, that we may be worthy to have as our advocate in heaven him who on earth taught us the way of life: through our Lord.

Lesson from the Epistle of S. Paul the Apostle to Timothy. (2 Tim. 4, 1-8).

Beloved: I adjure thee in the sight of God, and of Jesus Christ, who is to be the judge of living and dead, in the name of his coming and of his kingdom, preach the word, dwelling upon it continually, welcome or unwelcome; bring home wrongdoing, comfort the waverer, rebuke the sinner, with all the patience of a teacher. The time will surely come, when men will grow tired of sound doctrine, always itching to hear something fresh; and so they will provide themselves with a continuous succession of new teachers, as the whim takes them, turning a deaf ear to the truth, bestowing their attention on fables instead. It is for thee to be on the watch, to accept every hardship, to employ thyself in preaching the gospel, and perform every duty of thy office, keeping a sober mind. As for me, my blood already flows in sacrifice; the time

has nearly come when I can go free. I have fought a good fight; I have finished the race; I have redeemed my pledge; I look forward to the prize that is waiting for me, the prize I have earned. The Lord, the judge whose award never goes amiss, will grant it to me when that day comes; to me, yes, and all those who have learned to welcome his appearing.

GRADUAL. (Ps. 36, 30-31) Right reason is on the good man's lips, well weighed are all his counsels. V. His steps never falter, because the law of God rules in his heart.

Alleluia, alleluia. V. (James 1, 12) Blessed is he who endures under trials: when he has proved his worth, he will win the crown of life. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. (Ps. 111, 1-3) A blessed man is he who fears the Lord, bearing all love to his commandments. V. Children of his shall win renown in their own country: ever the sons of the just shall find a blessing. V. Esteem dwells with such a man, and great prosperity: fame shall record his gracious deeds eternally.

die, justus iudex: non solum autem mihi, sed et iis, qui diligunt adventum ejus.

GRADUALE. (Ps. 36, 30-31) Os justi meditabitur sapientiam, et lingua ejus loquetur iudicium. V. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.

Allelúja, allelúja. V. (Jac. 1, 12) Beátus vir, qui suffert tentationem: quoniam cum probátus fuerit, accipiet coronam vitæ. Allelúja.

TRACTUS. (Ps. 111, 1-3) Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. V. Potens in terra erit semen ejus: generatio rectórum benedicétur. V. Glória et divitiæ in domo ejus: et iustitia ejus manet in sæculum sæculi.

*In Eastertide instead of the Gradual and Tract is said:*

Allelúja. V. (*Jac. 1, 12*)  
 Beátus vir, qui suffert tentationem: quóniam cum probátus fúerit, accípiet coronam vitæ. Allelúja, allelúja. V. (*Matth. 28, 2*)  
 Angelus Dómini descendit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

Alleluia. V. (*James 1, 12*)  
 Blessed is he who endures under trials: when he has proved his worth, he will win the crown of life. Alleluia, alleluia. V. (*Matt. 28, 2*)  
 An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

*After the Ascension in place of the above is said:*

Allelúja. V. (*Jac. 1, 12*)  
 Beátus vir, qui suffert tentationem: quóniam cum probátus fúerit, accípiet coronam vitæ. Allelúja, allelúja. V. (*Ephes. 4, 8*)  
 Ascéndens Christus in altum, captívam duxit captivitátem: dedit dona homínibus. Allelúja.

Alleluia. V. (*James 1, 12*)  
 Blessed is he who endures under trials: when he has proved his worth, he will win the crown of life. Alleluia, alleluia. V. (*Ephes. 4, 8*)  
 Christ ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 5, 13-19*).

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 5, 13-19*).

In illo témpore: Docébat Jesus discípulos suos, dicens: Vos estis sal terræ. Quod si sal evanúerit, in quo saliétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscondi supra montem pósita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat ómnibus, qui in domo sunt. Sic lúceat lux

At this time: Jesus taught his disciples, saying: You are the salt of the earth; if the salt loses its taste, what is there left to give taste to it? There is no more to be done with it, but throw it out of doors for men to tread it under foot. You are the light of the world; a city cannot be hidden if it is built on a mountain top. A lamp is not lighted to be put away under a bushel measure; it is put on the lampstand to give light to all the



people of the house; and your light must shine so brightly before men that they can see your good works, and glorify your Father who is in heaven. Do not think that I have come to set aside the law and the prophets; I have not come to set them aside, but to bring them to perfection. Believe me, heaven and earth must disappear sooner than that one jot, one flourish disappear from the law; it must all be accomplished. Whoever, then, sets aside one of these commandments, though it were the least, and teaches men to do the like, will be of least account in the kingdom of heaven; but the man who keeps them and teaches others to keep them will be accounted in the kingdom of heaven as the greatest.

### Creed.

OFFERTORY. (*Ps.* 91, 13) The innocent man will flourish as the palm-tree flourishes, he will grow to greatness as the cedars grow on Lebanon. (*Alleluia*).

SECRET. Let not the godly prayer of thy holy bishop (*or* confessor) and doctor, *N.*, fail us, Lord: may it make these gifts of ours acceptable, and win us thy continuing forgiveness: through our Lord.

vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum, qui in cælis est.

Nolite putare, quoniam veni solvere legem, aut prophetas: non veni solvere, sed adimplere. Amen quippe dico vobis, donec transeat cælum et terra, jota unum, aut unus apex non præteribit a lege, donec omnia fiant. Qui ergo solverit unum de mandatis istis minimis, et docuerit sic homines, minimus vocabitur in regno cælorum: qui autem fecerit, et docuerit, hic magnus vocabitur in regno cælorum.

### Credo.

OFFERTORIUM. (*Ps.* 91, 13) Justus ut palma florébit: sicut cedrus, quæ in Libano est, multiplicabitur. (*T. P. Allelúja*).

SECRETA. Sancti *N.* Pontíficis (*or* Confessóris) tui atque Doctóris nobis, Dómine, pia non desit oratio: quæ et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

**COMMUNIO.** (*Luc. 12, 24*) Fídelis servus et prudens, quem constituit dñminus super familiam suam: ut det illis in tēpore trítici mensúram (T. P. Allelúja).

**POSTCOMMUNIO.** - Ut nobis, Dómine, tua sacrificia dent salútem: beátus N. Póntifex (or Conféssor) tuus et Doctor egrégíus, quæsumus, precátor accédát. Per Dóminum.

**COMMUNION.** (*Luke 12, 24*) He was a faithful and wise servant, one whom his master entrusted with the care of his household, to give them their allowance of food at the appointed time. (Alleluia).

**POSTCOMMUNION.** - Let the prayers of thy bishop (or confessor) and illustrious doctor, blessed N., be added, Lord, to ours, so that the sacrifice we have offered thee may further our salvation: through our Lord.

## COMMON OF A CONFESSOR NOT A BISHOP

### I. First Mass of a Confessor not a Bishop

#### INTROITUS

(Ps. 36, 30-31)

**O**S justí meditábitur sapiéntiam, et lingua ejus loquétur júdicium: lex Dei ejus in corde ipsíus. (T. P. Allelúja, allelúja). (Ps. *ibid.*, 1) Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. V. Glória.

**ORATIO.** Deus, qui nos beáti N. Confessóris tui ánnua solemnitáte lætíficas: concéde propítius; ut, cujus natalítia cólimus, étiam actióes imitémur. Per Dóminum.

#### INTROIT

(Ps. 36, 30-31)

**R**ight reason is on the good man's lips, well weighed are all his counsels: the law of God rules in his heart. (Alleluia, alleluia). (Ps. *ibid.*, 1) Allay thy impatience with the wicked, envy not the lot of evil-doers. V. Glory.

**COLLECT.** O God, who dost gladden our hearts on each recurring festival of thy blessed confessor N., grant in thy goodness that we who are celebrating his birthday, may also follow his example: through our Lord.

Lesson from the Book of Wisdom. (*Ecclus.* 31, 8-11).

Blessed is the man who lives unproved, who has no greed for gold, puts no trust in his store of riches. Show us such a man, and we will be loud in his praise; here is a life to wonder at. A man so tested and found perfect wins eternal honour; he kept clear of sin, when sinful ways were easy, did no wrong, when wrong lay in his power. His treasure is safely preserved in the Lord's keeping, and wherever faithful souls are met, his almsdeeds will be remembered.

GRADUAL. (*Ps.* 91, 13, 14) The innocent man will flourish as the palm-tree flourishes; in the house of the Lord he will grow to greatness as the cedars grow on Lebanon. V. (*Ibid.*, 3) To proclaim thy mercies and faithfulness at daybreak and at fall of night.

Alleluia, alleluia. V. (*Osee*, 14, 6) A faithful man will burgeon like the lily, will blossom in the Lord's sight for ever. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. (*Ps.* 111, 1-3) A blessed man is he who fears the Lord, bearing all love to his commandments. V. Children of his shall win renown in their own country: ever the sons of the just shall find

Lectio libri Sapiéntiæ. (*Eccli.* 31, 8-11).

Beátus vir, qui invéntus est sine mácula: et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirabília in vita sua. Qui probátus est in illo, et perfectus est, erit illi glória æténa: qui pótuít transgredi, et non est transgressus: fácere mala, et non fecit: ideo stabilita sunt bona illius in Dómino, et eleemósynas illius enarrábit omnis ecclésia sanctórum.

GRADUALE. (*Ps.* 91, 13 et 14) Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. V. (*Ibid.*, 3) Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúja, allelúja. V. (*Osee* 14, 6) Justus germínábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

TRACTUS. (*Ps.* 111, 1-3) Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. V. Potens in terra erit semen ejus: generátio rectórum benedicétur. V. Glória et

divitiæ in domo ejus: et  
justitia ejus manet in sæ-  
culum sæculi.

a blessing. V. Esteem dwells  
with such a man and great  
prosperity: fame shall record  
his gracious deeds eternally.

*In Eastertide instead of the Gradual and Tract is said:*

Allelúja. V. (Osee 14, 6)  
Justus germinábit sicut lí-  
lium: et florébit in ætér-  
num ante Dóminum. Al-  
lelúja, allelúja. V. (Matth.  
28, 2) Angelus Dómini de-  
scéndit de cælo: et accé-  
dens revólvit lápidem, et  
sedébat super eum. Alle-  
lúja.

Alleluia. V. (Osee 14, 6)  
A faithful man will burgeon  
like the lily, will blossom in  
the Lord's sight for ever.  
Alleluia, alleluia. V. (Matt.  
28, 2) An angel of the Lord  
came to the place, descend-  
ing from heaven, and rolled  
away the stone and sat over  
it. Alleluia.

*After the Ascension in place of the above is said:*

Allelúja. V. (Osee 14, 6)  
Justus germinábit sicut lí-  
lium: et florébit in ætér-  
num ante Dóminum. Al-  
lelúja, allelúja. V. (Ephes.  
4, 8) Ascéndens Christus  
in altum, captívam duxit  
captivitátem: dedit dona  
homínibus. Allelúja.

Alleluia. V. (Osee 14, 6)  
A faithful man will burgeon  
like the lily, will blossom in  
the Lord's sight for ever.  
Alleluia, alleluia. V. (Ephes.  
4, 8) Christ ascending on  
high, led captivity captive;  
he has brought gifts to men.  
Alleluia.

✠ Sequéntia sancti Evan-  
gélíi secúndum Lucam.  
(Luc. 11, 33-36).

✠ Continuation of the Holy  
Gospel according to S.  
Luke. (Luke 11, 33-36).

In illo témpore: Dixit  
Jesus turbis: Nemo lu-  
cérnam accéndit, et in ab-  
scóndito ponit, neque sub  
módio: sed supra cande-  
lábrum, ut qui ingrediún-  
tur, lumen vídeant. Lu-  
cérna córporis tui est ócu-  
lus tuus. Si óculus tuus  
fúerit simplex, totum cor-  
pus tuum lúcidum erit:  
si autem nequam fúerit,

At this time: Jesus told  
his disciples: Nobody lights  
a lamp, and then puts it  
away in a cellar or under a  
bushel measure; it is put on  
the lamp-stand, so that its  
light may be seen by all who  
come in. Thy body has the  
eye for its lamp; and if thy  
eye is clear, the whole of thy  
body will be lit up; when it  
is diseased, the whole of thy

body will be in darkness. Take good care, then, that this principle of light which is in thee is light, not darkness; then, if thy whole body is in the light, with no part of it in darkness, it will all be lit up as if by a bright lamp enlightening thee.

**OFFERTORY.** (*Ps.* 88, 25) My faithfulness and mercy shall go with him; as my champion he shall rise to greatness. (*Alleluia*).

**SECRET.** We offer sacrificial gifts in praise of thee, Lord, and in memory of thy saints; trusting that by them we may be delivered from ills both present and to come: through our Lord.

**COMMUNION.** (*Matth.* 24, 46-47) Blessed is the servant who is found on the watch when his lord comes: I promise you, he will give him charge of all his goods. (*Alleluia*).

**POSTCOMMUNION.** - Refreshed with food and drink from on high, we humbly beg thee, our God, that we may be guarded by the prayers of him in memory of whom we have received this sacrament: through our Lord.

étiam corpus tuum tenebrósum erit. Vide ergo, ne lumen, quod in te est, tenebræ sint. Si ergo corpus tuum totum lúcidum fúerit, non habens áliquam partem tenebrárum, erit lúcidum totum, et sicut lucérna fulgóris illuminábit te.

**OFFERTORIUM.** (*Ps.* 88, 25) Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus. (*T. P. Allelúja*).

**SECRETA.** Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præséntibus éxui malis confidimus, et futúris. Per Dóminum.

**COMMUNIO.** (*Matth.* 24, 46-47) Beátus servus, quem, cum vénerit dóminus ejus, invénerit vigi-lántem: amen dico vobis, super ómnia bona sua constituet eum. (*T. P. Allelúja*).

**POSTCOMMUNIO.** - Refécti cibo potúque cælésti, Deus noster, te sup-plices exorámus: ut, in cujus hæc commemoratióne percépimus, ejus muníamur et précibus. Per Dóminum.

## II. Another Mass of a Confessor not a Bishop

## INTROITUS

(Ps. 91, 13-14)

**J**ustus ut palma florébit:  
sicut cedrus Líbani  
multiplicábitur: plan-  
tátus in domo Dómini:  
in átriis domus Dei nostri.  
(T. P. Allelúja, allelúja).  
(Ps. *ibid.*, 2) Bonum est  
confitéri Dómino: et psál-  
lere nómini tuo, Altíssime.  
†. Glória Patri.

**ORATIO.** Adésto, Dó-  
mine, supplicatióibus no-  
stris, quas in beáti N.  
Confessóris tui solemnité-  
te deférimus: ut, qui no-  
stræ justitiæ fidúciám non  
habémus, ejus, qui tibi  
plácuit, précibus adjuvémur.  
Per Dóminum.

**Léctio libri Sapiéntiæ.**  
(Sap. 10, 10-14).

Justum dedúxit Dómi-  
nus per vias rectas, et  
osténdit illi regnum Dei,  
et dedit illi sciéntiam san-  
ctórum: honestávit illum  
in labóribus, et complévit  
labóres illius. In fraude  
circumveniéntium illum  
áfuit illi, et honéstum fe-  
cit illum. Custodívit illum  
ab inimícis, et a seductó-  
ribus tutávit illum, et cer-  
támen forte dedit illi, ut  
vínceret, et sciret, quó-

## INTROIT

(Ps. 91, 13-14)

**T**HE innocent man will  
flourish as the palm-tree  
flourishes: he will grow to  
greatness as the cedars grow  
on Lebanon: planted in the  
temple of the Lord, growing  
up in the very courts of our  
God's house. (Alleluia, alle-  
luia). (Ps. *ibid.*, 2) Sweet it  
is to praise the Lord, to sing,  
most high God, in honour  
of thy name. †. Glory.

**COLLECT.** Give heed,  
Lord, to our entreaties on  
this festival of thy blessed  
confessor N., so that we,  
who put no trust in our own  
right-doing, may be helped  
by the prayers of him who  
has won thy favour: through  
our Lord.

**Lesson from the Book of  
Wisdom.** (*Wisdom 10, 10-  
14*).

The Lord guided his faith-  
ful servant straight to his  
goal, and on the way show-  
ed him the heavenly king-  
dom, gave him knowledge of  
holy things. He enriched him  
by his toil, and gave all his  
labours a happy issue. Kna-  
very went about to get the  
better of him, but the Lord  
stood by him and prospered  
him; kept him safe from his  
enemies, protected him from  
their scheming. He would

have him wrestle manfully and prove that there is no strength like the strength of wisdom. When the innocent man was sold for a slave, wisdom did not desert him, did not leave him in the hands of his persecutors, but went down with him into his dungeon. Fast was he bound, but she had not finished with him till she gave him dominion over a whole kingdom, and power to do what he would with his persecutors. So she brought home the lie to those who traduced him, and granted him everlasting fame.

GRADUAL. (Ps. 91, 13, 14) The innocent man will flourish as the palm-tree flourishes; in the house of the Lord he will grow to greatness as the cedars grow on Lebanon. V. (*Ibid.*, 3) To proclaim thy mercies and faithfulness at daybreak and at fall of night.

Alleluia, alleluia. V. (*Osee* 14, 6) The faithful man will burgeon like the lily, will blossom in the Lord's sight for ever. Alleluia.

niam ómnium poténtior est sapiéntia. Hæc vénditum justum non derelíquit, sed a peccatóribus liberávit eum: descendítque cum illo in fóveam, et in vínculis non derelíquit illum, donec afféret illi sceptrum regní, et poténtiam advérsus eos, qui eum deprimébant. Et mendáces osténdit, qui maculavérunt illum, et dedit illi claritátem ætérnam.

GRADUALE. (Ps. 91, 13 et 14) Justus ut palma florébit: sicut cedrus Libani multiplicábitur in domo Dómini. V. (*Ibid.*, 3) Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúja, allelúja. V. (*Osee* 14, 6) Justus germínábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. (Ps. 111, 1-3) A blessed man is he who fears the Lord, bearing all love to his commandments. V. Children of his shall win renown in their country: ever the

TRACTUS. (Ps. 111, 1-3) Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. V. Potens in terra erit semen ejus: generátio rectórum

benedicétur. V. Glória et  
divitiae in domo ejus: et  
justitia ejus manet in sæ-  
culum sæculi.

sons of the just shall find a  
blessing. V. Esteem dwells  
with such a man, and great  
prosperity: fame shall record  
his gracious deeds eternally.

*In Eastertide instead of the Gradual and Tract is said:*

Allelúja. V. (Osee 14, 6)  
Justus germinábit sicut lí-  
lium: et florébit in ætér-  
num ante Dóminum. Al-  
lelúja, allelúja. V. (Matth.  
28, 2) Angelus Dómini  
descéndit de cælo: et ac-  
cédens revólvit lápidem,  
et sedébat super eum. Al-  
lelúja.

Alleluia. V. (Osee 14, 6)  
The faithful man will bur-  
geon like the lily, will  
blossom in the Lord's sight  
for ever. Alleluia, alleluia.  
V. (Matt. 28, 2) An angel of  
the Lord came to the place,  
descending from heaven, and  
rolled away the stone and  
sat over it. Alleluia.

*After the Ascension in place of the above is said:*

Allelúja. V. (Osee 14, 6)  
Justus germinábit sicut lí-  
lium: et florébit in ætér-  
num ante Dóminum. Al-  
lelúja, allelúja. V. (Ephes.  
4, 8) Ascéndens Christus  
in altum, captivam duxit  
captivitátem: dedit dona  
homínibus. Allelúja.

Alleluia. V. (Osee 14, 6)  
The faithful man will bur-  
geon like the lily, will  
blossom in the Lord's sight  
for ever. Alleluia, alleluia.  
V. (Ephes. 4, 8) Christ ascend-  
ing on high, led captivity  
captive; he has brought gifts  
to men. Alleluia.

✠ Sequéntia sancti Evan-  
gélíi secúndum Marcum.  
(Marc. 13, 33-37).

In illo témpore: Dixit  
Jesus discípulis suis: Vi-  
dète, vigiláte, et oráte:  
nescitis enim quando tem-  
pus sit. Sicut homo, qui  
péregre proféctus relíquit  
domum suam, et dedit  
servis suis potestátem cu-  
júsque óperis, et janitóri  
præcépit ut vígilet. Vigí-  
late ergo, (nescitis enim  
quando dóminus domus

✠ Continuation of the Holy  
Gospel according to S.  
Mark. (Mark 13, 33-37).

At this time: Jesus said  
to his disciples: Look well  
to it; watch and pray; you  
do not know when the time  
is to come. It is as if a man  
going on his travels had left  
his house, entrusting autho-  
rity to his servants, each of  
them to do his own work,  
and enjoining the doorkeeper  
to watch. Be on the watch,  
then, since you do not know



when the master of the house is coming, at twilight, or midnight, or cock-crow, or dawn; if not, he may come suddenly, and find you asleep. And what I say to you, I say to all, Watch.

OFFERTORY. (Ps. 91, 13) The innocent man will flourish as the palm-tree flourishes; in the house of the Lord he will grow to greatness as the cedars grow on Lebanon. (Alleluia).

SECRET. Grant, we pray thee, almighty God, that our lowly offering may be welcome to thee as honouring thy saints, and may cleanse us body and soul: through our Lord.

COMMUNION. (Ps. 63, 11) The good man will rejoice and put his trust in the Lord; the upright heart will not boast in vain. (Alleluia).

POSTCOMMUNION. - Almighty God, we pray that we who have received the bread of heaven, may at the intercession of thy confessor, blessed N., be strengthened by it against all adversity: through our Lord.

veníat: sero, an média nocte, an galli cantu, an mane) ne cum vénerit repén-te, invéníat vos dormiéntes. Quod autem vobis dico, ómnibus dico: Vigilate.

OFFERTORIUM. (Ps. 91, 13) Justus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur. (T. P. Allelúja).

SECRETA. Præsta nobis, quæsumus, omnipotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctorum, et nos corpore páriter et mente puríficet. Per Dóminum.

COMMUNIO. (Ps. 63, 11) Lætábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde. (T. P. Allelúja).

POSTCOMMUNIO. - Quæsumus, omnipotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto N. Confessore tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

## COMMON OF ABBOTS

## INTROITUS

(Ps. 36, 30-31)

**O**S justi meditabitur sapiéntiam, et lingua ejus loquétur judícium: lex Dei ejus in corde ipsíus. (*T. P. Allelúja, allelúja*). (*Ps. ibid. 1*) Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *¶. Glória Patri.*

**ORATIO.** Intercéssio nos, quæsumus, Dómine, beáti N. Abbátis commendet: ut, quod nostris méritis non valémus, ejus patrocínio assequámur. Per Dóminum.

**Lectio libri Sapiéntiæ.**  
(*Eccli. 45, 1-6*).

Diléctus Deo et homínibus, cujus memória in benedictióne est. Símilem illum fecit in glória sanctorum, et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et jussit illi coram pópulo suo, et osténdit illi glóriam suam. In fide et lenitáte ipsíus sanctum fecit illum, et elégit eum ex omni carne. Audívit enim eum, et vocem ipsíus, et indúxit illum in nubem. Et dedit illi coram præ-

## INTROIT

(Ps. 36, 30-31)

**R**ight reason is on the good man's lips, well weighed are all his counsels: the law of God rules in his heart. (*Alleluia, alleluia*). (*Ps. ibid., 1*) Allay thy impatience with the wicked, envy not the lot of evil-doers. *¶. Glory.*

**COLLECT.** May the intercession of the blessed abbot N. gain us thy favour, we pray thee, Lord, and may his advocacy win for us that which we do not ourselves deserve: through our Lord.

**Lesson from the Book of Wisdom.** (*Ecclus. 45, 1-6*).

Well-loved by God, well-loved among men, a benediction rests upon his memory. The Lord gave him such honour as he gives to his holy ones; gave him renown by striking terror into his enemies, and then, at his word, abated the prodigies that had befallen them. He made him great in the sight of kings, entrusted commandments to him before the eyes of the chosen people, made a revelation to him of his own glory. The Lord set him apart, chose him out from the rest of mankind, so

faithful he was and so gentle; answered his prayer by taking him up in a cloud, and there, face to face, imparting commandments to him, the law that gives life and wisdom.

**GRADUAL.** (*Ps. 20, 4-5*) Lord, with abundant blessings thou hast met him on his way, hast set a jewelled crown upon his head. *Ÿ.* He prayed for life, and thou hast granted him life unfailing till the end of time.

Alleluia, alleluia. *Ÿ.* (*Ps. 91, 13*). The innocent man will flourish as the palm-tree flourishes, he will grow to greatness as the cedars grow on Lebanon. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

**TRACT.** (*Ps. 111, 1-3*) A blessed man is he who fears the Lord, bearing all love to his commandments. *Ÿ.* Children of his shall win renown in their country: ever the sons of the just shall find a blessing. *Ÿ.* Esteem dwells with such a man, and great prosperity: fame shall record his gracious deeds eternally.

*In Eastertide instead of the*

Alleluia. *Ÿ.* (*Ps. 91, 13*) The innocent man will flourish as the palm-tree flourishes: he will grow to greatness as the cedars grow on Lebanon. Alleluia, alleluia. *Ÿ.* (*Math. 28, 2*) An angel of

cépta, et legem vitæ et disciplinæ.

**GRADUALE.** (*Ps. 20, 4-5*) Dómine, prævenísti eum in benedictiónibus dulcédinis: posuísti in cápite ejus corónam de lápide pretiósó. *Ÿ.* Vitam pétit a te, et tribuísti ei longitúdinem diérum in sæculum sæculi.

Allelúja, allelúja. *Ÿ.* (*Ps. 91, 13*) Justus ut palma florébit: sicut cedrus Líbani multiplicábitur. Allelúja.

**TRACTUS.** (*Ps. 111, 1-3*) Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *Ÿ.* Potens in terra erit semen ejus: generátio rectórum benedicétur. *Ÿ.* Glória et divítiae in domo ejus: et justítia ejus manet in sæculum sæculi.

*Gradual and Tract is said:*

Allelúja. *Ÿ.* (*Ps. 91, 13*) Justus ut palma florébit: sicut cedrus Líbani multiplicábitur. Allelúja, allelúja. *Ÿ.* (*Math. 28, 2*) Angelus Dómini descéndit de cælo: et accédens revólvit

lápídem, et sedébat super eum. Allelúja.

the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

*After the Ascension in place of the above is said:*

Allelúja. *ŷ.* (*Ps.* 91, 13) Justus ut palma florébit: sicut cedrus Líbani multiplicábitur. Allelúja, allelúja. *ŷ.* (*Ephes.* 4, 8) Ascéndens Christus in altum, captívam duxit captivitátem: dedit dona homínibus. Allelúja.

Alleluia. *ŷ.* (*Ps.* 91, 13) The innocent man will flourish as the palm-tree flourishes: he will grow to greatness as the cedars grow on Lebanon. Alleluia, alleluia. *ŷ.* (*Ephes.* 4, 8) Christ ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

⌘ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth.* 19, 27-29).

⌘ Continuation of the Holy Gospel according to S. Matthew. (*Matt.* 19, 27-29).

In illo témpore: Dixit Petrus ad Jesum: Ecce nos relíquimus ómnia, et secúti sumus te: quid ergo erit nobis? Jesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede majestátis suæ, sedébitis et vos super sedes duódecim, judicántes duódecim tribus Israel. Et omnis, qui relíquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut filios, aut agros, propter nomen meum, céntuplum accípiet, et vitam ætérrnam possidébit.

At this time: Peter said to Jesus: And what of us who have forsaken all, and followed thee; what is left for us? Jesus said to them, I promise you, in the new birth, when the Son of Man sits on the throne of his glory, you also shall sit there on twelve thrones, you who have followed me, and shall be judges over the twelve tribes of Israel. And every man that has forsaken home or brothers, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive his reward a hundredfold, and obtain everlasting life.

OFFERTORIUM. (*Ps.* 20, 3 et 4) Desidérium

OFFERTORY. (*Ps.* 20, 3-4) Never a wish in his heart,

Lord, hast thou disappointed, never a prayer on his lips denied. Thou hast set a jewelled crown upon his head. (Alleluia).

**SECRET.** May the offerings we lay upon thy sacred altars, Lord, through the pleading of thy holy abbot N. be of help to our salvation: through our Lord.

**COMMUNION.** (*Matt.* 19, 28, 29) I promise you, who have forsaken all and followed me, that you shall receive your reward a hundredfold and obtain everlasting life. (Alleluia).

**POSTCOMMUNION.** - May the sacrament we have taken, and the intercession of the blessed abbot N., protect us, Lord, so that we may feel the power of his advocacy and put into practice what his way of life has taught us: through our Lord.

ánimæ ejus tribuísti ei, Dómine, et voluntáte labiórur ejus non fraudásti eum: posuísti in cápite ejus corónam de lápide pretiósó. (*T. P. Allelúja*).

**SECRETA.** Sacris altáribus, Dómine, hóstias superpósitas sanctus N. Abbas, quæsumus, in salutem nobis proveníre depóscat. Per Dóminum.

**COMMUNIO.** (*Matth.* 19, 28 et 29) Amen dico vobis, quod vos, qui reliquistis ómnia, et secúti estis me, céntuplum accipietis, et vitam ætérnam possidebitis. (*T. P. Allelúja*).

**POSTCOMMUNIO.** - Prótegat nos, Dómine, cum tui perceptiône sacraménti beátus N. Abbas, pro nobis intercedéndo: ut, et conversatiónis ejus experiámur insígnia, et intercessiόνis ipsíus percipiámus suffrágia. Per Dóminum.

## COMMON OF SEVERAL CONFESSORS

### I. Mass of Confessors who were Bishops

#### INTROIT

(*Ecclus.* 44, 15, 14)

**T**Heir wisdom is yet a legend among the people; wherever men assemble their story is told: their renown lasts on age after age.

#### INTROITUS

(*Eccli.* 44, 15 et 14)

**S**apiéntiam sanctorum narrent pópuli, et laudem eórum nuntiet ecclésia: nómina autem eórum vivent in sáeculum sáeculi.

(*T. P. Allelúja, allelúja.*  
(*Ps. 32, 1*) Exsultáte, justi,  
in Dómino: rectos decet  
collaudátio. †. Glória Patri.

ORATIO. Deus, qui nos  
sanctórum tuórum Con-  
fessórum paritérque Pon-  
tíficum N. et N. confes-  
sionibus gloriósis circúm-  
das et prótegis: da nobis,  
et eórum imitátione pro-  
ficere, et intercessióne gau-  
dere. Per Dóminum.

Léctio Epístolæ beáti Pau-  
li Apóstoli ad Corín-  
thios. (*1 Cor. 4, 9-14*).

Fratres: Spectáculum  
facti sumus mundo, et An-  
gelis, et homínibus. Nos  
stulti propter Christum,  
vos autem prudéntes in  
Christo: nos infirmi, vos  
autem fortes: vos nóbiles,  
nos autem ignóbiles. Us-  
que in hanc horam et esu-  
rímus, et sitímus, et nudi  
sumus, et cólaphis cædi-  
mur, et instábiles sumus,  
et laborámus operántes  
mánibus nostris: maledí-  
cimur, et benedícimus:  
persecutióne pátimur, et  
sustinémus: blasphemá-  
mur, et obsecrámus: tam-  
quam purgaménta hujus  
mundi facti sumus, óm-  
nium peripséma usque  
adhuc. Non ut confúdam  
vos, hæc scribo, sed ut fi-  
lios meos caríssimos mó-  
neo.

(*Alleluia, alleluia.*) (*Ps. 32, 1*)  
Triumph in the Lord, all  
you faithful souls: praise is  
his due from every upright  
heart. †. Glory.

COLLECT. O God, who  
dost encompass and protect  
us by the glorious confession  
of blessed N. and N., thy  
bishops and confessors: grant  
that we may both profit by  
following their example and  
rejoice in their intercession:  
through our Lord.

Lesson from the Epistle of  
S. Paul the Apostle to the  
Corinthians. (*1 Cor. 4, 9-14*).

Brethren: We have been  
made a spectacle to the whole  
creation, men and angels  
alike. We are fools for  
Christ's sake, you are so  
wise; we are so helpless, you  
so stout of heart; you are  
held in honour, while we are  
despised. Still, as I write, we  
go hungry and thirsty and  
naked; we are mishandled,  
we have no home to settle  
in, we are hard put to it,  
working with our own hands.  
Men revile us, and we an-  
swer with a blessing, perse-  
cute us, and we make the  
best of it, speak ill of us, and  
we fall to entreaty. We are  
still the world's refuse; every-  
body thinks himself well rid  
of us. I am not writing this to  
shame you; you are my dearly  
loved children, and I would  
bring you to a better mind.

**GRADUAL.** (Ps. 131, 16-17) I will clothe his priests in the vesture of triumph: cries of rejoicing shall echo among his faithful servants. *ŷ.* There the stock of David shall bud, there the lamp burn which I have lit for the King I have anointed.

Alleluia, alleluia. *ŷ.* (Ecclus. 45, 20) The Lord chose them to be his priests in the midst of his people. Alleluia.

**GRADUALE.** (Ps. 131, 16-17) Sacerdotes ejus induam salutari: et sancti ejus exsultatione exsultabunt. *ŷ.* Illuc producam cornu David, paravi lucernam Christo meo.

Allelúja, allelúja. *ŷ.* (Eccli. 45, 20) Elégit eos Dominus sibi in sacerdotes in populo suo. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

**TRACT.** (Ps. 125, 5-6) The men who are sowing in tears will reap, one day, with joy. *ŷ.* They go out, weeping as they go, but with seed to scatter. *ŷ.* And when they come back, they will come rejoicing, as they carry their sheaves with them.

**TRACTUS.** (Ps. 125, 5-6) Qui seminant in lacrimis, in gaudio metent. *ŷ.* Eúntes ibant et flebant, mitténtes semina sua. *ŷ.* Veniéntes autem vénient cum exsultatione, portántes manipulos suos.

*In Eastertide instead of the Gradual and Tract is said:*

Alleluia. *ŷ.* (Ecclus. 45, 20) The Lord chose them to be his priests in the midst of his people. Alleluia, alleluia. *ŷ.* (Matt. 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

Allelúja. *ŷ.* (Eccli. 45, 20) Elégit eos Dominus sibi in sacerdotes in populo suo. Allelúja, allelúja. *ŷ.* (Matth. 28, 2) Angelus Domini descendit de caelo: et accedens revolvit lapidem, et sedébat super eum. Allelúja.

*After the Ascension in place of the above is said:*

Alleluia. *ŷ.* (Ecclus. 45, 20) The Lord chose them to be his priests in the midst of his people. Alleluia, alleluia. *ŷ.* (Ephes. 4, 8) Christ

Allelúja. *ŷ.* (Eccli. 45, 20) Elégit eos Dominus sibi in sacerdotes in populo suo. Allelúja, allelúja. *ŷ.* (Ephes. 4, 8) Ascéndens

Christus in altum, captivam duxit captivitatem: dedit dona hominibus. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 12, 35-40*).

In illo témpore: Dixit Jesus discipulis suis: Sint lumbi vestri præcincti, et lucernæ ardentes in manibus vestris, et vos símiles hominibus expectántibus dñm suum, quando revertátur a nuptiis: ut, cum vénerit et pulsáverit, conféstim apériant ei. Beáti servi illi, quos, cum vénerit dñus, invénerit vigilántes: amen dico vobis, quod præcínet se, et faciet illos discumbere, et tránsiens ministrábit illis.

Et si vénerit in secúnda vigília, et si in tértia vigília vénerit, et ita invénerit, beáti sunt servi illi. Hoc autem scitote, quóniam si sciret paterfamilias, qua hora fur veníret, vigiláret útique, et non síneret perfodi domum suam. Et vos estote paráti, quia qua hora non putátis, Fílius hominis véniet.

OFFERTORIUM. (*Ps. 5, 12-13*) Gloriabúntur in te omnes, qui dligunt nomen tuum: quóniam tu, Dómine, benedixisti justo: Dómine, ut scuto bonæ

ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 12, 35-40*).

At this time: Jesus told his disciples: Your loins must be girt and your lamps burning, and you yourselves like men awaiting their master's return from a wedding feast, so that they may open to him at once when he comes and knocks at the door. Blessed are those servants, whom their master will find watching when he comes; I promise you, he will gird himself, and make them sit down to meat, and minister to them. Whether he comes in the second quarter of the night or in the third, blessed are those servants if he finds them alert. Be sure of this; if the master of the house had known at what time the thief was coming, he would have kept watch, and not allowed his house to be broken open. You, too, then, must stand ready; the Son of Man will come at an hour when you are not expecting him.

OFFERTORY. (*Ps. 5, 12-13*) All those who love thy name will boast of thee, Lord, who givest thy benediction to the just. Lord, thou dost throw thy loving-



kindness about us like a shield. (Alleluia).

SECRET. Lord, graciously accept the sacrificial gifts that have been dedicated to thee for the sake of thy blessed confessors and bishops N. and N., and grant that we may find in them a never-failing source of help: through our Lord.

COMMUNION. (*Matth.* 25, 40, 34) Believe me, when you did it to one of the least of my brethren here, you did it to me. Come, you that have received a blessing from my Father, take possession of the kingdom which has been prepared for you since the foundation of the world. (Alleluia).

POSTCOMMUNION. - We whom these sacred gifts and holy rites have filled with the bread of life pray, Lord, that we may be succoured by the prayers of those whose festival we are keeping: through our Lord.

voluntátis tuæ coronásti nos. (*T. P. Allelúja*).

SECRETA. Hóstias tibi, Dómine, sanctórum tuórum Confessórum paritérque Pontíficum N. et N. dicátas méritis, benignus assúme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

COMMUNIO. (*Matth.* 25, 40 et 34) Amen dico vobis: quod uni ex minimis meis fecístis, mihi fecístis: veníte, benedícti Patris mei, possidéte parátum vobis regnum a constitutióne mundi. (*T. P. Allelúja*).

POSTCOMMUNIO. - Quæsumus, Dómine, munéribus sacris et salutáribus repléti mystériis: ut, quorum solémnia celebrámus, eórum oratióibus adjuvémur. Per Dóminum.

## II. Mass of Confessors who were not Bishops

### INTROIT

(*Ps.* 36, 39)

**W**hen affliction comes, the Lord is the refuge and defence of the innocent. (Alleluia, alleluia). (*Ps. ibid., 1*) Allay thy impatience with the wicked, envy not the lot of evildoers. †. Glory.

### INTROITUS

(*Ps.* 36, 39)

**S**alus justórum a Dómino: et protéctor eórum est in témpore tribulatiónis. (*T. P. Allelúja, allelúja*). (*Ps. ibid., 1*) Noli æmulári in malignántibus: neque zeláveris fa-

ciéntes iniquitátem. *ſ. Gló-  
ria Patri.*

ORATIO. Sanctórum  
Confessórum tuórum *N.*  
et *N.* nos, Dómine, quæ-  
sumus, foveat gloriósa con-  
fessio: et pia júgiter in-  
tercessio tueatur. Per Dó-  
minum.

Léctio libri Sapiéntiæ.  
(*Sap. 5, 16-20*).

Justi autem in perpé-  
tuum vivent, et apud Dó-  
minum est merces eórum,  
et cogitatio illórum apud  
Altíssimum. Ideo accipient  
regnum decóris, et diadé-  
ma speciéi de manu Dó-  
mini: quóniam dextera  
sua teget eos, et bráchio  
sancto suo deféndet illos.  
Accipiet armatúram zelus  
illíus, et armábit creatú-  
ram ad uliórem inimicó-  
rum. Induet pro thoráce  
justítiam, et accipiet pro  
gálea júdicium certum.  
Sumet scutum inexpugná-  
bile, æquitátem.

GRADUALE. (*Sap. 3,  
1, 2 et 3*) Justórum áni-  
mæ in manu Dei sunt:  
et non tanget illos tor-  
méntum malítiæ. *ſ. Visi  
sunt óculis insipiéntium  
mori: illi autem sunt in  
pace.*

Allelúja, allelúja. *ſ. (Sap.  
3, 7) Fulgébunt justí, et*

COLLECT. May the glo-  
rious testimony of thy bless-  
ed confessors *N.* and *N.* en-  
courage us, we beseech thee,  
Lord; and may we be un-  
ceasingly protected by their  
holy intercession: through  
our Lord.

Lesson from the Book of  
Wisdom. (*Wisdom 5, 16-  
20*).

It is the just that will live  
for ever; the Lord has their  
recompense waiting for them,  
the most high God takes  
care of them. How glorious is  
that kingdom, how beautiful  
that crown, which the Lord  
will bestow on them! His  
right hand is there to protect  
them, his holy arm to be  
their shield. Indignantly he  
will take up arms, mustering  
all the forces of creation for  
vengeance on his enemies.  
His own faithfulness is the  
breastplate he will put on,  
unswerving justice the hel-  
met he wears, a right cause  
his shield unfailing.

GRADUAL. (*Wisdom 3,  
1, 2, 3*) The souls of the just  
are in God's hands, beyond  
the reach of their tormentors'  
malice. *ſ. Fools account them  
dead, but all is well with  
them.*

Alleluia, alleluia. *ſ. (Wis-  
dom 3, 7) They will shine*

out, these just souls, unconquerable as the sparks that break out, now here, now there, among the stubble. Alleluia.

tamquam scintillæ in arundineto discurrent. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. (Ps. 125, 5-6)  
The men who are sowing with tears will reap, one day, with joy. V. They go out, weeping as they go; but with seed to scatter. V. And when they come back, they will come rejoicing, as they carry their sheaves with them.

TRACTUS. (Ps. 125, 5-6) Qui séminant in lácrimis, in gáudio metent.  
V. Eúntes ibant et flebant, mitténtes sémina sua.  
V. Veniéntes autem vénient cum exsultatíone, portántes manípulos suos.

*In Eastertide instead of the Gradual and Tract is said:*

Alleluia. V. (Wisdom 3, 7)  
They will shine out, these just souls, unconquerable as the sparks that break out, now here, now there, among the stubble. Alleluia, alleluia. V. (Matt. 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

Allelúja. V. (Sap. 3, 7)  
Fulgébunt iusti, et tamquam scintillæ in arundineto discurrent. Allelúja, allelúja. V. (Matth. 28, 2)

Angelus Dómini descendit de cælo: et accédens revolvit lápidem, et sedébat super eum. Allelúja.

*After the Ascension in place of the above is said:*

Alleluia. V. (Wisdom 3, 7)  
They will shine out, these just souls, unconquerable as the sparks that break out, now here, now there, among the stubble. Alleluia, alleluia. V. (Ephes. 4, 8) Christ ascending on high led captivity captive; he has brought gifts to men. Alleluia.

Allelúja. V. (Sap. 3, 7)  
Fulgébunt iusti, et tamquam scintillæ in arundineto discurrent. Allelúja, allelúja. V. (Ephes. 4, 8)

Ascéndens Christus in altum, captivam duxit captivitátem: dedit dona homínibus. Allelúja.

✠ Sequéntia sancti Evan-  
gélíi secúndum Lucam.  
(*Luc. 12, 35-40*).

In illo témpore: Dixit  
Jesus discípulis suis: Sint  
lumbi vestri præcíncti, et  
lucérnæ ardéntes in máni-  
bus vestris, et vos símiles  
homínibus exspectántibus  
dóminum suum, quando  
revertátur a núptiis: ut,  
cum vénerit et pulsáverit,  
conféstim apériant ei. Beá-  
ti servi illi, quos, cum vé-  
nerit dóminus, invénerit  
vigílanges: amen dico vo-  
bis, quod præcínget se, et  
fáciat illos discúmbere, et  
tránsiens ministrábit illis.

Et si vénerit in secúnda vi-  
gília, et si in tértia vigília  
vénerit, et ita invénerit,  
beáti sunt servi illi. Hoc  
autem scitóte, quóniam si  
sciret paterfamílias, qua  
hora fur veníret, vigiláret  
útique, et non síneret  
pérfodi domum suam. Et  
vos estóte paráti, quia qua  
hora non putátis, Fílius  
hómínis véniet.

OFFERTORIUM. (*Ps.*  
*149, 5-6*) Exsultábunt san-  
cti in glória, lætabúntur  
in cubílibus suis: exalta-  
tiónes Dei in fáucibus eó-  
rum. (*T. P. Allelúja*).

SECRETA. Súscipe,  
Dómine, preces et mún-  
era: quæ, ut tuo sint di-  
gna conspéctu, Sanctórum

✠ Continuation of the Holy  
Gospel according to S.  
Luke. (*Luke 12, 35-40*).

At this time: Jesus told  
his disciples: Your loins  
must be girt and your lamps  
burning, and you yourselves  
like men awaiting their mas-  
ter's return from a wedding  
feast, so that they may open  
to him at once when he  
comes and knocks at the door.  
Blessed are those servants,  
whom their master will find  
watching when he comes; I  
promise you, he will gird  
himself, and make them sit  
down to meat, and minister  
to them. Whether he comes  
in the second quarter of the  
night or in the third, bless-  
ed are those servants if he  
finds them alert. Be sure of  
this; if the master of the  
house had known at what  
time the thief was coming,  
he would have kept watch,  
and not allowed his house to  
be broken open. You too,  
then, must stand ready; the  
Son of Man will come at an  
hour when you are not ex-  
pecting him.

OFFERTORY. (*Ps. 149,*  
*5-6*) In triumph let thy faith-  
ful servants rejoice, rejoice  
and take their rest: ever on  
their lips they bear the high  
praise of God. (*Alleluia*).

SECRET. Accept our pray-  
ers and offerings, Lord; and  
let the pleading of thy saints  
help us to make those offer-

ings worthy of thy regard: through our Lord.

**COMMUNION.** (*Wisdom 3, 1, 2, 3*) The souls of the just are in God's hands, beyond the reach of their tormentors' malice: fools account them dead, but all is well with them. (*Alleluia*).

**POSTCOMMUNION.** - We who have feasted at the sacrificial banquet of the sacred body and precious blood, beg, Lord our God, that our act of devout sacrifice may bring us assurance of redemption: through our Lord.

tuorum precibus adjuvemur. Per Dóminum.

**COMMUNIO.** (*Sap. 3, 1, 2 et 3*) Justórum ánimæ in manu Dei sunt, et non tanget illos torméntum malítiæ: visi sunt óculis insipiéntium mori: illi autem sunt in pace. (*T. P. Allelúja*).

**POSTCOMMUNIO.** - Córporis sacri, et pretiósí Sanguinis repléti libámine, quæsumus, Dómine Deus noster: ut, quod pia devotióne gérimus, certa redemptióne capíamus. Per Dóminum.

## COMMON OF A VIRGIN

### I. Mass of a Virgin-Martyr

#### INTROIT

(*Ps. 118, 46-47*)

**F**earlessly will I talk of thy decrees in the presence of kings, and never be abashed. Fain would I have all my study in the law I love. (*Alleluia, alleluia*). (*Ps. ibid., 1*) Blessed they, who pass through life's journey unstained, who follow the law of the Lord. *¶* Glory.

**COLLECT.** O God, who, amongst other marvels of thy power, hast given even to weak women the triumph of martyrdom; grant us this grace, that we who are cel-

#### INTROITUS

(*Ps. 118, 46-47*)

**L**oquebar de testimóniis tuis in conspéctu regum, et non confundébar: et meditábar in mandátis tuis, quæ diléxi nimis. (*T. P. Allelúja, allelúja*). (*Ps. ibid., 1*) Beáti immaculáti in via: qui ámbulant in lege Dómini. *¶* Glória Patri.

**ORATIO.** Deus, qui inter cétera poténtiæ tuæ miracula étiam in sexu frágili victóriam martyrii contulisti: concéde propítius; ut, qui beátæ N. Vír-

ginis et Mártyris tuæ natalítia cólimus, per ejus ad te exémpa gradiámur. Per Dóminum.

Léctio libri Sapiéntiæ.  
(*Eccli. 51, 13-17*).

Dómine Deus meus, exaltásti super terram habitationem meam, et pro morte defluente deprecátus sum. Invocávi Dóminum patrem Dómini mei, ut non derelínquat me in die tribulationis meæ, et in témpore superbórum sine adjutório. Laudábo nomen tuum assidue, et collaudábo illud in confessióne, et exaudíta est orátio mea.

Et liberásti me de perditione, et eripuísti me de témpore iníquo. Propterea confitébor, et laudem dicam tibi, et benedicam nómini Dómini.

GRADUALE. (*Ps. 44, 5*) Spécie tua, et pulchritúdine tua inténde, prospere procéde, et regna. V. Propter veritatem, et mansuetúdinem, et justitiam: et dedúcet te mirabiliter dextera tua.

Allelúja, allelúja. V. (*Ps. 44, 15 et 16*) Adducéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia. Allelúja.

celebrating the birthday of thy blessed virgin-martyr N. may be led nearer to thee by her example: through our Lord.

Lesson from the Book of Wisdom. (*Ecclus. 51, 13-17*).

It was thou, O Lord my God, that hadst prospered my life on earth; and now, when I prayed to be delivered from the death that was ready to overwhelm me, I made my plea to the Lord, my own Master's Father; would he leave me unaided when I was in distress, when my enemies were triumphing over me? I will extol thy name unceasingly, with grateful praise; my prayer did not go unregarded. Thou didst rescue me from deadly peril, didst save me in the hour of defeat; shall I not give thanks, shall I not praise and bless the name of the Lord?

GRADUAL. (*Ps. 44, 5*) In all thy majesty, in all thy beauty, make ready, ride on in triumph, and take thy crown. V. In the name of faithfulness, and mercy, and justice; thy own wonderful deeds shall be thy passport.

Alleluia, alleluia. V. (*Ps. 44, 15, 16*) Maidens will follow in her retinue into the King's presence; all rejoicing before thee, those companions of hers. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. (Ps. 125, 5-6) They who are sowing with tears will reap, one day, with joy. V. They go out, weeping as they go; but with seed to scatter. V. And when they come back, they will come rejoicing, as they carry their sheaves with them.

TRACTUS. (Ps. 125, 5-6) Qui sémant in lácrimis, in gáudio metent. V. Eúntes ibant et flebant, mitténtes sémina sua. V. Veniéntes autem vénient cum exsultatíone, portántes manípulos suos.

*In Eastertide instead of the Gradual and Tract is said:*

Alleluia. V. (Ps. 44, 15, 16) Maidens will follow in her retinue into the King's presence; all rejoicing before thee, those companions of hers. Alleluia, alleluia. V. (Matt. 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

Allelúja. V. (Ps. 44, 15 et 16) Adducéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia. Allelúja, allelúja. V. (Matth. 28, 2) Angelus Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

*After the Ascension in place of the above is said:*

Alleluia. V. (Ps. 44, 15, 16) Maidens will follow in her retinue into the King's presence; all rejoicing before thee, those companions of hers. Alleluia, alleluia. V. (Ephes. 4, 8) Christ ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

Allelúja. V. (Ps. 44, 15 et 16) Adducéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia. Allelúja, allelúja. V. (Ephes. 4, 8) Ascéndens Christus in altum, captivam duxit captivitátem: dedit dona homínibus. Allelúja.

✠ Continuation of the Holy Gospel according to S. Matthew. (Matt. 25, 1-13).

At this time: Jesus said to his disciples: The kingdom of heaven will be like ten

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (Matth. 25, 1-13).

In illo témpore: Dixit Jesus discipulis suis: Símile erit regnum cælórum

decem virgínibus: quæ accipientes lámpades suas, exiérunt óbviám sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lámpádibus, non sumpsérunt óleum secum: prudéntes vero accepérunt óleum in vasis suis cum lámpádibus. Moram autem faciénte sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviám ei.

Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixérunt: Date nobis de óleo vestro: quia lámpades nostræ extingúntur.

Respondérunt prudéntes, dicéntes: Ne forte non sufficiat nobis, et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núptias, et clausa est jánuá.

Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, nescio vos. Vigiláte itaque, quia nescitis diem, neque horam.

virgins, who went to bring the bridegroom and his bride home, taking their lamps with them. Five of these were foolish, and five were wise; the five foolish, when they took their lamps, did not provide themselves with oil, but those who were wise took oil in the vessels they carried, as well as the lamps. The bridegroom was long in coming, so that they all grew drowsy, and fell asleep. And at midnight the cry was raised, Behold, the bridegroom is on his way; go out to meet him. Thereupon all these virgins awoke, and fell to trimming their lamps; and now the foolish said to the wise, Share your oil with us, our lamps are burning low. But the wise ones answered, How if there is not enough for us and for you? Better that you should find your way to the merchants, and buy for yourselves.

And so, while they were away buying it, the bridegroom came; those who stood ready escorted him to the wedding, and the door was shut. Afterwards those other virgins came, with the cry, Lord, Lord, open to us. And he answered, Believe me, I do not recognize you. Be on the watch, then; the day of it and the hour of it are unknown to you.

OFFERTORIUM. (Ps. 44, 10) Fíliæ regum in

OFFERTORY. (Ps. 44, 10) The daughters of kings



do thee honour, at thy right hand stands the queen in a vesture of gold, all hung about with embroidery. (Alleluia).

**SECRET.** Accept the gifts we bring thee, Lord, on this feast-day of thy blessed virgin-martyr *N.*, by whose advocacy we hope to be set free: through our Lord.

**COMMUNION.** (*Ps. 118, 121, 122, 128*) Lord, my cause is just; never leave me at the mercy of my oppressors. Prized be every decree of thine; forsworn be every path of evil-doing. (Alleluia).

**POSTCOMMUNION.** - May the sacrament we have taken help us, Lord, and, at the intercession of thy blessed virgin-martyr *N.*, gain us thy continual protection: through our Lord.

honóre tuo, ástitit regína a dextris tuis in vestítu deauráto, circúmdatá varietáte. (*T. P. Allelúja*).

**SECRETA.** Súscipe, Dómine, múnera, quæ in beátæ *N. Vírginis et Mártiris* tuæ solemnitate de-férimus: cujus nos confídimus patrocínio liberá-ri. Per Dóminum.

**COMMUNIO.** (*Ps. 118, 121, 122 et 128*) Feci júdícium et justítiam, Dómine, non calumniéntur me supérbi: ad ómnia mandáta tua dirigébar, omnem viam iniquitátis ódio hábui. (*T. P. Allelúja*).

**POSTCOMMUNIO.** - Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta *N. Vírgine et Mártire* tua, sempitérna protectióne confirment. Per Dóminum.

## II. Another Mass of a Virgin-Martyr

### INTROIT

(*Ps. 44, 13, 15, 16*)

**A**LL that are rich among the citizens will be courting thy favour: maidens will follow in her retinue into the King's presence; all rejoicing, all triumph, these companions of hers enter. (Alleluia, alleluia). (*Ps. ibid., 2*) Joyful are the

### INTROITUS

(*Ps. 44, 13, 15 et 16*)

**V**ultum tuum deprecabúntur omnes dívites plebis: adducéntur Regi vírgines post eam: próximæ ejus adducéntur tibi in lætítia et exultatióne. (*T. P. Allelúja, allelúja*). (*Ps. ibid., 2*) Eructávit cor meum verbum

bonum: dico ego ópera mea Regi. †. Glória Patri.

ORATIO. Indulgéntiam nobis, quæsumus, Dómine, beáta N. Virgo et Martyr implóret: quæ tibi grata semper éxstitit, et mérito castitátis, et tuæ professione virtútis. Per Dóminum.

Léctio libri Sapiéntiæ. (*Eccli. 51, 1-12*).

Confitébor tibi, Dómine rex, et collaudábo te Deum salvatórem meum. Confitébor nómini tuo: quóniam adjútor, et protéctor factus es mihi, et liberásti corpus meum a perditíone, a láqueo linguæ iniquæ, et a lábiis operántium mendácium, et in conspéctu astántium factus es mihi adjútor. Et liberásti me secúndum multitudinem misericórdiæ nóminis tui a rugiéntibus, præparátis ad escam, de mánibus quæréntium ánimam meam, et de portis tribulatiónum quæ circumdedérunt me: a pressúra flammæ, quæ circumdedit me, et in médio ignis non sum æstuáta: de altitúdine ventris inferi, et a lingua coinquináta, et a verbo mendácii, a rege iníquo, et a lingua injústa: laudábit usque ad mortem ánima mea Dóminum,

thoughts that well up from my heart, a King's honour for my theme. †. Glory.

COLLECT. May thy forgiveness, Lord, be entreated on our behalf, we pray thee, by thy blessed virgin-martyr N., who deserved and kept thy favour by her purity, and by proclaiming thy supremacy: through our Lord.

Lesson from the Book of Wisdom. (*Wisdom 51, 1-12*).

O Lord, my king, I give thee thanks, O God, my deliverer, I praise thee; I extol thy name, for all the succour and protection thou hast given me, saving my life from deadly peril, when calumny lay in wait, and lying tongues assailed me. In full sight of all that stood by thou didst come to my rescue; roaring lions stood ready to devour me, and thou in that great mercy, that renowned mercy of thine, didst deliver me. I was in the hands of my mortal enemies, shut in on every side by misfortune; there were stifling flames all round me, and I stood in the heart of the fire uninjured. I looked down into the deep womb of the grave, when foul lips brought lying accusations, and a cruel king gave unjust sentence. And still I would praise the Lord, long as I had breath to praise him,

though death's abyss yawned at my very feet, though I was cut off on every side, with none to aid me. Man's help I looked for, and could not find; yet I bethought me, Lord, of thy mercy, thy deeds of long ago; if men will but wait for thee patiently, thou, Lord, dost deliver them, dost rescue them from the power of the heathen.

GRADUAL. (Ps. 44, 8, Thou hast been a friend to right, an enemy to wrong. V. And God, thy own God, has given thee an unction to bring thee pride.

Alleluia, alleluia. V. (Ps. 44, 12) Come, my chosen one, and I will enthrone myself in thy heart: thy beauty is all for the king's delight. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. (Ps. 125, 5-6) The men who are sowing with tears will reap, one day, with joy. V. They go out, weeping as they go; but with seed to scatter. V. And when they come back, they will come rejoicing, as they carry their sheaves with them.

et vita mea appropinquans erat in inférno deórsum. Circumdedérunt me úndique, et non erat qui adjuváret. Respiciens eram ad adjutórium hóminum, et non erat. Memoráta sum misericórdiæ tuæ, Dómine, et operatiónis tuæ, quæ a sæculo sunt. Quóniam éruis sustinéntes te, Dómine, et líberas eos de mánibus géntium.

GRADUALE. (Ps. 44, 8) Dilexísti justítiam, et odísti iniquitátem. V. Propterea unxit te Deus, Deus tuus, óleo lætitiæ.

Allelúja, allelúja. V. (Ps. 44, 12) Veni, elécta mea, et ponam in te thronum meum: quia concupívit Rex spéciem tuam. Allelúja.

TRACTUS. (Ps. 125, 5-6) Qui sémant in lácrimis, in gáudio metent. V. Eúntes ibant et flebant, mitténtes sémina sua. V. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

*In Eastertide instead of the Gradual and Tract is said:*

Alleluia. V. (Ps. 44, 12) Come, my chosen one, and I will enthrone myself in thy heart: thy beauty is all for

Allelúja. V. (Ps. 44, 12) Veni, elécta mea, et ponam in te thronum meum: quia concupívit Rex spé-

ciem tuam. Allelúja, allelúja. V. (*Matth. 28, 2*) Angelus Dómini descendit de cælo: et accédens revolvit lápidem, et sedébat super eum. Allelúja.

the king's delight. Alleluia, alleluia. V. (*Matt. 28, 2*) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

*After the Ascension in place of the above is said:*

Allelúja. V. (*Ps. 44, 12*) Veni, elécta mea, et ponam in te thronum meum: quia concupívit Rex spéciem tuam. Allelúja, allelúja. V. (*Ephes. 4, 8*) Ascéndens Christus in altum, captívam duxit captivitátem: dedit dona homínibus. Allelúja.

Alleluia. V. (*Ps. 44, 12*) Come, my chosen one, and I will enthrone myself in thy heart: thy beauty is all for the king's delight. Alleluia, alleluia. V. (*Ephes. 4, 8*) Christ ascending on high led captivity captive; he has brought gifts to men. Alleluia.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 13, 44-52*).

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 13, 44-52*).

In illo tēpore: Dixit Jesus discípulis suis: Símile est regnum cælórum thesáuro abscóndito in agro: quem qui invénit homo, abscóndit, et præ gáudio illíus vadit, et vendit univérsa, quæ habet, et emit agrum illum. Iterum símile est regnum cælórum hómini negotiátóri, quærénti bonas margarítas. Invénta autem una pretiósa margaríta, ábiit, et véndidit ómnia, quæ hábuit, et emit eam. Iterum símile est regnum cælórum sagénæ missæ in mare, et ex omni génere píscium congregánti. Quam,

At this time: Jesus said to his disciples: The kingdom of heaven is like a treasure hidden in a field; a man has found it and hidden it again, and now, for the joy it gives him, is going home to sell all that he has and buy that field. Again, the kingdom of heaven is as if a trader were looking for rare pearls: and now he has found one pearl of great cost, and has sold all that he had and bought it. Again, the kingdom of heaven is like a net that was cast into the sea, and enclosed fish of every kind at once; when it was full, the fishermen drew it

up, and sat down on the beach, where they stored all that was worth keeping in their buckets, and threw the useless kind away. So it will be when the world is brought to an end; the angels will go out and separate the wicked from the just, and will cast them into the furnace of fire, where there will be weeping, and gnashing of teeth. Have you grasped all this? Yes, Lord, they said to him. And he said to them, Every scholar, then, whose learning is of the kingdom of heaven must be like a rich man, who knows how to bring both new and old things out of his treasure-house.

**OFFERTORY.** (*Ps. 44, 15-16*) Maidens will follow in her retinue into the King's presence; all rejoicing before thee, all triumph, those companions of hers, as they enter the palace of their Lord and King. (*Alleluia*).

**SECRET.** Lord, graciously accept the sacrificial gifts that have been dedicated to thee, for the sake of thy blessed virgin-martyr *N.*, and grant that we may find in them a never-failing source of help: through our Lord.

**COMMUNION.** (*Ps. 118, 78, 80*) Just be their fall, who wrong me scornfully; all my study is thy law and the jus-

cum impléta esset, educéntes, et secus littus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sæculi: exhibunt Angeli, et separábunt malos de médio justórum, et mittent eos in camínium ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno cælórum símilis est hómini patrifamílias, qui profert de thesaúro suo nova et vétera.

**OFFERTORIUM.** (*Ps. 44, 15 et 16*) Afferéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia, et exsultatione: adducéntur in templum Regi Dómino. (*T. P. Allelúja*).

**SECRETA.** Hóstias tibi, Dómine, beátæ *N.* Vírginis et Mátyris tuæ dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

**COMMUNIO.** (*Ps. 118, 78 et 80*) Confundántur supérbi, quia injúste iniquitátem fecérunt in me:

ego autem in mandátis tuis exercébor, in tuis justificatióibus, ut non confúndar. (*T. P. Allelúja*).

**POSTCOMMUNIO.** - Divíni múnérís largitáte satiáti, quæsumus, Dómine Deus noster: ut, intercedénte beáta *N. Vírgine* et Mártýre tua, in ejus semper participatióne vivámus. Per Dóminum.

tification of thy ways, let me not hope in vain. (*Alleluia*).

**POSTCOMMUNION.** - Filled with the abundance of thy divine gift, we pray thee, Lord our God, that at the intercession of thy blessed virgin-martyr *N.* it may be our bread of life for evermore: through our Lord.

### III. Of a Virgin not a Martyr

#### INTROITUS

(*Ps. 44, 8*)

**D**ilexisti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætitiæ præ consórtibus tuis. (*T. P. Allelúja, allelúja*). (*Ps. ibid., 2*) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V. Glória Patri.*

**ORATIO.** Exáudi nos, Deus salutáris noster: ut, sicut de beátæ *N. Vírginis* tuæ festivitáte gaudémus; ita piæ devotiónis crudiámur afféctu. Per Dóminum.

**Léctio Epístolæ beáti Pauli Apóstoli ad Coríntios.** (*2 Cor. 10, 17-18; 11, 1-2*).

**Fratres:** Qui gloriátur, in Dómino gloriétur. Non enim qui seípsum com-

#### INTROIT

(*Ps. 44, 8*)

**T**hou hast been a friend to right, an enemy to wrong, and God, thy own God, hast given thee an unction to bring thee pride, beyond any of thy fellows. (*Alleluia, alleluia*). (*Ps. ibid., 2*) Joyful are the thoughts that well up from my heart, a King's honour for my theme. *V. Glory.*

**COLLECT.** Listen to us, God our Saviour, so that we who find joy in the festival of thy blessed virgin *N.* may learn from her the spirit of godly service: through our Lord.

**Lesson from the Epistle of S. Paul the Apostle to the Corinthians.** (*2 Cor. 10, 17-18; 11, 1-2*).

**Brethren:** He who boasts, should make his boast in the Lord; it is the man whom

God accredits, not the man who takes credit to himself, that proves himself to be true metal. If you would only bear with my vanity for a little! Pray be patient with me; after all, my jealousy on your behalf is the jealousy of God himself; I have betrothed you to Christ, so that no other but he should claim you, his bride without spot.

**GRADUAL.** (*Ps. 44, 5, 11-12*) In the name of faithfulness and mercy and justice, thy own wonderful deeds shall be thy passport. *℟.* Listen, my daughter, and consider my words attentively; thy beauty now is all for the King's delight.

Alleluia, alleluia. *℟.* (*2 Cor. 11, 1-2*) My jealousy on your behalf is the jealousy of God himself: I have betrothed you to Christ, so that no other but he should claim you, his bride without spot. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

**TRACT.** Come, Christ's betrothed, and take the everlasting crown the Lord has prepared for thee *℟.* (*Ps. 44, 8, 5*) Thou hast been a friend to right, an enemy to wrong: and God, thy own God, has given thee an unction to bring thee pride beyond any of thy fellows. *℟.* In all thy majesty, in all thy beauty, make ready, ride on in triumph, and take thy crown.

méndat, ille probátus est; sed quem Deus comméndat. Utinam sustinerétis módicum quid insipientiæ meæ, sed et supportáte me: æmulor enim vos Dei æmulatióne. Despón-di enim vos uni viro vírginem castam exhibére Christo.

**GRADUALE.** (*Ps. 44, 5 et 11-12*) Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabíliter délixtera tua. *℟.* Audi, fília, et vide, et inclína aurem tuam: quia concupívit Rex decórem tuum.

Allelúja, allelúja. *℟.* (*2 Cor. 11, 1-2*) Æmulor enim vos Dei æmulatióne: despón-di enim vos uni viro vírginem castam exhibére Christo. Allelúja.

**TRACTUS.** Veni, sponsa Christi, áccipe coronam, quam tibi Dóminus præparávit in ætérnum. *℟.* (*Ps. 44, 8 et 5*) Dilexisti justítiam, et odísti iniquitátem: propitérea unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis.

*℟.* Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna.

*In Eastertide instead of the Gradual and Tract is said:*

Allelúja. V. (2 Cor. 11, 1 et 2) Æmulor enim vos Dei æmulatione: despón-di enim vos uni viro vírginem castam exhibére Christo. Allelúja, allelúja.

V. (Matth. 28, 2) Angelus Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

Alleluia. V. (2 Cor. 11, 1-2) My jealousy on your behalf is the jealousy of God himself: I have betrothed you to Christ, so that no other but he should claim you, his bride without spot. Alleluia, alleluia. V. (Matt. 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

*After the Ascension in place of the above is said:*

Allelúja. V. (2 Cor. 11, 1 et 2) Æmulor enim vos Dei æmulatione: despón-di enim vos uni viro vírginem castam exhibére Christo. Allelúja, allelúja.

V. (Ephes. 4, 8) Ascéndens Christus in altum, captívam duxit captivitátem: dedit dona homínibus. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (Matth. 25, 1-13).

In illo témpore: Dixit Jesus discípulis suis: Símile erit regnum cælórum decem virgínibus: quæ accipiéntes lámpades suas, exiérunt óbviám sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lámpádibus, non sumpsérunt

Alleluia. V. (2 Cor. 11, 1-2) My jealousy on your behalf is the jealousy of God himself: I have betrothed you to Christ, so that no other but he should claim you, his bride without spot. Alleluia, alleluia. V. (Ephes. 4, 8) Christ ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (Matt. 25, 1-13).

At this time: Jesus said to his disciples: The kingdom of heaven will be like ten virgins, who went to bring the bridegroom and his bride home, taking their lamps with them. Five of these were foolish, and five were wise; the five foolish, when they took their lamps, did not provide themselves



with oil, but those who were wise took oil in the vessels they carried, as well as the lamps. The bridegroom was long in coming, so that they all grew drowsy, and fell asleep. And at midnight the cry was raised, Behold, the bridegroom is on his way; go out to meet him. Thereupon all these virgins awoke, and fell to trimming their lamps; and now the foolish ones said to the wise, Share your oil with us, our lamps are burning low. But the wise ones answered, How if there is not enough for us and for you? Better that you should find your way to the merchants, and buy for yourselves. And so, while they were away buying it, the bride-groom came; those who stood ready escorted him to the wedding, and the door was shut. Afterwards those other virgins came, with the cry, Lord, Lord, open to us. And he answered, Believe me, I do not recognize you. Be on the watch, then; the day of it and the hour of it are unknown to you.

**OFFERTORY.** (*Ps. 44, 3*) Thy lips overflow with gracious utterance: the blessings God has granted thee can never fail as long as time lasts. (*Alleluia*).

**SECRET.** Let this offering of thy consecrated people be accepted by thee, Lord, in honour of thy

óleum secum: prudéntes vero accepérunt óleum in vasis suis cum lampádibus. Moram autem faciénté sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviám ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixérunt: Date nobis de óleo vestro: quia lámpades nostræ extinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non sufficiat nobis, et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núptias, et clausa est jánuá. Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, nescio vos. Vigiláte itaque, quia nescitis diem, neque horam.

**OFFERTORIUM.** (*Ps. 44, 3*) Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum, et in sǽculum sǽculi. (*T. P. Allelúja*).

**SECRETA.** Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quo-

rum se méritis, de tribulatione percepisse cognoscit auxilium. Per Dóminum.

COMMUNIO. (*Matth. 13, 45-46*) Simile est regnum cælórum hómini negotiátóri, quærénti bonas margarítas: invénta autem una pretiósa margaríta, dedit ómnia sua, et comparávit eam. (*T. P. Allelúja*).

POSTCOMMUNIO. - Satiásti, Dómine, familiam tuam munéribus sacris: ejus, quæsumus, semper intervéntióne nos réfove, cujus solénnia celebrámus. Per Dóminum.

saints, to whose merits we ascribe the help we have received in time of trouble: through our Lord.

COMMUNION. (*Matt. 13, 45-46*) The kingdom of heaven is as if a trader were looking for rare pearls, and now he has found one pearl of great cost, and has sold all that he had and bought it. (*Alleluia*).

POSTCOMMUNION. - Lord, thou hast feasted this household of thine with sacred gifts. We pray thee let the intercession of her whose feast we are keeping ever bring us thy comfort: through our Lord.

## COMMON OF A HOLY WOMAN

### I. Of a Woman-Martyr

#### INTROITUS

(*Ps. 44, 8*)

**D**ilexisti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætitiæ præ consórtibus tuis. (*T. P. Allelúja, allelúja*). (*Ps. ibid., 2*) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *ŷ. Glória Patri.*

ORATIO. Deus, qui inter cétera poténtiæ tuæ miracula étiam in sexu fragili victóriam martýrii contulísti: concéde propítius;

#### INTROIT

(*Ps. 44, 8*)

**T**hou hast been a friend to right, an enemy to wrong, and God, thy own God, hast given thee an unction to bring thee pride, beyond any of thy fellows. (*Alleluia, alleluia*). (*Ps. ibid., 2*) Joyful are the thoughts that well up from my heart, a King's honour for my theme. *ŷ. Glory.*

COLLECT. O God, who, amongst other marvels of thy power, hast given even to weak women the triumph of martyrdom, grant us this

grace, that we who are celebrating the birthday of thy blessed martyr N. may be led nearer to thee by her example: through our Lord.

Lesson from the Book of Wisdom. (*Ecclus. 51, 1-12*).

O Lord my King, I give thee thanks, O God my Deliverer, I praise thee; I extol thy name, for all the succour and protection thou hast given me, saving my life from deadly peril, when calumny lay in wait, and lying tongues assailed me. In full sight of all that stood by thou didst come to my rescue; roaring lions stood ready to devour me, and thou in that great mercy, that renowned mercy of thine, didst deliver me. I was in the hands of my mortal enemies, shut in on every side by misfortune; there were stifling flames all round me, and I stood in the heart of the fire uninjured. I looked down into the deep womb of the grave, when foul lips brought lying accusations, and a cruel king gave unjust sentence. And still I would praise the Lord, long as I had breath to praise him, though death's abyss yawned at my very feet, though I was cut off on every side, with none to aid me. Man's help I looked for, and could not find; yet I bethought me, Lord, of thy mercy, of thy deeds of long ago; if men will but wait for thee patient-

ut, qui beátæ N. Mártýris tuæ natalítia cólimus, per ejus ad te exémpa gradiámur. Per Dóminum.

Léctio libri Sapiéntiæ. (*Eccli. 51, 1-12*).

Confitébor tibi, Dómine rex, et collaudábo te Deum salvatórem meum. Confitébor nómini tuo: quóniam adjútor, et protéctor factus es mihi, et liberásti corpus meum a perditíone, a láqueo linguæ iníquæ, et a lábiis operántium mendácium, et in conspéctu astántium factus es mihi adjútor. Et liberásti me secúndum multitúdinem misericórdiæ nóminis tui a rugiéntibus, præparátis ad escam, de mánibus quæréntium ánimam meam, et de portis tribulatiónum, quæ circumdedérunt me: a pressúra flammæ, quæ circúmdedit me, et in médio ignis non sum æstuáta: de altitúdi-ne ventris inferi, et a lingua coinquináta, et a verbo mendáci, a rege iníquo, et a lingua injústa: laudábit usque ad mortem ánima mea Dóminum, et vita mea appropínquans erat in inférno deórsum. Circumdedérunt me úndique, et non erat qui adjuváret. Respíciens eram ad adjutórium hóminum, et non erat. Memoráta sum misericórdiæ tuæ, Dómi-

ne, et operati6nis tuæ, quæ a sæculo sunt. Qu6niam 6ruis sustin6ntes te, D6mine, et liberas eos de m6nibus g6ntium.

GRADUALE. (Ps. 45, 6 et 5) Adjuv6bit eam Deus vultu suo: Deus, in m6dio ejus, non commov6bitur. V. Fl6minis 6mpetus l6tificat civitat6m Dei: sanctific6vit tabern6culum suum Alt6rissimus.

Allel6ja, allel6ja. V. (Ps. 44, 3) Diff6sa est gr6tia in l6biis tuis: propt6rea benedixit te Deus in æt6rnum. Allel6ja.

ly, thou, Lord, dost deliver them, dost rescue them from the power of the heathen.

GRADUAL. (Ps. 45, 6, 5) God helps her by his presence: God dwells within her, and she stands unmoved. V. The city of God, enriched with deeply flowing water, is the chosen sanctuary of the Most High.

Alleluia, alleluia. V. (Ps. 44, 3) Thy lips overflow with gracious utterance; the blessings God has granted thee can never fail. Alleluia.

*After Septuagesima instead of Allel6ja and its verse is said:*

TRACTUS. (Ps. 125, 5-6) Qui s6mant in l6crimis, in g6udio metent. V. E6ntes ibant et flebant, mitt6ntes s6mina sua. V. Veni6ntes autem v6nient cum exsultati6ne, port6ntes man6pulos suos.

TRACT. (Ps. 125, 5-6) The men who are sowing in tears will reap, one day, with joy. V. They go out, weeping as they go, but with seed to scatter. V. And when they come back, they will come rejoicing, as they carry their sheaves with them.

*In Eastertide instead of the Gradual and Tract is said:*

Allel6ja. V. (Ps. 44, 3) Diff6sa est gr6tia in l6biis tuis: propt6rea benedixit te Deus in æt6rnum. Allel6ja, allel6ja. V. (Matt. 28, 2) Angelus D6mini desc6ndit de c6lo: et acc6dens rev6lvit l6pidem, et sed6bat super eum. Allel6ja.

Alleluia. V. (Ps. 44, 3) Thy lips overflow with gracious utterance; the blessings God has granted thee can never fail. Alleluia, alleluia. V. (Matt. 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

*After the Ascension in place of the above is said:*

Alleluia. *ŷ.* (*Ps. 44, 3*) Thy lips overflow with gracious utterance; the blessings God has granted thee can never fail. Alleluia, alleluia. *ŷ.* (*Ephes. 4, 8*) Christ ascending on high led captivity captive; he has brought gifts to men. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 12, 46-50*).

At this time: While Jesus was still speaking to the multitude, it chanced that his mother and his brethren were standing without, desiring speech with him. And someone told him, Here are thy mother and thy brethren standing without, looking for thee. But he made answer to the man that brought him the news, Who is a mother, who are brethren, to me? Then he stretched out his hand towards his disciples, and said, Here are my mother and my brethren! If anyone does the will of my Father who is in heaven, he is my brother, and sister, and mother.

OFFERTORY. (*Ps. 44, 10*) The daughters of kings do thee honour, at thy right hand stands the queen in a vesture of gold, all hung about with embroidery. (Alleluia).

SECRET. Accept the gifts we bring thee, Lord, on this

Allelúja. *ŷ.* (*Ps. 44, 3*) Diffúsa est grátia in lábiis tuis: propterea benedíxit te Deus in ætérnum. Allelúja, allelúja. *ŷ.* (*Ephes. 4, 8*) Ascéndens Christus in altum, captívam duxit captivitátem: dedit dona homínibus. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 12, 46-50*).

In illo témpore: Loquente Jesu ad turbas, ecce mater ejus, et fratres stabant foris, quæréntes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant quæréntes te. At ipse respondens dicéti sibi, ait: Quæ est mater mea, et qui sunt fratres mei? Et extendens manum in discípulos suos, dixit: Ecce mater mea, et fratres mei. Quicumque enim fécerit voluntátem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est.

OFFERTORIUM. (*Ps. 44, 10*) Fíliæ regum in honóre tuo, ástitit regína a dextris tuis in vestítu deauráto, circúmdata varietáte. (*T. P. Allelúja*).

SECRETA. Súscipe, Dómine, múnera, quæ in

beátæ N. Mártyris tuæ solemnitáte deférimus: cujus nos confidimus patrocinio liberári. Per Dóminum.

COMMUNIO. (*Ps. 118, 161-162*) Príncipes persecúti sunt me gratis, et a verbis tuis formidávit cor meum: lætabor ego super elóquia tua, sicut qui invénit spólia multa. (*T. P. Allelúja*).

POSTCOMMUNIO. - Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta N. Mártyre tua, sempitérna fáciant protectióne gaudére. Per Dóminum.

feast-day of thy blessed martyr N., by whose advocacy we hope to be set free: through our Lord.

COMMUNION. (*Ps. 118, 161-162*) Vexed by the causeless malice of princes, my heart still dreads thy warning: victors rejoice not more over rich spoils than I in thy promises. (*Alleluia*).

POSTCOMMUNION. - May the sacrament we have taken help us, Lord, and, at the intercession of thy blessed martyr N., gain us the joy of thy continual protection: through our Lord.

## II. Of a Holy Woman

### INTROITUS

(*Ps. 44, 8*)

**D**ilexísti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætitiæ præ consórtibus tuis. (*T. P. Allelúja, allelúja*). (*Ps. ibid., 2*) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *ŷ. Glória Patri.*

ORATIO. Quæsumus, omnípotens Deus: ut nobis beátæ N. veneránda festívitás salútis præstet incrementum, cujus admi-

### INTROIT

(*Ps. 44, 8*)

**T**hou hast been a friend to right, an enemy to wrong, and God, thy own God, hast given thee an unction to bring thee pride, beyond any of thy fellows. (*Alleluia, alleluia*). (*Ps. ibid., 2*) Joyful are the thoughts that well up from my heart, a King's honour for my theme. *ŷ. Glory.*

COLLECT. We beseech thee, Almighty God, that the worshipful festival of blessed N. may further our salvation, and that her wonderful life

may be a pattern of sanctification for us all: through our Lord.

Lesson from the Book of Wisdom. (*Prov. 31, 10-31*).

A man who has won a vigorous wife has found a rare treasure, brought from distant shores. Bound to her in loving confidence, such a man will have no need for spoil. Content, not sorrow, she will bring him as long as life lasts. Does she not busy herself with wool and with thread, plying her hands with ready skill? Ever she steers her course like some merchant ship, bringing provision from far away. From early dawn she is up, assigning food to the household, so that each waiting-woman has her share. Ground must be examined, and bought, and planted out as a vineyard, with the earnings of her toil. How briskly she girds herself to her task, how tireless are her arms! Industry, she knows, is well rewarded, and all night long her lamp does not go out. Jealously she sets her hands to work. Her fingers clutch the spindle. Kindly is her welcome to the poor, her purse ever open to those in need. Let the snow lie cold if it will, she has no fears for her household; no servant of hers but is warmly clad. Made by her own hands was the coverlet on her bed, the

randa vita salutare præbet exemplum. Per Dóminum.

Lectio libri Sapiéntiæ. (*Prov. 31, 10-31*).

Mulierem fortem quis invéniet? Procul, et de últimis finibus prætium ejus. Confidit in ea cor viri sui, et spóliis non indigebit.

Reddet ei bonum, et non malum ómnibus diébus vitæ suæ. Quæsivit lanam et linum, et operáta est consilio mánuum suárum. Facta est quasi navis institóris, de longe portans panem suum. Et de nocte surréxit, deditque prædam domésticis suis, et cibária ancillis suis. Considerávit agrum, et emit eum: de fructu mánuum suárum plantávit vineam. Accínxit fortitúdine lumbos suos, et corborávit bráchium suum.

Gustávit, et vidit, quia bona est negotiatio ejus: non exstinguétur in nocte lucérna ejus. Manum suam misit ad fórtia, et dígití ejus apprehendérunt fúsum. Manum suam apéruit ínopi, et palmas suas exténdit ad páuperem.

Non timébit dómui suæ a frigóribus nivis: omnes enim doméstici ejus vestíti sunt duplicibus. Stragulátam vestem fecit sibi: byssus, et púrpura indu-

méntum ejus. Nóbilis in portis vir ejus, quando séderit cum senatóribus terræ. Síndonem fecit, et véndidit, et cingulum trádedit Chananæo. Fortitúdo et decor indumentum ejus, et ridébit in die novíssimo. Os suum apérui sapiéntiæ, et lex cleméntiæ in lingua ejus. Considerávit sémitas domus suæ, et panem otíosa non comédit. Surrexérunt filii ejus, et beatíssimam prædicavérunt: vir ejus, et laudávit eam. Multæ filiæ congregavérunt divítias: tu supergréssa es univérsas.

Fallax grátia, et vana est pulchritúdo: múlíer tímens Dóminum, ipsa laudábitur. Date ei de fructu mánuum suárum: et laudent eam in portis ópera ejus.

GRADUALE. (Ps. 45, 6 et 5) Adjuvábít eam Deus vultu suo: Deus in médio ejus, non commovébitur. V. Flúminis ímpetus lætíficat civitátem Dei: sanctificávit tabernáculum suum Altíssimus.

Allelúja, allelúja. V. (Ps. 44, 3) Diffúsa est grátia in lábiis tuis: proptérea be-

clothes of fine linen and of purple that she wears. None so honoured at the city gate as that husband of hers, when he sits in council with the elders of the land. Often she will sell linen of her own weaving, or make a girdle for the travelling merchant to buy. Protected by her own industry and good repute, she looks forward to the future with a smile. Ripe wisdom governs her speech, but it is kindly instruction she gives. She keeps watch over all that goes on in her house, not content to go through life eating and sleeping. That is why her children are the first to call her blessed, her husband is loud in her praise: Unrivalled art thou among all the women that have enriched their homes. Vain are the winning ways, beauty is a snare; it is the woman who fears the Lord that will achieve renown. Work such as hers claims its reward; let her life be spoken of with praise at the city gates.

GRADUAL. (Ps. 45, 6, 5) God helps her by his presence: God dwells within her, and she stands unmoved. V. The city of God, enriched with deeply flowing water, is the chosen sanctuary of the Most High.

Alleluia, alleluia. V. (Ps. 44, 3) Thy lips overflow with gracious utterance; the



blessings God has granted thee can never fail. Alleluia. | nedixit te Deus in ætérnum. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. (Ps. 44, 11-12) Listen, my daughter, and consider my words attentively; thy beauty, now, is all for the King's delight. V. *Ibid.*, 13, 10) All that are rich among the citizens will be courting thy favour; the daughters of kings doing thee honour. V. (*Ibid.*, 15, 16) Maidens will follow in her retinue into the King's presence; her companions brought there before thee. V. All rejoicing, all triumph, they will enter into the King's palace.

TRACTUS. (Ps. 44, 11 et 12) Audi, filia, et vide, et inclina aurem tuam: quia concupivit Rex spéciem tuam. V. (*Ibid.*, 13 et 10) Vultum tuum deprecabúntur omnes dívites plebis: filiæ regum in honóre tuo. V. (*Ibid.*, 15-16) Adducéntur Regi vírgines post eam: próximæ ejus afferéntur tibi. V. Afferéntur in lætítia, et exsultatíone: adducéntur in templum Regis.

*In Eastertide instead of the Gradual and Tract is said:*

Alleluia. V. (Ps. 44, 3) Thy lips overflow with gracious utterance: the blessings God has granted thee can never fail. Alleluia, alleluia. V. (*Matt.* 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

Allelúja. V. (Ps. 44, 3) Diffúsa est grátia in lábiis tuis: proptérea benedixit te Deus in ætérnum. Allelúja, allelúja. V. (*Matth.* 28, 2) Angelus Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

*After the Ascension in place of the above is said:*

Alleluia. V. (Ps. 44, 3) Thy lips overflow with gracious utterance: the blessing God has granted thee can never fail. Alleluia, alleluia. V. (*Ephes.* 4, 8) Christ ascending on high led captivity captive;

Allelúja. V. (Ps. 44, 3) Diffúsa est grátia in lábiis tuis: proptérea benedixit te Deus in ætérnum. Allelúja, allelúja. V. (*Ephes.* 4, 8) Ascéndens Christus in altum, captívam duxit

captivitatem: dedit dona hominibus. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 12, 46-50*).

In illo témpore: Loquente Jesu ad turbas, ecce mater ejus, et fratres stabant foris, quærentes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant quærentes te. At ipse respondens dicenti sibi, ait: Quæ est mater mea, et qui sunt fratres mei? Et extendens manum in discipulos suos, dixit: Ecce mater mea, et fratres mei. Quicumque enim fécerit voluntatem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est.

OFFERTORIUM. (*Ps. 44, 10*) Fíliæ regum in honóre tuo, ástitit regína a dextris tuis in vestítu deauráto circúmdata varietáte. (*T. P. Allelúja*).

SECRETA. Múnera tibi, Dómine, dicáta sanctifica: et, intercedente beáta N., ab omni nos culpárum labe purifica. Per Dóminum.

COMMUNIO. (*Ps. 44, 8*) Dilexísti justítiam, et

he has brought gifts to men. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 12, 46-50*).

At this time: While Jesus was still speaking to the multitude, it chanced that his mother and his brethren were standing without, desiring speech with him. And someone told him, Here are thy mother and thy brethren standing without, looking for thee. But he made answer to the man that brought him the news, Who is a mother, who are brethren, to me? Then he stretched out his hand towards his disciples, and said, Here are my mother and my brethren! If anyone does the will of my Father who is in heaven, he is my brother, and sister, and mother.

OFFERTORY. (*Ps. 44, 10*) The daughters of kings do thee honour, at thy right hand stands the queen in a vesture of gold, all hung about with embroidery. (*Alleluia*).

SECRET. Hallow the gifts we have dedicated to thee, Lord, and at the intercession of blessed N. cleanse us wholly from the defilement of our sins: through our Lord.

COMMUNION. (*Ps. 44, 8*) Thou hast been a friend

to right, an enemy to wrong: and God, thy own God, hast given thee an unction to bring thee pride beyond any of thy fellows. (Alleluia).

**POSTCOMMUNION.** - Refreshed with food and drink from on high, we humbly beg thee, our God, that we may be guarded by the prayers of her in memory of whom we have received this sacrament: through our Lord.

odísti iniquitátem: propterea unxit te Deus, Deus tuus, óleo lætitiæ præ participibus tuis. (T. P. Allelúja).

**POSTCOMMUNIO.** - Refécti cibo potúque cælésti, Deus noster, te supplices exorámus: ut in cuius hæc commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

## COMMON OF SEVERAL VIRGINS

### INTROIT

(Ps. 44, 13, 15, 16)

**A**LL that are rich among the citizens will be courting thy favour: maidens will follow in her retinue into the King's presence; all rejoicing, all triumph, these companions of hers enter. (Alleluia, alleluia). (Ps. *ibid.*, 2) Joyful are the thoughts that well up from my heart, a King's honour for my theme. V. Glory.

### INTROITUS

(Ps. 44, 13, 15 et 16)

**V**ultum tuum deprecabúntur omnes dívites plebis: adducéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia et exultatióne. (T. P. Allelúja, allelúja). (Ps. *ibid.*, 2) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. V. Glória Patri.

### I For Virgin-Martyrs

**COLLECT.** Grant us, we pray thee, Lord our God, never to fail in reverence for the triumphs of thy holy virgin-martyrs N. and N., and let not our unworthiness prevent us from offering

**ORATIO.** Da nobis, quæsumus, Dómine, sanctárum Vírginum et Mártýrum tuárum N. et N. palmas incessábili devotióne venerári: ut, quas digna mente non póssu-

mus celebrare, humilibus saltem frequentemus obsequiis. Per Dominum.

them a humble tribute of respect: through our Lord.

## 2 For Virgins not Martyrs

ORATIO. Omnipotens sempiternus Deus, qui nos idoneos non esse perpensis ad maiestatem tuam, sicut dignum est, exorandam: fac, sanctas Virgines N. et N. pro nostris intervenire peccatis, quarum meritis nobis indulgentiam largiaris. Per Dominum.

COLLECT. Almighty and everlasting God, who knowest that we are not capable of propitiating your majesty in a worthy manner, grant that thy blessed virgins N. and N. may intercede for our sins and that their merits may bring us the fulness of thy pardon: through our Lord.

Lectio Epistolæ beati Pauli Apostoli ad Corinthios. (1 Cor. 7, 25-34).

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (1 Cor. 7, 25-34).

Fratres: De virginibus præceptum Domini non habeo: consilium autem do, tamquam misericordiam consecutus a Domino, ut sim fidelis. Existimo ergo hoc bonum esse propter instantem necessitatem, quoniam bonum est homini sic esse. Alligatus es uxori? noli querere solutionem. Solutus es ab uxore? noli querere uxorem. Si autem acceperis uxorem, non peccasti. Et si nupserit virgo, non peccavit: tribulationem tamen carnis habebunt huiusmodi. Ego autem vobis parco. Hoc itaque dico, fratres: Tempus breve est: reliquum est, ut et qui habent uxores, tamquam non

Brethren: About virgins, I have no command from the Lord; but I give you my opinion, as one who is, under the Lord's mercy, a counsellor. This, then, I hold to be the best counsel in such time of stress, that this is the best condition for man to be in. Art thou yoked to a wife? Then, do not go about to free thyself. Art thou free of wedlock? Then, do not go about to find a wife. Not that thou dost commit a sin if thou marriest; nor, if she marries, has the virgin committed sin. It is only that those who do so will meet with outward distress. But I leave you your freedom. Only, brethren, I would say this; the

time is drawing to an end; nothing remains, but for those who have wives to behave as though they had none; those who weep must forget their tears, and those who rejoice, their rejoicing, and those who buy must renounce possession; and those who take advantage of what the world offers must not take full advantage of it; the fashion of this world is soon to pass away. And I would have you free from concern. He who is unmarried is concerned with God's claim, asking how he is to please God; whereas the married man is concerned with the world's claim, asking how he is to please his wife; and thus he is at issue with himself. So a woman who is free of wedlock, or a virgin, is concerned with the Lord's claim, intent on holiness, bodily and spiritual.

GRADUAL. (*Exodus 15, 11*) Glorious is God in his saints: wonderful in majesty, marvellous in his doings. V. (*Ibid.*, 6) How magnificent, Lord, is the strength of thy right hand: that right hand which has shattered the enemy.

Alleluia, alleluia. V. (*Ps. 44, 15, 16*) Maidens will follow in her retinue into the King's presence; all rejoicing before thee, those companions of hers. Alleluia.

habéntes sint: et qui flent, tamquam non flentes: et qui gaudent, tamquam non gaudentes: et qui emunt, tamquam non possidentes: et qui utúntur hoc mundo, tamquam non utántur:

præterit enim figura hujus mundi. Volo autem vos sine sollicitudine esse. Qui sine uxóre est, sollicitus est, quæ Dómini sunt, quómodo placeat Deo. Qui autem cum uxóre est, sollicitus est, quæ sunt mundi, quómodo placeat uxóri, et divísus est. Et mulier innúpta, et virgo, cogitat quæ Dómini sunt, ut sit sancta corpore et spíritu.

GRADUALE. (*Exod. 15, 11*) Gloríusus Deus in sanctis suis: mirábilis in majestáte, fáciens prodígia. V. (*Ibid.*, 6) Déxtera tua, Dómine, gloriíficáta est in virtúte: déxtera manus tua confrégit inimícum.

Allelúja, allelúja. V. (*Ps. 44, 15 et 16*) Adducéntur Regi vírgines post eam:

próximæ ejus afferéntur tibi in lætítia. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACTUS. (Ps. 125, 5 et 6) Qui séminant in lácrimis, in gáudio metent.

Ÿ. Eúntes ibant et flebant, mitténtes sémina sua.

Ÿ. Veniéntes autem vénient cum exsultatíone, portántes manípulos suos.

TRACT. (Ps. 125, 5, 6)

The men who are sowing with tears will reap, one day, with joy. Ÿ. They go out, weeping as they go; but with seed to scatter. Ÿ. And when they come back, they will come rejoicing, as they carry their sheaves with them.

*In Eastertide instead of the Gradual and Tract is said:*

Allelúja. Ÿ. (Ps. 44, 15 et 16) Adducéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia. Allelúja, allelúja.

Ÿ. (Matth. 28, 2) Angelus Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

Alleluia. Ÿ. (Ps. 44, 15, 16)

Maidens will follow in her retinue into the King's presence; all rejoicing before thee, those companions of hers. Alleluia, alleluia. Ÿ. (Matth. 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

*After the Ascension in place of the above is said:*

Allelúja. Ÿ. (Ps. 44, 15 et 16) Adducéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia. Allelúja, allelúja. Ÿ. (Ephes. 4, 8) Ascéndens Christus in altum, captivam duxit captivitátem: dedit dona homínibus. Allelúja.

⌘ Sequéntia sancti Evangelii secúndum Matthæum. (Matth. 25, 1-13).

In illo témpore: Dixit Jesus discíplis suis: Símile erit regnum cælórum decem virgínibus: quæ

Alleluia. Ÿ. (Ps. 44, 15, 16)

Maidens will follow in her retinue into the King's presence; all rejoicing before thee, those companions of hers. Alleluia, alleluia. Ÿ. (Ephes. 4, 8) Christ ascending on high led captivity captive; he has brought gifts to men. Alleluia.

⌘ Continuation of the Holy Gospel according to S. Matthew. (Matt. 25, 1-13).

At this time: Jesus said to his disciples: The kingdom of heaven will be like ten virgins, who went to

bring the bridegroom and his bride home, taking their lamps with them. Five of these were foolish, and five were wise; the five foolish, when they took their lamps, did not provide themselves with oil, but those who were wise took oil in the vessels they carried, as well as the lamps. The bridegroom was long in coming, so that they all grew drowsy, and fell asleep. And at midnight the cry was raised, Behold, the bridegroom is on his way; go out to meet him. Thereupon all these virgins awoke, and fell to trimming their lamps; and now the foolish said to the wise, Share your oil with us, our lamps are burning low. But the wise ones answered, How if there is not enough for us and for you? Better that you should find your way to the merchants and buy for yourselves. And so, while they were away buying it, the bridegroom came; those who stood ready escorted him to the wedding, and the door was shut. Afterwards those other virgins came, with the cry, Lord, Lord, open to us. And he answered, Believe me, I do not recognize you. Be on the watch, then; the day of it and the hour of it are unknown to you.

OFFERTORY. (Ps. 44. 15, 16) Maidens will follow in her retinue into the King's

accipiéntes lámpades suas, exiérunt óbviám sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lámpádibus, non sumpsérunt óleum secum: prudéntes vero accepérunt óleum in vasis suis cum lámpádibus.

Moram autem faciénte sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviám ei.

Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixerunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur.

Respondérunt prudéntes, dicéntes: Ne forte non suffíciat nobis, et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núptias, et clausa est jánuá. Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, nescio vos. Vigiláte itaque, quia nescitis diem, neque horam.

OFFERTORIUM. (Ps. 44. 15, 16) Afferréntur Regi vírgines post eam:

proximæ ejus afferéntur tibi in lætítia, et exsultatione: adducéntur in templum Regi Dómino. (T. P. Allelúja).

presence; all rejoicing before thee, all triumph, those companions of hers, as they enter the palace of their Lord and King. (Alleluia).

### 1 For Virgin-Martyrs

SECRETA. Inténde, quæsumus, Dómine, múnera altáribus tuis pro sanctárum Vírginum et Mátyrum tuárum N. et N. festivitáte propósita: ut, sicut per hæc beáta mystéria illis glóriam contulísti; ita nobis indulgéntiam largiáris. Per Dóminum.

SECRET. Pay heed, we pray thee, Lord, to the gifts laid upon thy altars for the festival of thy holy virgin-martyrs N. and N. Let this blessed sacrificial rite through which thou glorifiest them bring us the fulness of thy pardon: through our Lord.

### 2 For Virgins not Martyrs

SECRETA. Inténde, quæsumus, Dómine, múnera altáribus tuis pro sanctárum Vírginum tuárum N. et N. festivitáte propósita: ut, sicut per hæc beáta mystéria illis glóriam contulísti; ita nobis indulgéntiam largiáris. Per Dóminum.

SECRET. Pay heed, we pray thee, Lord, to the gifts laid upon thy altars for the festival of thy holy virgins N. and N. Let this blessed sacrificial rite through which thou glorifiest them bring us the fulness of thy pardon: through our Lord.

COMMUNIO. (Matth. 25, 4 et 6) Quinque prudentes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est: Ecce sponsus venit: exíte óbviám Christo Dómino. (T. P. Allelúja).

COMMUNION. (Matt. 25, 4-6) Five wise virgins took oil in the vessels they carried as well as their lamps: at midnight the cry was raised: Behold, the bridegroom is on his way; go out to meet Christ, the Lord. (Alleluia).

### 1 For Virgin-Martyrs

POSTCOMMUNIO. - Præsta nobis, quæsumus,

POSTCOMMUNION. - Grant, we pray thee, Lord,



at the intercession of thy holy virgin-martyrs N. and N., that we may receive in purity of heart that which has passed our lips: through our Lord.

Dómine, intercedéntibus sanctis Virgínibus et Martýribus tuis N. et N.: ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

*2 For Virgins not Martyrs*

POSTCOMMUNION. - Grant, we pray thee, Lord, at the intercession of thy holy virgins N. and N., that we may receive in purity of heart that which has passed our lips: through our Lord.

POSTCOMMUNIO. - Præsta nobis, quæsumus, Dómine, intercedéntibus sanctis Virgínibus tuis N. et N.: ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

## COMMON OF THE DEDICATION OF A CHURCH

### INTROIT

(Gen. 28, 17)

**T**His is a fearsome place: it is the house of God, the gate of heaven: it shall be named the palace of God. (Alleluia, alleluia). (Ps. 83, 2-3) Lord of hosts, how I love thy dwelling-place! For the courts of the Lord's house, my soul faints with longing. *This is.* V. Glory. *This is.*

COLLECT. O God, who year by year renewest for us the dedication-day of this holy temple of thine, and still bringest us safe and sound to take part in its sacred rites, heed the prayers of thy people, and grant

### INTROITUS

(Gen. 28, 17)

**T**erribilis est locus iste: hic domus Dei est, et porta cæli: et vocábitur aula Dei. (T. P. Allelúja, allelúja). (Ps. 83, 2-3) Quam dilécta tabernácula tua, Dómine virtútum! concupíscit, et déficit ánima mea in átria Dómini. *Terribilis est.* V. Glória Patri. *Terribilis est.*

ORATIO. Deus, qui nobis per singulos annos hujus sancti templi tui consecrationis réparas diem, et sacris semper mystériis repræsentas incólumes: exáudi preces pópuli tui, et præsta; ut, quisquis hoc

templum benefícia petitúr-  
us ingréditur, cuncta se  
impetrásse lætétur. Per  
Dóminum.

Léctio libri Apocalýpsis  
beáti Joánnis Apóstoli.  
(*Apoc. 21, 2-5*).

In diébus illis: Vidi  
sanctam civitátem Jerúsalem  
novam descendéntem  
de cælo a Deo, parátam  
sicut sponsam ornátam vi-  
ro suo. Et audívi vocem  
magnam de throno dicén-  
tem: Ecce tabernáculum  
Dei cum homínibus, et ha-  
bitábit cum eis. Et ipsi  
pópulus ejus erunt, et ipse  
Deus cum eis erit eórum  
Deus: et abstérget Deus  
omnem lácrimam ab ócu-  
lis eórum: et mors ultra  
non erit, neque luctus,  
neque clamor, neque dol-  
or erit ultra, quia prima  
abiérunt. Et dixit qui se-  
débat in throno: Ecce no-  
va fácio ómnia.

GRADUALE. Locus  
iste a Deo factus est, inæ-  
stimábile sacraméntum, ir-  
reprehensibilis est. *ŷ.* De-  
us, cui astat Angelórum  
chorus, exáudi preces ser-  
vórum tuórum.

Allelúja, allelúja. *ŷ.* (*Ps.*  
*137, 2*) Adorábo ad tem-  
plum sanctum tuum: et

that whosoever enters this  
church to seek thy favours  
may receive with joy all that  
he asks: through our Lord.

Lesson from the Book of the  
Apocalypse of S. John the  
Apostle. (*Apoc. 21, 2-5*).

At this time: I saw in my  
vision that holy city which is  
the new Jerusalem, being sent  
down by God from heav-  
en, all clothed in readiness,  
like a bride who has adorned  
herself to meet her husband.  
I heard, too, a voice which  
cried aloud from the throne,  
Here is God's tabernacle  
pitched among men; he will  
dwell with them, and they will  
be his own people, and he will  
be among them, their own  
God. He will wipe away  
every tear from their eyes,  
and there will be no more  
death, or mourning, or cries  
of distress, no more sorrow;  
those old things have passed  
away. And he who sat on  
the throne said, Behold, I  
make all things new.

GRADUAL. God has  
made this spot into a means  
of grace for man; now it is  
of worth incalculable, pro-  
faned by sin no more. *ŷ.* O  
God, who hast angels stand-  
ing in thy presence to hymn  
thee, listen to the prayers of  
thy servants on earth.

Alleluia, alleluia. *ŷ.* (*Ps.*  
*137, 2*) I bow down in wor-  
ship towards thy sanctuary,

giving praise to thy name. | confitébor nómini tuo. Alleluia. | Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. (*Matt. 21, 13*)  
My house shall be known  
for a house of prayer, are  
the Lord's words. V. (*Luke*  
*11, 10*) Everyone that asks  
there, will receive, that seeks,  
will find, that knocks, will  
have the door opened to him.  
V. This is the house of the  
Lord; it is securely built and  
stands safe, founded on a  
firm rock.

TRACTUS. (*Matth. 21,*  
*13*) Domus mea, domus  
oratiónis vocábitur, dicit  
Dóminus. V. (*Luc. 11, 10*)  
In ea omnis, qui petit,  
accipit: et qui quærit, ín-  
venit, et pulsánti aperiétur.  
V. Hæc est domus  
Dómini firmiter ædificáta,  
bene fundáta est supra  
firmam petram.

*In Eastertide instead of the Gradual and Tract is said:*

Alleluia. V. (*Ps. 137, 2*) I  
bow down in worship to-  
wards thy sanctuary, giving  
praise to thy name. Alleluia,  
alleluia. V. (*Rom. 6, 9*) Christ,  
now he has risen from the  
dead, cannot die any more;  
death has no more power  
over him. Alleluia.

Allelúja. V. (*Ps. 137, 2*)  
Adorábo ad templum san-  
ctum tuum: et confitébor  
nómini tuo. Allelúja, alle-  
lúja. V. (*Rom. 6, 9*) Chri-  
stus resúrgens ex mórtuis,  
jam non móritur: mors  
illi ultra non dominábitur.  
Allelúja.

*After the Ascension in place of the above is said:*

Alleluia. V. (*Ps. 137, 2*) I  
bow down in worship to-  
wards thy sanctuary, giving  
praise to thy name. Alleluia,  
alleluia. V. (*Ephes. 4, 8*)  
Christ ascending on high led  
captivity captive; he has  
brought gifts to men. Al-  
leluia.

Allelúja. V. (*Ps. 137, 2*)  
Adorábo ad templum san-  
ctum tuum: et confitébor  
nómini tuo. Allelúja, alle-  
lúja. V. (*Ephes. 4, 8*) A-  
scéndens Christus in al-  
tum, captívam duxit ca-  
pivitátem: dedit dona  
homínibus. Allelúja.

✠ Continuation of the Holy  
Gospel according to S.  
Luke. (*Luke 19, 1-10*).

At this time: Jesus had  
entered Jericho, and was  
passing through it; and here  
a rich man named Zacchæus,

✠ Sequéntia sancti Evan-  
gélíi secúndum Lucam.  
(*Luc. 19, 1-10*).

In illo témpore: Ingrés-  
sus Jesus perambulábat  
Jéricho. Et ecce vir nó-  
mine Zachæus: et hic

princeps erat publicanórum, et ipse dives: et quærébat vidére Jesum, quis esset: et non póterat præ turba, quia statúra pusíllus erat. Et præcúrrens ascéndit in árborem sycómorum, ut vidéret eum; quia inde erat transitúrus. Et cum venísset ad locum, suspíciens Jesus vidit illum, et dixit ad eum: Zachæe, festínans descén-de; quia hódie in domo tua opórtet me manére. Et festínans descéndit, et excépit illum gaudens. Et cum vidérent omnes, murmurábant, dicéntes, quod ad hóminem peccatórem divertísset. Stans autem Zachæus, dixit ad Dóminum: Ecce dimídium bonórum meórum, Dómine, do paupéribus: et si quid áliquem defraudávi, reddo quádruplum. Ait Jesus ad eum: Quia hódie salus dómui huic facta est: eo quod et ipse fílius sit Abraham. Venit enim Fílius hóminis quærere, et sal-vum fácere, quod perierat.

Credo.

OFFERTORIUM. (1 Paral. 29, 17 et 18) Dómine Deus, in simplicitáte cordis mei lætus óbtuli unívér-sa; et pópulum tuum, qui repértus est, vidi cum ingénti gáudio: Deus Israel, custódi hanc voluntátem. (T. P. Allelúja).

the chief publican, was trying to distinguish which was Jesus, but could not do so because of the multitude, being a man of small stature. So he ran on in front, and climbed up into a sycamore tree, to catch sight of him, since he must needs pass that way. Jesus, when he reached the place, looked up and saw him; Zacchæus, he said, make haste and come down; I am to lodge to-day at thy house. And he came down with all haste, and gladly made him welcome. When they saw it, all took it amiss; He has gone in to lodge, they said, with one who is a sinner. But Zacchæus stood upright and said to the Lord, Here and now, Lord, I give half of what I have to the poor; and if I have wronged anyone in any way, I make restitution of it fourfold. Jesus turned to him and said, Today, salvation has been brought to this house; he too is a son of Abraham. That is what the Son of Man has come for, to search out and to save what was lost. Creed.

OFFERTORY. (1 Paral. 29, 17, 18) With honesty of intent I have made all these offerings gladly, and gladly I have seen all that are here assembled. God of Israel, keep this will of theirs unchangeable. (Alleluia).

*In the following prayer the words in brackets are said only in the church of which the dedication is being kept.*

**SECRET.** Listen favourably to our prayers, we beg thee, Lord (that all of us who are assembled within the precincts of this temple to keep the anniversary of its dedication, may please thee by full and perfect service of body and soul), so that we who now offer thee our votive gifts may, by thy help, earn the rewards of eternal life: through our Lord.

**COMMUNION.** (*Matt. 21, 13; 7, 8*) My house shall be known for a house of prayer, are the Lord's words; everyone that asks there, will receive, that seeks, will find, that knocks, will have the door opened to him. (*Alleluia*).

**POSTCOMMUNION.** - O God, who hast deigned to call the Church thy bride, to the end that as she has grace by the fervour of her faithfulness, she should also have godliness for her very name's sake; grant that all this people serving thy name may merit to be worthy of the fellowship of this calling. May thy congregation gathered together unto thee in this temple, whose yearly dedication-day is being kept, fear thee, love thee, follow thee: so that while treading steadfastly in

**SECRETA.** Annue, quæsumus, Dómine, precibus nostris: (ut quicumque intra templi hujus, cujus anniversárium dedicatiónis diem celebrámus, ámbitum continémur, plena tibi, atque perfécta corpóris et ánimæ devotióne placeámus;) ut, dum hæc vota præsentia réddimus, ad æténa præmia, te adjuvante, pervenire mereámur. Per Dóminum.

**COMMUNIO.** (*Matth. 21, 13; 7, 8*) Domus mea, domus oratiónis vocábitur, dicit Dóminus: in ea omnis, qui petit, áccipit: et qui quærit, ínvenit, et pulsánti aperiétur. (*T. P. Allelúja*).

**POSTCOMMUNIO.** - Deus, qui Ecclésiám tuam sponsam vocáre dignátus es: ut, quæ habéret grátiam per fídei devotiónem, habéret étiam ex nómine pietátem; da, ut omnis hæc plebs nómini tuo sérviens hujus vocábuli consórtio digna esse mereátur; et Ecclésia tua in templo, cujus anniversárius dedicatiónis dies celebrátur, tibi collécta, te tímeat, te díligat, te sequátur: ut, dum júgiter per vestigia tua gráditur, ad cæléstia

promissa, te ducente, pervenire mereatur: Qui vivis.

thy footsteps it may merit, under thy leadership, to come to the heavenly promises: thou who art God.

*On the actual day of the dedication and during the octave, the Mass is the same as that given above, except the following Collect, Secret and Postcommunion, to which are added, under one conclusion, the prayers of the Mystery or of the Saint in honour of whom the Church is dedicated.*

ORATIO. Deus, qui invisibiliter omnia continens, et tamen pro salute generis humani signa tuæ potentiae visibiliter ostendis: templum hoc potentia tuæ inhabitationis illustra, et concede; ut omnes, qui huc deprecaturi conveniunt, ex quacumque tribulatione ad te clamaverint, consolationis tuæ beneficia consequantur. Per Dominum.

SECRETA. Deus, qui sacrandorum tibi auctor es munerum, effunde super hanc orationis domum benedictionem tuam: ut ab omnibus in ea invocantibus nomen tuum, defensionis tuæ auxilium sentiat. Per Dominum.

POSTCOMMUNIO. - Quæsumus, omnipotens Deus: ut in hoc loco, quem nomini tuo indigni dedicavimus, cunctis petentibus aures tuæ pietatis accommodes. Per Dominum.

COLLECT. O God, who unseen upholdest all things, and yet for the welfare of mankind showest visible signs of thy might, glorify this church by the power of thy indwelling, and grant that all who gather here to seek thy mercy, in whatever trouble they call upon thee, may obtain thy blessing and thy comfort: through our Lord.

SECRET. O God, creator of the gifts that are to be consecrated to thee, pour out thy blessing on this house of prayer, so that all those who call upon thy name within its precincts may feel the help of thy protection: through our Lord.

POSTCOMMUNION. - Almighty God, we pray thee, give merciful hearing to all who pray in this place, which we, unworthy as we are, have set aside for thy service: through our Lord.

*On the actual day of the Dedication of an Altar, the preceding Mass is used, but with the following prayers. If the altar is a fixed altar, to these prayers are added under one conclusion the prayers of the Mystery or of the Saint in honour of whom the altar is dedicated.*

**COLLECT.** O God, who dost build for thyself an eternal dwelling formed out of the whole fellowship of saints, give spiritual increase to thy building, and grant that we may ever be helped by the merits of those whose relics are here with loving reverence enshrined: through our Lord.

**SECRET.** Let thy Holy Spirit descend upon this altar, we pray thee, Lord our God, to hallow thy people's gifts and graciously to cleanse the hearts of those who partake of them: through our Lord... in the unity of the same Holy Spirit.

**POSTCOMMUNION.** - Almighty, everliving God, hallow this altar dedicated to thy honour; bless and endow it with the power of heaven, and bestow on all who trust in thee the good gift of thy succour, that before this altar they may obtain the grace of the sacraments and the fulfilment of their desires: through our Lord.

**ORATIO.** Deus, qui ex omni coaptatione Sanctorum, æternum tibi condidisti habitaculum: da ædificationi tuæ incrementa cælestia; ut, quorum hic reliquias pio amore completimur, eorum semper meritis adjuvemur. Per Dominum.

**SECRETA.** Descendat, quæsumus, Domine Deus noster, Spiritus tuus Sanctus super hoc altare: qui, et populi tui dona sanctificet, et summentium corda dignanter emundet. Per Dominum... in unitate ejusdem.

**POSTCOMMUNIO.** - Omnipotens sempiternus Deus, altare hoc nomini tuo dedicatum, cælestis virtutis benedictione sanctifica: et omnibus in te sperantibus auxilii tui munus ostende; ut, et hic sacramentorum virtus, et votorum obtineatur effectus. Per Dominum.

## COMMON OF THE FEASTS OF THE BLESSED VIRGIN MARY

### INTROITUS

**G**Audeámus omnes in Dómino, diem festum celebrántes sub honóre beátæ Mariæ Virgínis: de cujus solemnitáte gáudent Angeli, et colláudant Fílium Dei. (*T. P. Allelúja, allelúja*). (*Ps. 44, 2*) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V. Glória Patri.*

**ORATIO.** Concéde nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et, gloriósa beátæ Mariæ semper Virgínis intercessióne, a præsénti liberári tristítia, et æténa pérfrui lætítia. *Per Dóminum.*

**Léctio libri Sapiéntiæ.**  
(*Prov. 8, 17-21 et 34-35*)

Ego diligéntes me díligo: et qui mane vígilant ad me, invénient me. Mecum sunt divítiæ, et glória, opes supérbæ, et justítia. Mélior est enim fructus meus auro, et lápide pretióso, et genímína mea argénto elécto. In viis justítie ámbulo, in médio semitárum judícii, ut dí-

### INTROIT

**R**Ejoice we all in the Lord, as we keep holiday in Mary's honour; that blessed Maiden whose feast makes angels joyful and sets them praising the Son of God. (*Alleluia, alleluia*). (*Ps. 44, 2*) Joyful the thoughts that well up from my heart, a King's honour for my theme. *V. Glory.*

**COLLECT.** Grant to us thy servants, Lord God, we pray thee, lasting health of mind and body. At the intercession of blessed Mary, the glorious and ever-virgin, may we be delivered from the sorrows of this life and enjoy the happiness of life everlasting: through our Lord.

**Lesson from the Book of Wisdom.** (*Prov. 8, 17-21; 34-35*).

Love me, and thou shalt earn my love; wait early at my doors, and thou shalt gain access to me. The gifts I bring with me are riches and honour, princely state and the divine favour. Mine is a yield better than gold or jewels, mine are revenues more precious than the finest silver. A faithful course I



tread, nor exceed the bounds of just retribution, failing never to enrich the souls that love me with abundant store. Blessed are they who listen to me, keep vigil, day by day, at my threshold, watching until I open my doors. The man who wins me, wins life, and drinks deep of the Lord's favour.

**GRADUAL.** Blessed art thou, and worshipful, Mary, virgin; who without loss of maidenhood wast found to be the mother of our Saviour. *ſ.* Virgin mother of God, he whom the entire world cannot hold, enclosed himself within thy womb and was made man.

Alleluia, alleluia. *ſ.* Jesse's rod has blossomed; a maiden has borne the incarnate God; God has restored peace, in his own person reconciling the lowest with the highest. Alleluia.

tem diligentes me et thesauros eorum repleam. Beatus homo, qui audit me, et qui vigilat ad fores meas quotidie, et observat ad postes ostii mei. Qui me invenerit, inveniet vitam, et hauriet salutem a Domino.

**GRADUALE.** Benedicta et venerabilis es, Virgo Maria: quæ sine tactu pudoris inventa es mater Salvatoris. *ſ.* Virgo Dei Genitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Allelúja, allelúja. *ſ.* Virga Jesse floruit: Virgo Deum et hominem genuit: pacem Deus reddidit, in se reconcilians ima summis. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

**TRACT.** Be joyful, Mary, virgin; all heresies were brought to nothing by thee alone. *ſ.* Who didst believe the words of the archangel Gabriel. *ſ.* A virgin still, thou didst bring forth God and man, remaining, after childbirth, a maiden unspoiled. *ſ.* Mother of God, plead for us.

**TRACTUS.** Gaude, Maria Virgo, cunctas hæreses sola interemisti. *ſ.* Quæ Gabriélis Archángeli dictis credidisti. *ſ.* Dum Virgo Deum et hominem genuisti: et post partum Virgo inviolata permansisti. *ſ.* Dei Genitrix, intercede pro nobis.

*In Eastertide instead of the Gradual and Tract is said:*

Allelúja. V. Per te, Dei Génitrix, nobis est vita pérdita data, quæ de cælo suscepisti prolem, et mundo genuisti Salvatorem. Allelúja, allelúja. V. Virga Jesse flóruit: Virgo Deum et hóminem genuit: pacem Deus réddidit, in se reconcilians ima summis. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc. II, 27-28*).

In illo témpore: Loquente Jesu ad turbas, extóllens vocem quædam mulier de turba, dixit illi: Beátus venter, qui te portávit, et úbera, quæ suxisti. At ille dixit: Quinímo beáti, qui áudiunt verbum Dei, et custódiunt illud.

Credo.

OFFERTORIUM. Beáta es, Virgo María, quæ Dóminum portásti Creatórem mundi: genuisti qui te fecit, et in ætérnum pérmanes virgo. (*T. P. Allelúja*).

SECRETA. Tua, Dómine, propitiatióne, et beátæ Mariæ semper Vírginis intercessióne, ad perpétuam atque præsentem hæc

Alleluia. V. Through thee, Mother of God, the life we had forfeited has been regained; heaven quickened thy womb, and from it there came forth into the world a Saviour. Alleluia, alleluia. V. Jesse's rod has blossomed; a maiden has borne the incarnate God; God has restored peace, in his own person reconciling the lowest with the highest. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke II, 27-28*).

At this time: As Jesus was speaking to the crowd, a woman in the multitude said to him aloud: Blessed is the womb that bore thee, the breast which thou hast sucked. And he answered: Shall we not say, Blessed are they who hear the word of God, and keep it?

Creed.

OFFERTORY. Blessed art thou, Virgin Mary, who didst bear the Lord, the creator of the world; thou gavest birth to him who made thee, yet remainest ever virgin. (*Alleluia*).

SECRET. By thy gracious mercy, Lord, and at the intercession of blessed Mary, the ever-virgin, let this offering bring us prosperity and

peace, now and for evermore: through our Lord.

oblátio nobis proficiat  
prosperitátem et pacem.  
Per Dóminum.

*Preface of our Lady; Et te in Festivitate, p. 527.*

COMMUNION. Blessed be the womb in which the virgin Mary bore the eternal Father's Son. (Alleluia).

COMMUNIO. Beáta víscera Mariæ Vírginis, quæ portavérunt æténi Patris Fílium. (T. P. Allelúja).

POSTCOMMUNION. - We pray thee, Lord, grant us who have received these aids to our salvation, that we may everywhere be sheltered by the advocacy of blessed Mary, the ever-virgin, in whose honour we have made these offerings to thy majesty: through our Lord.

POSTCOMMUNIO. - Sumptis, Dómine, salútis nostræ subsidiis: da, quæsumus, beátæ Mariæ semper Vírginis patrocíniis nos ubíque prótegi; in cujus veneratióne hæc tuæ obtúlimus majestáti. Per Dóminum.

## VOTIVE MASS IN HONOUR OF THE BLESSED VIRGIN MARY OF MT. CARMEL

### INTROIT

(Isaias 61, 10)

WELL may I rejoice in the Lord, well may this heart triumph in my God. The deliverance he sends is like a garment that wraps me about, his mercy like a cloak enfolding me. (Alleluia, alleluia). (Ps. 95, 1) Sing the Lord a new song: in the Lord's honour let the whole earth make melody. †. Glory.

### INTROITUS

(Isai. 61, 10)

GAudens gaudébo in Dómino, et exsultábit ánima mea in Deo meo: quia induit me vestiménto salútis: et indumentó justítiæ circúmdedit me. (T. P. Allelúja, allelúja). (Ps. 95, 1) Cantáte Dómino cánticum novum: cantáte Dómino omnis terra. †. Glória Patri.

**ORATIO.** Deus, qui beatissimæ semper Virgini et Genitrícis tuæ Mariæ singulári título Carméli Ordinem decorásti: concéde propítius; ut, cujus Commemorationem pio celebrámus officio, ejus muniti præsiðiis, ad gáudia sempitérna pervenire mereámur: Qui vivis.

**Léctio libri Sapiéntiæ.**  
(*Prov. 8, 17-21; 34-35*).

Ego diligéntes me diligó: et qui mane vigilat ad me, invénient me. Mecum sunt divítiæ, et glória, opes supérbæ, et justítia. Mélior est enim fructus meus auro, et lápide pretióso, et genímína mea argénto elécto. In viis justítiaæ ámbulo, in médio semitárum judícii: ut ditem diligéntes me, et thesáuros eórum répleam. Beátus homo, qui audit me, et qui vigilat ad fores meas quotídie, et obsérvat ad postes óstii mei. Qui me invénierit, invéniet vitam, et háuriet salútem a Dómino.

**GRADUALE.** (*Judith 15, 10*) Tu glória Jerúsalem, tu lætítia Israel, tu honorificéntia pópuli nostri. *ŷ.* (*Cant. 7, 5*) Caput

**COLLECT.** God, who hast honoured the Order of Carmel by giving it the name of thy most blessed Mother Mary, ever-virgin, as its distinctive title, grant us this grace, that we who are commemorating her with grateful observance may be counted worthy, under the shield of her protection, to attain everlasting happiness; thou who art God.

**Lesson from the Book of Wisdom.** (*Prov. 8, 17-21; 34-35*).

Love me, and thou shalt earn my love; wait early at my doors, and thou shalt gain access to me. The gifts I bring with me are riches and honour, princely state and the divine favour. Mine is a yield better than gold or jewels, mine are revenues more precious than the finest silver. A faithful course I tread, nor exceed the bounds of just retribution, failing never to enrich the souls that love me with abundant store. Blessed are they who listen to me, keep vigil, day by day, at my threshold, watching until I open my doors. The man who wins me, wins life, and drinks deep of the Lord's favour.

**GRADUAL.** (*Judith 15, 10*) Thou art the boast of Jerusalem, the joy of Israel, the pride of our people. *ŷ.* (*Canticle 7, 5*) Thy head

is as erect as Carmel: and bright as royal purple are the braided ripples of thy hair.

Alleluia, alleluia. *ŷ. (Isaias, 35, 2)* All the majesty of Lebanon is bestowed on thee, all the grace of Carmel and of Saron. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. (*Ezech. 16, 8*) Cloak of mine have I thrown about thee, and my troth have I plighted to thee. *ŷ. (Osee 13, 14)* From the grave's power I will rescue them, and from everlasting death I will ransom them. *ŷ. (Canticule 4, 11)* Sweet are thy lips as honey dripping from its comb: and the perfume of thy garments is very incense.

*In Eastertide instead of the Gradual and Tract is said:*

Alleluia. *ŷ. (Jerem. 2, 7)* Into the land of Carmel have I brought you, to enjoy the fruits and the blessings of it. Alleluia, alleluia. *ŷ. (1 Kings, 25, 7)* All the while they were with us in Carmel, nothing was lacking to them. Alleluia.

✠ Continuation of the Holy Gospel according to S. John. (*John 19, 25-27*).

At this time: His mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene, had taken their stand beside the cross of Jesus. And Jesus, seeing

tuum ut Carmélus: et comæ capitis tui sicut púrpura Regis vincta canálibus.

Allelúja, allelúja. *ŷ. (Isai. 35, 2)* Glória Líbani data est ei: decor Carméli et Saron. Allelúja.

TRACTUS (*Ezech. 16, 8*) Expándi amíctum meum super te, et jurávi pactum tecum. *ŷ. (Osee 13, 14)* De manu mortis liberábo eos, et de morte ætérna éruam eos. *ŷ. (Cant. 4, 11)* Favus distíllans lábia tua: et odor vestimentórum tuórum sicut odor thuris.

Allelúja. *ŷ. (Jerem. 2, 7)* Indúxi vos in terram Carméli, ut comederétis fructum ejus, et óptima illíus. Allelúja, allelúja. *ŷ. (1 Reg. 25, 7)* Non défuit quidquam eis omni témpore, quo fuérunt nobíscum in Carmélo. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann. 19, 25-27*)

In illo témpore: Stabant juxta crucem Jesu mater ejus, et soror matris ejus María Cléophæ, et María Magdaléne. Cum vidísset ergo Jesus ma-

trem, et discipulum stantem, quem diligebat, dicit matri suæ: Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit eam discipulus in sua.

**OFFERTORIUM.** (*Ezech. 46, 1*) Porta atrii interioris, quæ respicit ad orientem, erit clausa sex diebus: die autem Sabbati aperiétur. (*T. P. Allelúja*).

**SECRETA.** Tua nos, Dómine, abundantia pietátis indulgeat: ut, per sacra múnera, quæ tibi reverenter offérimus, gratum beatissimæ Filii tui Matri famulátum exhibére valeámus. Per eúndem Dóminum.

*Preface of the Blessed Virgin Mary of Mt. Carmel, omitting the words hodiérna die, p. 528.*

**COMMUNIO.** (*Prov. 31, 17*) Fortitúdo, et decor, indumentum ejus: et ridébit in die novíssimo. (*T. P. Allelúja*).

**POSTCOMMUNIO.** - Pretiósí Córporis et Sanguinis tui nos, Dómine, sacraménto reféctos, mirífica tuæ grátia majestátis commúniat: atque, obsequiis beatissimæ Virgínis mancipátos, virtútum Ejúsdem fidéles constítuat imitatóres: Qui vivis.

his mother there, and the disciple, too, whom he loved, standing by, said to his mother, Woman, this is thy son. Then he said to the disciple, This is thy mother. And from that hour the disciple took her into his own keeping.

**OFFERTORY.** (*Ezech. 46, 1*) The eastern gate of the inner court shall be shut on the six days; but on the Sabbath it shall be opened. (*Alleluia*).

**SECRET.** In thine abundant compassion deal mercifully with us, O Lord, that through these sacred gifts which we reverently offer thee, we may be worthy to demonstrate a fitting service to the most blessed Mother of thy Son: through the same.

**COMMUNION.** (*Prov. 31, 17*) Strength and beauty are her clothing; and she shall laugh in the latter day. (*Alleluia*).

**POSTCOMMUNION.** - May the wonder-working grace of thy majesty, O Lord, be given to us who are refreshed by the sacrament of thy precious Body and Blood; so that, being dedicated to the service of the most blessed Virgin, we may be made faithful imitators of her virtues: thou who art God.

## THE SATURDAY MASSES OF OUR LADY

*These Masses may also be used, when the rubrics permit, as Votive Masses of our Lady according to the season.*

### I. In Advent

#### INTROIT

(*Isaias 45, 8*)

**Y**OU heavens, send dew from above; you skies, pour down upon us the rain we long for, him, the Just One: may he, the Saviour, spring from the closed womb of the earth. (*Ps. 18, 2*) See how the skies proclaim God's glory, how the vault of heaven betrays his craftsmanship. *ŷ. Glory.*

**COLLECT.** O God, who didst decree that, at the angel's message, thy Word should take flesh in the womb of the blessed virgin Mary, grant to us thy suppliants, that we who believe her to be indeed the mother of God may be helped by her intercession with thee: through the same.

Lesson from *Isaias the Prophet.* (*Isaias 7, 10-15*).

At this time: The Lord sent this message to Achaz: Ask the Lord thy God to give thee a sign, in the depths beneath thee, or in the height above thee. But Achaz said: No, I will not ask for a sign; I will not put the Lord to the test thus. Why

#### INTROITUS

(*Isai. 45, 8*)

**R**Oráte, cæli, désuper, et nubes pluant justum: aperiátur terra, et gérmínet Salvatórem. (*Ps. 18, 2*) Cæli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. *ŷ. Glória Patri.*

**ORATIO.** Deus, qui de beátæ Mariæ Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscipere voluísti: præsta supplicibus tuis; ut, qui vere eam Genitricem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúndem Dóminum.

Léctio *Isaíæ Prophétæ.* (*Isai. 7, 10-15*).

In diébus illis: Locútus est Dóminus ad Achaz, dicens: Pete tibi signum a Dómino Deo tuo in profúndum inférni, sive in excélsu supra. Et dixit Achaz: Non petam, et non tentábo Dóminum. Et dixit: Audíte ergo domus

David: numquid parum vobis est, moléstos esse homínibus, quia molésti estis et Deo meo? Propter hoc dabit Dóminus ipse vobis signum: Ecce virgo concípíet, et páriet fílium, et vocábitur nomen ejus Emmánuel. Butýrum et mel cómedet, ut sciat reprobáre malum, et elígere bonum.

GRADUALE. (*Ps.* 23, 7) Tóllite portas, príncipes, vestras: et elevámini, portæ æternáles: et introíbit Rex glóriæ. *℟.* (*Ibid.*, 3-4) Quis ascéndet in montem Dómini? aut quis stábit in loco sancto ejus? Innocens mánibus, et mundo corde.

Allelúja, allelúja. *℟.* (*Isai.* 11, 1) Egrediétur virga de radíce Jesse, et flos de radíce ejus ascéndet. Allelúja.

⌘ Sequéntia sancti Evangelíi secúndum Lucam. (*Luc.* 1, 26-38).

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen vírginis María. Et ingréssus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: be-

then, said Isaias, listen to me, you that are of David's race. Can you not be content with trying the patience of men? Must you try God's patience too? Since you will not ask, the Lord will give you a sign of his own accord. Behold, the virgin shall be with child, and shall bear a son, and he shall be called Emmanuel. Fed on butter and honey, he will grow to the age of refusing what is bad, choosing what is good.

GRADUAL. (*Ps.* 23, 7) Swing back the doors, captains of the guard: swing back, immemorial gates, to let the King enter in triumph. *℟.* (*Ibid.*, 3-4) Who dares climb the mountain of the Lord, and appear in his sanctuary? The guiltless in act, the pure in heart.

Alleluia, alleluia. *℟.* (*Isaias* 11, 1) From the stock of Jesse a scion shall burgeon yet; out of his roots a flower shall spring. Alleluia.

⌘ Continuation of the Holy Gospel according to S. Luke. (*Luke* 1, 26-38).

At this time: God sent the angel Gabriel to a city of Galilee, called Nazareth, where a virgin dwelt, betrothed to a man of David's lineage; his name was Joseph, and the virgin's name was Mary. Into her presence the angel came, and said: Hail, thou who art full of grace; the Lord is with thee; bless-



ed art thou among women. She was much perplexed at hearing him speak so, and cast about in her mind, what she was to make of such a greeting. Then the angel said to her: Mary, do not be afraid; thou hast found favour in the sight of God. And behold, thou shalt conceive in thy womb, and shalt bear a son, and shalt call him Jesus. He shall be great, and men will know him for the Son of the Most High; the Lord God will give him the throne of his father David and he shall reign over the house of Jacob eternally; his kingdom shall never have an end. But Mary said to the angel; How can that be, since I have no knowledge of man? And the angel answered her: The Holy Spirit will come upon thee, and the power of the Most High will overshadow thee. Thus this holy offspring of thine shall be known for the Son of God. See, moreover, how it fares with thy cousin Elizabeth; she is old, yet she too has conceived a son; she who was reproached with barrenness is now in her sixth month, to prove that nothing can be impossible with God. And Mary said: Behold the handmaid of the Lord; let it be unto me according to thy word.

OFFERTORY. (*Luke* I, 28, 42) Hail, Mary, full of

nedicta tu in mulieribus. Quæ cum audisset, turbata est in sermone ejus, et cogitabat qualis esset ista salutatio. Et ait Angelus ei: Ne timeas, Maria, invenisti enim gratiam apud Deum: ecce concipies in útero, et paries filium, et vocabis nomen ejus Jesum. Hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris ejus: et regnabit in domo Jacob in ætérnum, et regni ejus non erit finis. Dixit autem Maria ad Angelum: Quómodo fiet istud, quóniam virum non cognosco? Et respondens Angelus, dixit ei: Spíritus Sanctus supervéniet in te, et virtus Altissimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocabitur Filius Dei.

Et ecce Elísabeth cognata tua, et ipsa concépit filium in senectúte sua: et hic mensis sextus est illi, quæ vocátur stérilis: quia non erit impossíbile apud Deum omne verbum. Dixit autem Maria: Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

OFFERTORIUM. (*Luce* I, 28 et 42) Ave, Ma-

ría, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui.

**SECRETA.** In méntibus nostris, quæsumus, Dómine, veræ fídei sacraménta confírma: ut, qui concéptum de Vírgine Deum verum et hóminem confitémur; per ejus salúteræ resurrectionis poténtiam, ad ætérnam mereámur pervenire lætítiam. Per eúmdem Dóminum.

grace: the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

**SECRET.** Establish firmly in our minds, we pray thee, Lord, the mysteries of the true faith, so that we who believe the Virgin's Son to be truly God and man may, through the power of his lifegiving resurrection, be found worthy to attain the joys of heaven: through the same.

*Preface of our Lady; Et te in Veneratióne, p. 527.*

**COMMUNIO.** (*Isai. 7, 14*) Ecce virgo concípiet, et páriet filium: et vocábitur nomen ejus Emmánuel.

**POSTCOMMUNIO.** - Grátiam tuam, quæsumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Fílii tui incarnatióem cognóvimus; per passióem ejus et crucem, ad resurrectiόνis glóriam perducámur. Per eúmdem Dóminum.

**COMMUNION.** (*Isaias 7, 14*) Behold the virgin shall be with child, and shall bear a son, and he shall be called Emmanuel.

**POSTCOMMUNION.** - Pour forth thy grace into our hearts, we pray thee, Lord, so that we, to whom the Incarnation of Christ, thy Son, was made known by the angel's message, may by his passion and cross be brought to the glory of his resurrection: through the same.

## II. From the Nativity of our Lord to the Feast of the Purification

### INTROITUS

(*Ps. 44, 13 et 15-16*)

**V**ultum tuum deprecabúntur omnes dívites plebis: adducéntur Regi vírgines post eam: próximæ ejus adducéntur

### INTROIT

(*Ps. 44, 13, 15-16*)

**A**LL that are rich among the citizens will be courting thy favour: maidens will follow in her retinue into the King's presence; all re-

joining, all triumph, those companions of hers enter. (*Ps. ibid.*, 2) Joyful are the thoughts that well up from my heart, a King's honour for my theme. V. Glory.

**COLLECT.** God, who hast bestowed upon mankind, through blessed Mary's virgin motherhood, the prize of eternal salvation, grant, we pray thee, that we may feel the power of her intercession, through whom we have been privileged to welcome the giver of life, Jesus Christ, thy Son, our Lord: who is God.

Lesson from the Epistle of S. Paul the Apostle to the Galatians. (*Gal. 4, 1-7*).

Brethren: One who comes into his property while he is still a child has no more liberty than one of the servants, though all the estate is his; he is under the control of guardians and trustees, until he reaches the age prescribed by his father. So it was with us; in those childish days of ours we toiled away at the schoolroom tasks which the world gave us, till the appointed time came. Then God sent out his Son on a mission to us. He took birth from a woman, took birth as a subject of the law, so as to ransom those who were subject to the law, and make us sons by adop-

tibi in lætitia et exultatione. (*Ps. ibid.*, 2) Eructavit cor meum verbum bonum: dico ego ópera mea Regi. V. Glória Patri.

**ORATIO.** Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcúnda, humano géneri præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus auctórem vitæ suscipere, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum,

Léctio Epístolæ beati Pauli Apóstoli ad Gálatas. (*Gal. 4, 1-7*).

Fratres: Quanto tēpore heres párvulus est, nihil differt a servo, cum sit dóminus ómnium: sed sub tutóribus et actóribus est usque ad præfínitum tempus a patre: ita et nos cum essémus párvuli, sub eleméntis mundi erámus serviétes. At ubi venit plenitúdo tēporis, misit Deus Fílium suum, factum ex muliere, factum sub lege, ut eos, qui sub lege erant, redímeret, ut adoptionem filiórum reciperémus. Quóniam autem estis filii Dei, misit Deus Spíritum Fílii sui in corda vestra, clamántem: Abba, Pater. Itaque jam non est

servus, sed fílius: quod si fílius, et heres per Deum.

GRADUALE. (Ps. 44, 3 et 5) Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. V. Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirábíliter délixera tua.

Allelúja, allelúja. V. Post partum, Virgo, invioláta permansísti: Dei Génitrix, intercède pro nobis. Allelúja.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACTUS. Gaude, María Virgo, cunctas hæreses sola interemísti. V. Quæ Gabriélis Archángeli dictis credidísti. V. Dum Virgo Deum et hóminem genuísti: et post partum Virgo invioláta permansísti. V. Dei Génitrix, intercède pro nobis.

✠ Sequéntia sancti Evangelíi secúndum Lucam. (Luc. 2, 33-35).

In illo témpore: Erat pater Jesu et mater, mirántes super his quæ di-

tion. To prove that you are sons, God has sent out the Spirit of His Son into our hearts, crying out to us, Abba, Father. No longer, then, art thou a slave, thou art a son; and because thou art a son, thou hast through God the son's right of inheritance.

GRADUAL. (Ps. 44, 3, 5) Thy lips overflow with gracious utterance: the blessings God has granted thee can never fail. V. In the name of faithfulness, and mercy, and justice, thy own wonderful deeds shall be thy passport.

Alleluia, alleluia. V. Thou didst bear a child, still keeping thy virginity unspoiled: Mother of God, plead for us. Alleluia.

TRACT. Be joyful, Mary, virgin; all heresies were brought to nothing by thee alone. V. Who didst believe the words of the archangel Gabriel. V. A virgin still, thou didst bring forth God and man, remaining, after childbirth, a maiden unspoiled. V. Mother of God, plead for us.

✠ Continuation of the Holy Gospel according to S. Luke. (Luke 2, 33-35).

At this time: The father and mother of Jesus were still wondering over all that

was said of him, when Simeon blessed them, and said to his mother Mary, Behold, this child is destined to bring about the fall of many and the rise of many in Israel; to be a sign which men will refuse to recognize; and so the thoughts of many hearts shall be made manifest as for thy own soul, it shall have a sword to pierce it.

**OFFERTORY.** (*Ps. 44. 15-16*) Maidens will follow in her retinue into the King's presence: all rejoicing, all triumph, those companions of hers enter the palace of their Lord and King.

**SECRET.** Lord, we entreat thee to accept our offerings and prayers at the intercession of blessed Mary, the mother of God. Cleanse us by this heavenly rite, and mercifully heed us: through the same.

*Preface of the Nativity, p. 519.*

**COMMUNION.** (*Matt. 13, 45-46*) The kingdom of heaven is as if a trader were looking for rare pearls, and now he has found one pearl of great cost, and has sold all that he had and bought it.

**POSTCOMMUNION.** - Lord, may this communion cleanse us from guilt and, at the intercession of the blessed virgin Mary, mother

cebántur de illo. Et benedíxit illis Símeon, et dixit ad Mariám, matrem ejus: Ecce pósito est hic in ruínam, et in resurrectionem multórum in Israel: et in signum cui contradicétur: et tuam ipsíus ánimam pertransíbit gládus, ut reveléntur ex multis córdibus cogitatiónes.

**OFFERTORIUM.** (*Ps. 44, 15-16*) Afferéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia, et exsultatíone: adducéntur in templum Regi Dómino.

**SECRETA.** Munéríbus nostris, quæsumus, Dómine, precíbúque susceptis, intercedénte beáta Dei Genitríce Mariá: et cælestíbus nos munda mystériis, et cleménter exáudi. Per eúmdem Dóminum.

**COMMUNIO.** (*Matth. 13, 45-46*) Símile est regnum cælórum hómíni negotiátóri, quærénti bonas margarítas: invénta una pretiósa margaríta, dedit ómnia sua, et comparávit eam.

**POSTCOMMUNIO.** - Hæc nos commúnio, Dómine, purget a crímíne: et, intercedénte beáta Vírgine Dei Genitríce Mariá,

cæléstis remédii fáciat esse consórtes. Per eúndem Dóminum.

of God, bring us a share of healing from on high: through the same.

### III. From the Feast of the Purification to Advent

#### INTROITUS

(*Sedulius*)

(*The priest bows his head*)

**S**alve, sancta parens, eníxa puérpera Regem: qui cælum, terrámque regit in sácula sæculórum. (*T. P. Allelúja, allelúja*). (*Ps. 44, 2*) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. †. Glória Patri.

**ORATIO.** Majestátem tuam, omnípotens Deus, súpplíces deprecámur: ut qui, exsultántibus ánimis, beatíssimæ sempérque Vírginis Mariæ Commemorationem celebráre gaudémus, ejus gloriósis précibus et méritis, ab instántibus malis, et a morte perpétua liberémur. Per Dóminum.

Léctio libri Sapiéntiæ.  
(*Eccli. 24, 23-31*).

Ego quasi vitis fructificávi suavitátem odóris: et flores mei fructus honóris et honestátis. Ego mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei. In me grátia omnis viæ et veritátis, in

#### INTROIT

(*Sedulius*)

(*The priest bows his head*)

**H**ail, Holy Mother, in thy womb there lay a King who bears o'er earth and heaven endless sway. (*Alleluia, alleluia*). (*Ps. 44, 2*) Joyful are the thoughts that well up from my heart, a King's honour for my theme. †. Glory.

**COLLECT.** We humbly beseech thy majesty, Almighty God, that we who with glad hearts rejoice on this commemoration of most blessed Mary, the ever-virgin, may be freed, by her glorious prayers and merits, from the evils of this life and from everlasting death: through our Lord.

Lesson from the Book of Wisdom. (*Ecclus. 24, 23-31*).

No vine ever yielded fruit so fragrant; the enjoyment of honour and riches is the fruit I bear. It is I that give birth to all noble loving, all reverence, all true knowledge, and the holy gift of hope. From me comes every grace

of faithful observance, from me all promise of life and vigour. Hither turn your steps, all you that have learned to long for me; take your fill of the increase I yield. Never was honey so sweet as the influence I inspire, never honey-comb as the gift I bring; mine is a renown that endures age after age. Eat of this fruit, and you will yet hunger for more, drink of this wine, and your thirst for it is still unquenched. He who listens to me will never be disappointed, he who lives by me will do no wrong; he who reads my lesson aright will find in it life eternal.

GRADUAL. Blessed art thou and worshipful, Mary, virgin; who without loss of maidenhood wast found to be the mother of our Saviour. *ŷ.* Virgin mother of God, he whom the entire world cannot hold enclosed himself within thy womb and was made man.

Alleluia, alleluia. *ŷ.* Through thee, Mother of God, the life we had forfeited has been regained; heaven quickened thy womb, and from it there came forth into the world a Saviour. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. Be joyful, Mary, virgin; all heresies were brought to nothing by thee

me omnis spes vitæ et virtutis. Transíte ad me omnes qui concupiscitis me, et a generationibus meis implémini. Spíritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatiónes sæculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sítient.

Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam ætérnam habébunt.

GRADUALE. Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris invénta es mater Salvatóris. *ŷ.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit víscera factus homo.

Allelúja, allelúja. *ŷ.* Per te, Dei Génitrix, nobis est vita pérdita data: quæ de cælo suscepísti prolem, et mundo genuísti Salvatórem. Allelúja.

TRACTUS. Gáude, María Virgo, cunctas hæreses sola interemísti. *ŷ.* Quæ

Gabriélis Archángeli dictis credidísti. V. Dum Virgo Deum et hóminem genuísti: et post partum Virgo invioláta permansísti. V. Dei Génitrix, intercède pro nobis.

alone. V. Who didst believe the words of the archangel Gabriel. V. A virgin still, thou didst bring forth God and man, remaining, after childbirth, a maiden unspoiled. V. Mother of God, plead for us.

*In Eastertide instead of the Gradual and Tract is said:*

Allelúja. V. Per te, Dei Génitrix, nobis est víta pérdita data: quæ de cælo suscepísti prolem, et mundo genuísti Salvatórem. Allelúja, allelúja. V. (Num. 17, 8) Virga Jesse flóruit: Virgo Deum et hóminem génuít: pacem Deus réddidit, in se reconcilians ima summis. Allelúja.

Alleluia. V. Through thee, Mother of God, the life we had forfeited has been regained; heaven quickened thy womb, and from it there came forth into the world a Saviour. Alleluia, alleluia. V. (Num. 17, 8) Jesse's rod has blossomed; a maiden has borne the incarnate God; God has restored peace, in his own person reconciling the lowest with the highest. Alleluia.

*Outside Eastertide the following Gospel is read:*

✠ Sequéntia sancti Evangelíi secúndum Lucam. (Luc. 11, 27-28).

In illo témpore: Loquente Jesu ad turbas, extóllens vocem quædam mulier de turba, dixit illi: Beátus venter, qui te portávit, et úbera, quæ suxísti. At ille dixit: Quinímo beátì, qui áudiunt verbum Dei, et custódiunt illud.

✠ Continuation of the Holy Gospel according to S. Luke. (Luke 11, 27-28).

At this time: As Jesus was speaking to the crowd, a woman in the multitude said to him aloud: Blessed is the womb that bore thee, the breast which thou hast sucked. And he answered: Shall we not say, Blessed are those who hear the word of God, and keep it?



*Within Eastertide the following Gospel is read:*

✠ Continuation of the Holy Gospel according to S. John. (*John* 19, 25-27).

At this time: His mother, and his mother's sister Mary the wife of Cleophas, and Mary Magdalene, had taken their stand beside the cross of Jesus. And Jesus, seeing his mother there, and the disciple, too, whom he loved, standing by, said to his mother: Woman, this is thy son. Then he said to the disciple: This is thy mother. And from that hour the disciple took her into his own keeping.

OFFERTORY. (*Jer.* 18, 20) Maiden, Mother of God, do not forget us; plead for us, there where thou standest in God's presence, to avert his anger from us. (Alleluia).

SECRET. Hallow our sacrificial offerings, we pray thee, Lord, and at the saving intercession of God's blessed mother, Mary, grant that those offerings may further our salvation: through the same.

*Preface of our Lady; Et te in Veneratione, p. 527.*

COMMUNION. Mary, ever-virgin, sovereign Queen of the world, who didst bear Christ, the Lord and Saviour of us all, may thy pleading bring us peace and safety. (Alleluia).

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann.* 19, 25-27)

In illo témpore: Stabant juxta crucem Jesu mater ejus, et soror matris ejus María Cléophæ, et María Magdaléne. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce filius tuus. Deínde dicit discipulo: Ecce mater tua. Et ex illa hora accépit eam discipulus in sua.

OFFERTORIUM. (*Jerem.* 18, 20) Recordáre, Virgo mater, in conspéctu Dei, ut loquáris pro nobis bona: et ut avértas indignatióem suam a nobis. (T. P. Allelúja).

SECRETA. Sanctífica, Dómine, quæsumus, oblata libámina: et beátæ Dei Genitrícis Mariæ salubérrima intercessióne, nobis salutária fore concéde. Per eúmdem Dóminum.

COMMUNIO. Regína mundi digníssima, María, Virgo perpétua, intercède pro nostra pace et salutē: quæ genuísti Christum Dóminum Salvatórem ómnium. (T. P. Allelúja).

POSTCOMMUNIO. -  
 Replēti vitālibus alimōniis,  
 et divinis reparāti mystē-  
 riis, sūpplices te rogāmus,  
 omnīpotens Deus: et beā-  
 tæ Mariæ, cujus venerān-  
 dam cōlimus Commemo-  
 ratiōnem, pia intercessiō-  
 ne conjūngi mereāmur  
 gāudiis civiū supernō-  
 rum. Per Dōminum.

POSTCOMMUNION. -  
 Filled with the bread of life  
 and renewed by these divine  
 mysteries, we humbly ask  
 thy favour, Almighty God:  
 and at the holy intercession  
 of blessed Mary, whose wor-  
 shipful Commemoration we  
 are honouring, may we be  
 made worthy to participate  
 in the joys of the heavenly  
 hosts: through our Lord.

*In the Saturday Masses of our Lady and in votive Masses in her honour, the second Collect, Secret and Postcommunion are Of the Holy Ghost, p. 497, and the third, Against the Persecutors of the Church or For the Pope, p. 493, when the rubrics allow.*

## VOTIVE MASSES

*Any of the following Masses may be said as a Votive Mass at the choice of the celebrant or at the request of the donors of a Mass offering, on whatever day votive Masses are allowed by the rubrics. Any of them may also be celebrated in place of the conventual Mass in a cathedral, monastic, or collegiate church, whenever the rubrics allow, but only on the day of the week indicated in the heading.*

*In votive Masses the Introit is repeated only twice. The Glória in excelsis is not said, and after Septuagesima the Tract is omitted and the Gradual is repeated. In Eastertide, however, the Introit ends with one Allelúja, and in place of the Gradual the Allelúja is said once with its verse, after which the Allelúja is not repeated.*

*Exceptions are found in votive Masses of our Lady and of the Angels, in which the Glória in excelsis is*

*always said, and after Septuagesima, the Tract, as well. Moreover, in Eastertide the Introit ends with two Allelúja, and after the Epistle the Allelúja with its two verses is said as in an ordinary Mass. These exceptions also apply to all solemn votive Masses. To the Offertory and Communion, in Eastertide, is added one Allelúja.*

On Monday

## VOTIVE MASS OF THE MOST HOLY TRINITY

*Mass of Trinity Sunday, Benedícta sit, p. 667, except the following:*

Lesson from the Epistle of  
S. Paul the Apostle to the  
Romans. (*Rom. 11, 33-36*).

How deep is the mine of God's wisdom, of his knowledge; how inscrutable are his judgements, how undiscoverable his ways? Who has ever understood the Lord's thoughts, or been his counsellor? Who ever was the first to give, and so earned his favours? All things find in him their origin, their impulse, the centre of their being; to him be glory throughout all ages. Amen.

Lectio Epístolæ beáti Pauli Apóstoli ad Romános. (*Rom. 11, 33-36*).

O altitúdo divitiárum sapiéntiæ et sciéntiæ Dei: quam incomprehensibília sunt iudícia ejus, et investigábiles viæ ejus! Quis enim cognóvit sensum Dómini? Aut quis consiliárius ejus fuit? Aut quis prior dedit illi, et retribuétur ei? Quóniam ex ipso, et per ipsum, et in ipso sunt ómnia: ipsi glória in sæcula. Amen.

*In a solemn votive Mass after Septuagesima the Allelúja and its verse are omitted and there is said the following:*

TRACT. (*Ps. 116, 1-2*)  
Praise the Lord, all you Gentiles, let all the nations of the world do him honour.  
V. Abundant has his mercy been towards us; the Lord

TRACTUS. (*Ps. 116, 1-2*)  
Laudáte Dóminum, omnes gentes: laudáte eum, omnes pópuli. V. Quóniam confirmáta est super nos misericórdia ejus: et vé-

ritas Dómini manet in æ- | remains faithful to his word  
térnum. | for ever.

*In a solemn votive Mass during Eastertide the Gradual and Tract are omitted and there is said:*

<p>Allelúja. V. (<i>Dan. 3, 52</i>) Benedíctus es, Dómine Deus patrum nostrórum, et laudábilis in sæcula. Al- lelúja, allelúja. V. (<i>Ps. 47,</i> 2) Magnus Dóminus, et laudábilis nimis: in civi- táte Dei nostri, in mon- te sancto ejus. Allelúja.</p>	<p>Alleluia. V. (<i>Dan. 3, 52</i>) Blessed art thou, Lord God of our fathers, praised above all for ever. Alleluia, alleluia. V. (<i>Ps. 47, 2</i>) The Lord is great, great honour is his due here in the city where he, our God, dwells, here on his holy mountain. Alleluia.</p>
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*Gospel:* Cum vénerit Paráclitus, p. 623; *Preface of the Trinity*, p. 527.

On Tuesday

## VOTIVE MASS OF THE ANGELS

### INTROITUS

(*Ps. 102, 20*)

**B**enedícite Dóminum,  
omnes Angeli ejus:  
poténtes virtúte, qui fáci-  
tis verbum ejus, ad au-  
diéndam vocem sermónum  
ejus. (*Ps. ibid., 1*) Béne-  
dic, ánima mea, Dómino:  
et ómnia quæ intra me  
sunt, nómini sancto ejus.  
V. Glória Patri.

### INTROIT

(*Ps. 102, 20*)

**B**less the Lord, all you  
angels of his: angels of  
sovereign strength, that carry  
out his commandment, at-  
tentive to the word he utters.  
(*Ps. ibid., 1*) Bless the Lord,  
my soul, unite, all my pow-  
ers, to bless that holy name.  
V. Glory.

*The Glória in excélsis is always said.*

ORATIO. Perpétuum  
nobis, Dómine, tuæ mise-  
rationis præsta subsidium:  
quibus et angélica præsti-  
tisti suffrágia non deesse.  
Per Dóminum.

COLLECT. Lord, who  
hast pledged that angelic  
support will always be at  
hand, grant also that thy  
merciful aid may never fail  
us: through our Lord.

Losson from the Book of the Apocalypse of S. John the Apostle. (*Apoc.* 19, 9-10).

In those days: The angel said to me, Write thus: Blessed are those who are bidden to the Lamb's wedding feast. All this is true, he said; it is God's own utterance. Thereupon I fell at his feet, to worship him. But he said, Never that; keep thy worship for God; I am only thy fellow-servant, one of those brethren of thine who hold fast the truth concerning Jesus.

GRADUAL. (*Ps.* 148, 1-2) Give praise to the Lord in heaven; praise him, all that dwells on high. *V.* Praise him, all you angels of his; praise him, all his armies.

Alleluia, alleluia. *V.* (*Ps.* 137, 1) Angels for my witnesses, I sing of thy praises, O Lord, my God. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACT. (*Ps.* 102, 20, 21-22) Bless the Lord, all you angels of his: angels of sovereign strength, that carry out his commandments. *V.* Bless the Lord, all you hosts of his: the servants that perform his will. *V.* Bless the Lord, all you creatures of his, in every corner of his

Léctio libri Apocalýpsis beáti Joánnis Apóstoli. (*Apoc.* 19, 9-10).

In diébus illis: Dixit mihi Angelus: Scribe: Beáti qui ad coenam nuptiárum Agni vocáti sunt.

Et dixit mihi: Hæc verba Dei vera sunt. Et cécidi ante pedes ejus, ut adorárem eum. Et dicit mihi: Vide ne féceris: consérvus tuus sum, et fratrum tuórum habéntium testimónium Jesu. Deum adóra.

GRADUALE. (*Ps.* 148, 1-2) Laudáte Dóminum de cælis: laudáte eum in excélsis. *V.* Laudáte eum, omnes Angeli ejus: laudáte eum, omnes virtútes ejus.

Allelúja, allelúja. *V.* (*Ps.* 137, 1) In conspéctu Angelórum psallam tibi, Dómine Deus meus. Allelúja.

TRACTUS. (*Ps.* 102, 20 et 21-22) Benedícite Dómino, omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus. *V.* Benedícite Dómino, omnes virtútes ejus: minístri ejus, qui fácitis voluntátem ejus. *V.* Benedícite Dómino, ómnia ópera ejus:

in omni loco dominati-  
onis ejus, bēnedic, ánima  
mea, Dómino.

dominion; and thou, my  
soul, bless the Lord.

*In Eastertide instead of the Gradual and Tract is said:*

Allelúja. V. (Ps. 137, 1)  
In conspéctu Angelórum  
psallam tibi, Dómine Deus  
meus. Allelúja, allelúja.  
V. (Matth. 28, 2) Angelus  
Dómini descēdit de cæ-  
lo: et accēdens revólvit  
lápídem, et sedēbat super  
eum. Allelúja.

Alleluia. V. (Ps. 137, 1)  
Angels for my witnesses, I  
sing of thy praises, O Lord,  
my God. Alleluia, alleluia.  
V. (Matt. 28, 2) An angel of  
the Lord came to the place,  
descending from heaven, and  
rolled away the stone and  
sat over it. Alleluia.

*After the Ascension in place of the V. Angelus Dó-  
mini, is said:*

V. (Ephes. 4, 8) Ascén-  
dens Christus in altum,  
captívam duxit captivitá-  
tem: dedit dona homíni-  
bus. Allelúja.

V. (Ephes. 4, 8) Christ as-  
cending on high led captivity  
captive; he has brought gifts  
to men. Alleluia.

*Within Pentecost week in place of the above is said:*

V. (Here a genuflection is  
made). Veni, Sancte Spí-  
ritus, reple tuórum corda  
fidélium: et tui amóris in  
eis ignem accēde. Alle-  
lúja.

V. (Here a genuflection is  
made). Come, holy Spirit,  
fill the hearts of thy faithful  
and kindle in them the fire  
of thy love. Alleluia.

✠ Sequéntia sancti Evan-  
gélíi secúndum Joán-  
nem. (Joan. 5, 1-4).

✠ Continuation of the Holy  
Gospel according to S.  
John. (John 5, 1-4).

In illo témpore: Erat  
dies festus Judæórum, et  
ascēdit Jesus Jerosóly-  
mam. Est autem Jerosó-  
lymis Probática piscína,  
quæ cognominátur hebráice  
Bethsáida, quinque pór-  
ticus habens. In his jacé-  
bat multitúdo magna lan-

At this time came a Jewish  
feast, for which Jesus went  
up to Jerusalem. There is a  
pool in Jerusalem at the  
Sheep Gate, called in Hebrew  
Bethsaida, with five porches,  
under which a multitude of  
diseased folk used to lie, the  
blind, the lame, the disabled,

waiting for a disturbance of the water. From time to time, an angel of the Lord came down upon the pool, and the water was stirred up; and the first man who stepped into the pool after the stirring of the water, recovered from whatever infirmity it was that oppressed him.

**OFFERTORY.** (*Apoc. 8, 3, 4*) An angel stood by the altar of the temple, holding a golden censer, and incense was given him in plenty; and the smoke of the perfumes went up in God's presence.

**SECRET.** We humbly entreat thee, Lord, to accept graciously the sacrificial gifts we offer in praise of thee. With the angels pleading for us, grant that this offering may further our salvation: through our Lord.

**COMMUNION.** (*Dan. 3, 58*) Bless the Lord, all you the Lord's angels: praise him and extol his name for ever.

**POSTCOMMUNION.** - Lord, who hast filled us with thy heavenly blessing, we humbly beg that thy holy angels may help us to feel the profit of the rite we here perform, despite the frailty of our service: through our Lord.

guéntium, cæcorum, claudorum, aridorum expectantium aquæ motum. Angelus autem Domini descendebat secundum tempus in piscinam, et movebatur aqua. Et, qui prior descendisset in piscinam post motionem aquæ, sanus fiebat a quacumque detinebatur infirmitate.

**OFFERTORIUM.** (*Apoc. 8, 3 et 4*) Stetit Angelus juxta aram templi, habens thuribulum aureum in manu sua: et data sunt ei incensa multa: et ascendit fumus aromaticum in conspectu Dei.

**SECRETA.** Hóstias tibi, Dómine, laudis offerimus, suppliciter deprecantes: ut eádem, angélico pro nobis interveniente suffragio, et placátus accípias, et ad salutem nostram proveníre concédas. Per Dóminum.

**COMMUNIO.** (*Dan. 3, 58*) Benedícite, omnes Angeli Dómini, Dómino: hymnum dícite, et superexaltáte eum in sæcula.

**POSTCOMMUNIO.** - Repléti, Dómine, benedictióne cælésti, suppliciter exorámus: ut, quod frágili celebrámus officio, sanctorum Angelórum nobis prodésse sentiámus auxilio. Per Dóminum.

Also on Tuesday

## II.

# VOTIVE MASS OF SS. ELIAS AND ELISEUS, PROPHETS

## INTROITUS

(4 Reg. 2, 11 et 15)

**C**UM Elías et Eliséus incedentes sermocinarentur, ecce currus igneus et equi ignei diviserunt utrumque: et ascendit Elías per turbinem in cælum: et requievit spiritus ejus super Eliséum. (Ps. 47, 2) Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus. V. Glória Patri.

**ORATIO.** Deus, qui beátum Elíam Prophétam tuum et Patrem nostrum, ante commúnem mortem, curru igneo aéreum elevásti ad cælum, quique beáto Prophétæ Eliséo, spíritum dúplicem peténti, tribuísti: concéde nobis, ambórum méritis et précibus; ita vivere, ut cum eis in resurrectione justórum felíciter gaudére mereámur. Per Dóminum.

## INTROIT

(4 Kings 2, 11, 15)

**E**Lias and Eliseus were still going on and talking as they went, when all at once, between them, a flaming chariot appeared, drawn by flaming horses, and Elias went up on a whirlwind into heaven: and his spirit came down to rest on Eliseus. (Ps. 47, 2) The Lord is great, great honour is his due, here in the city where he, our God, dwells, here on his holy mountain. V. Glory.

**COLLECT.** O God, who didst lift up blessed Elias, thy Prophet and our Father, in a fiery chariot unto heaven, while he was yet in this life, and who didst yield to the request of the blessed Prophet Eliseus for his double spirit; grant us through their merits and prayers this favour: to live on earth in such wise as to merit to rejoice with them exceedingly in the resurrection of the just: through our Lord.

*A commemoration is made of the Saints of the Order before any other commemoration. Collect Omnipotens et clementissime Deus, p. [187].*



Lesson from the Book of Kings. (4 Kings 2, 9-13).

In those days: Elias said to Eliseus: Make what request of me thou wilt, before I am carried away from thee. And he answered, I would have a double portion of the spirit thou leavest behind thee. It is no light request thou hast made, said he. If I am carried away in full view of thee, it means thy request is granted; if not, it is refused. And they were still going on, and talking as they went, when all at once, between them, a flaming chariot appeared, drawn by flaming horses, and Elias went up on a whirlwind into heaven. Eliseus watched it, crying out, My father, my father, Israel's chariot and Charioteer! But now he had sight of him no longer. He caught at his own clothes and tore them across; then he took up the mantle of Elias, that had fallen from him.

GRADUAL. (4 Kings 2, 1, 6) When the Lord would have Elias carried up by a whirlwind into heaven, Elias left with Eliseus in his company. ¶ Elias said to Eliseus: Stay on here, for the Lord has an errand for me at the Jordan. But still he said: As the Lord is a living God, and thy soul a living soul, I will not part from thee.

Lectio libri Regum. (4 Reg. 2, 9-13).

In diēbus illis: Elías dixit ad Eliséum: Póstula quod vis ut fáciam tibi, ántequam tollar a te. Dixítque Eliséus: Obsecro ut fiat in me duplex spíritus tuus. Qui respóndit:

Rem difícilē postulásti: áttamen si videris me quando tollar a te, erit tibi quod petísti: si autem non videris, non erit.

Cumque pérgerent, et incedētes sermocinaréntur, ecce currus ígneus et equi ígnei divisérunt utrúmque: et ascéndit Elías per túrbínem in cælum. Eliséus autem vidébat, et clamábat: Pater mi, pater mi, currus Israel, et auríga ejus. Et non vidit eum ámplius: apprehendítque vestiménta sua, et scidit illa in duas partes. Et levávit pállium Eliæ, quod cecíderat ei.

GRADUALE. (4 Reg. 2, 1 et 6) Cum leváre vellet Dóminus Eliám per túrbínem in cælum, ibant Elías et Eliséus. ¶ Dixit Elías ad Eliséum: Sede hic, quia Dóminus misit me usque ad Jordánem.

Qui ait: Vivit Dóminus, et vivit ánima tua, quia non derelínquam te.

Allelúja, allelúja. *ŷ.* (4 Reg. 2, 5) Accessérunt filii prophetarum ad Eliséum, et dixerunt ei: Numquid nosti quia Dóminus hódie tollet dóminum tuum a te? Et ait: Et ego novi: siléte. Allelúja.

Alleluia, alleluia. *ŷ.* (4 Kings 2, 5) The disciples of the prophets came to Eliseus and asked of him whether he knew his master was to be carried away from him. I, too, know it, he answered; say no more. Alleluia.

*After Septuagesima the Allelúja and its verse are omitted and the Gradual is repeated as far as its verse. However, in a solemn votive Mass there is said instead:*

TRACTUS. (4 Reg. 2, 6-8) Iérunt Elías et Eliséus páriter, et quinquaginta viri de filiis prophetarum secúti sunt eos. *ŷ.* Qui stetérunt e contra, longe: illi autem ambo stabant super Jordánem. *ŷ.* Tulítque Elías pállium suum, et invólvit illud, et percússit aquas. *ŷ.* Quæ divisæ sunt in utrámque partem, et transiérunt ambo per siccum.

TRACT. (4 Kings 2, 6-8) Elias and Eliseus went in company, and fifty of the prophets' disciples followed them. *ŷ.* These stood watching far away, but they came to a halt, those two, at Jordan bank. *ŷ.* And there Elias, taking off his mantle and folding it together, struck the waters of Jordan with it. *ŷ.* Whereupon they parted, this way and that, allowing those two to pass over dryshod.

*In Eastertide, however, the Gradual is omitted, and the Allelúja is said only once with its verse, Accessérunt filii; after the verse the Allelúja is not repeated, except in a solemn Mass when the following is said:*

Allelúja, allelúja. *ŷ.* (Matth. 28, 2) Angelus Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

Alleluia, alleluia. *ŷ.* (Matt. 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

✠ Sequéntia sancti Evangelii secúndum Lucam. (Luc. 4, 23-27).

✠ Continuation of the Holy Gospel according to S. Luke. (Luke 4, 23-27).

In illo témpore: Dixit Jesus turbis Judæórum:

At this time: Jesus said to the multitude of the Jews:

No doubt you will tell me, as the proverb says, Physician, heal thyself; do here in thy own country all that we have heard of thy doing at Capharnaum. And he said, Believe me, no prophet finds acceptance in his own country. Why, you may be sure of this, there were many widows among the people of Israel in the days of Elias, when a great famine came over all the land, after the heavens had remained shut for three years and six months, but Elias was not sent to any of these. He was sent to a widow woman in Sarepta, which belongs to Sidon. And there were many lepers among the people of Israel in the days of the prophet Eliseus; but it was none of them, it was Naaman the Syrian, who was made clean.

**OFFERTORY.** (*4 Kings 2, 14, 15*) Eliseus struck the waters with the mantle that had fallen from him, and they parted this way and that for him to cross over. When they saw that, the disciples of the prophets cried out: The spirit Elias had has come down to rest on Eliseus; and they fell down face to earth before him.

**SECRET.** We offer sacrificial gifts in praise of thee, Lord, humbly beseeching, that as thou didst give blessed Eliseus as a companion

Utique dicétis mihi hanc similitudinem: Médice, cura teípsum: quanta aúdivimus facta in Capharnaum, fac et hic in pátria tua. Ait autem: Amen, dico vobis, quia nemo prophéta accéptus est in pátria sua. In veritáte dico vobis, multæ víduæ erant in diébus Elíæ in Israel, quando clausum est cælum annis tribus et ménsibus sex, cum facta esset fames magna in omni terra: et ad nullam illárum missus est Elías, nisi in Sarépta Sidóniæ ad mulierem víduam. Et multi leprósi erant in Israel sub Eliséo Prophéta: et nemo eórum mundátus est, nisi Náaman Syrus.

**OFFERTORIUM.** (*4 Reg. 2, 14 et 15*) Eliséus pállio Elíæ, quod ceciderat ei, percússit aquas, et divisæ sunt huc atque il-luc, et tránsiit. Vidéntes eum filii prophetárum, dixerunt: Requiévit spíritus Elíæ super Eliséum: et adoravérunt eum.

**SECRETA.** Hóstias tibi, Dómine, laudis offéri-mus, suppliciter deprecán-tes: ut, sicut beátum Eli-séum beáto Elíæ vita et

ópere copulásti; ita nos, fámulos tuos, in resurreccióné justórum ipsis copuláre dignéris. Per Dóminum.

to the holy Elias in life and in labour, so thou mayest deign to make us, thy servants, their companions in the resurrection of the just; through our Lord.

*Commemoration of the Saints of the Order*, p. [187].

*Preface of S. Elias*; Et te in Veneratióne, p. 530.

COMMUNIO. (*Eccli.* 48, 13) Elías in túrbine tectus est, et in Eliséo complétus est spíritus ejus.

COMMUNION. (*Ecclus.* 48, 13) In that whirlwind Elias was lost to view, bequeathing his spirit in full measure to Eliseus.

POSTCOMMUNIO. - Deus, qui beátos prophétas Eliám et Eliséum, montis Carméli incolás, altis mirificásti prodigiis et illustrásti doctrínis: tribue nobis, quæsumus; ut, eórum exémpa sequéntes, ad te perveníre mereámur. Per Dóminum.

POSTCOMMUNION. - God, who didst make renowned and didst exalt thy prophets, Elias and Eliseus, who once dwelt on Mount Carmel, by wonderful deeds and lofty teachings; grant us, we beg thee, that having patterned our lives on them, we may merit to attain to union with thee; through our Lord.

*Commemoration of the Saints of the Order*, p. [188].

On Wednesday

I.

## VOTIVE MASS OF S. JOSEPH

*Mass: De ventre*, p. 1008, *except the following*:

GRADUALE. (*Ps.* 20, 4-5) Dómine, prævenísti eum in benedictionibus dulcédinis: posuísti in cápite ejus corónam de lápide pretióso. Ÿ. Vitam pétiiit a te, et tribuísti ei longitúdinem diérum in sæculum sæculi.

GRADUAL. (*Ps.* 20, 4-5) Lord, with abundant blessings thou hast met him on his way, hast set a jewelled crown upon his head. Ÿ. He prayed for life, and thou hast granted him life unfailing till the end of time.

Alleluia, alleluia. <i>ŷ.</i> Lead us, Joseph, by the paths of innocence, and keep us safe beneath thy watchful care. Alleluia.	Allelúja, allelúja. <i>ŷ.</i> Fac nos innócuam, Joseph, decurrere vitam: sitque tuo semper tuta patrocínio. Allelúja.
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*After Septuagesima the Allelúja and its verse are omitted and the Gradual is repeated as far as its verse. However, if the Mass is a solemn Mass, there is said instead the Tract Beátus vir, from the feast of S. Joseph, p. 956.*

*In Eastertide the Gradual is omitted, and the Allelúja is said only once with its verse, Fac nos innócuam; after the verse the Allelúja is not repeated. In a solemn votive Mass, in place of the preceding, the Allelúja and verses are said as found in the Mass of the Solemnity of S. Joseph, p. 1010.*

Also on Wednesday

## II.

### VOTIVE MASS OF SS. PETER AND PAUL APOSTLES

*Mass Mihi autem, as during the octave of Ss. Peter and Paul, p. 1136, but the Prayers are taken from the Mass for the Octave-day, p. 1139.*

*After Septuagesima the Allelúja and its verse are omitted and the Gradual is repeated as far as its verse. However, if the Mass is a solemn votive Mass, the Tract Qui séminant, p. [25], is said instead.*

*In Eastertide the Mass is that for the feast of S. Mark, p. 998, except for the Prayers, the Epistle, and the Gospel, which are taken from the Mass Mihi autem, p. 1136. However, in Masses which are not solemnly celebrated, after the Epistle there is said Allelúja and the first verse only, after which the Allelúja is not repeated.*

Also on Wednesday

III.

# VOTIVE MASS OF ALL THE HOLY APOSTLES

*The Mass is the same as that for SS. Peter and Paul as given above, except for the following Prayers:*

ORATIO. Prótege, Dómine, pópulum tuum: et Apostolórum tuórum patrocinio confidéntem, perpétua defénsiõe consérva. Per Dóminum.

SECRETA. Hóstias, Dómine, quas nómini tuo sacrándas offérimus, Apostólica prosecúatur orátio: per quam nos expiári tríbuas et deféndi. Per Dóminum.

POSTCOMMUNIO. - Exáudi nos, Deus salutáris noster: et Apostolórum tuórum tuére præsiðiis, quorum donásti fidéles esse doctrínis. Per Dóminum.

COLLECT. Shield thy people from danger, Lord, and at the unfailing intercession of thy Apostles, by thy constant protection keep us safe from harm: through our Lord.

SECRET. May the prayer of thy Apostles accompany the offerings we present for consecration, Lord, to thee. Grant that we may hereby obtain pardon and protection: through our Lord.

POSTCOMMUNION. - Listen to us, God our Saviour, and give the assistance of thy Apostles to those whom thou hast caused to remain true to their teachings: through our Lord.

On Thursday

I.

# VOTIVE MASS OF THE HOLY GHOST

## INTROITUS

(Sap. 1, 7)

**S**PÍRITUS DÓMINI replévit orbem terrárum: et hoc quod cóntinet ómnia, sciéntiam habet vocis. (Ps. 67, 2) Exsúrgat

## INTROIT

(Wisdom 1, 7)

**T**HE Spirit of the Lord fills the whole world: the whole frame of created things recognizes the accents of his voice. (Ps. 67, 2) Let

God bestir himself now, and rout his enemies: confront his illwishers and put them to flight. *℟.* Glory.

Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. *℟.* Glória Patri.

*From Septuagesima, however, until Easter, the following Introit is said:*

### INTROIT

(*Ezech. 36, 23-26*)

**W**Hen the time comes to proclaim my majesty by delivering you, I will bring you home again from every part of the earth; and I will pour cleansing streams over you, to purge you from every stain you bear, and breathe a new spirit into you. (*Ps. 33, 2*) At all times I will bless the Lord: his praises shall be on my lips continually. *℟.* Glory.

**COLLECT.** God, who didst teach the faithful by sending the light of the Holy Spirit into their hearts, grant that, by the gift of that Spirit, right judgement may be ours, and that we may ever find joy in his comfort: through our Lord... in the unity of the same Holy Spirit.

Lesson from the Acts of the Apostles. (*Acts 8, 14-17*).

At this time: The Apostles at Jerusalem, hearing that Samaria had received the word of God, sent Peter and John to visit them. So these two came down and prayed for them, that they might re-

### INTROITUS

(*Ezech. 36, 23-26*)

**C**UM sanctificátus fuero in vobis, congregábo vos de univérſis terris: et effúndam super vos aquam mundam, et mundabímmini ab ómnibus inquinaméntis vestris: et dabo vobis spíritum novum. (*Ps. 33, 2*) Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. *℟.* Glória Patri.

**ORATIO.** Deus, qui corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere; et de ejus semper consolatióne gaudére. Per Dóminum... in unitáte ejúsdem.

Léctio Actuum Apostolórum. (*Act. 8, 14-17*).

In diébus illis: Cum audíſſent Apóstoli, qui erant Jerosólymis, quod recepíſſet Samaría verbum Dei, misérunt ad eos Petrum, et Joánnem. Qui cum veníſſent, oravérunt

pro ipsis ut accíperent Spíritum Sanctum: nondum enim in quemquam illórum vénerat, sed baptizáti tantum erant in nómine Dómini Jesu. Tunc imponébant manus super illos, et accipiébant Spíritum Sanctum.

GRADUALE. (Ps. 32, 12 et 6) Beáta gens, cujus est Dóminus Deus ejus: pópulus, quem elégit in hereditátem sibi. V. Verbo Dómini cæli firmáti sunt: et Spíritu oris ejus omnis virtus eórum.

Allelúja, allelúja. V. (*Here all genuflect*) Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accén-de. Allelúja.

ceive the Holy Spirit, who had not, as yet, come down on any of them; they had received nothing so far except baptism in the name of the Lord Jesus. Then the apostles began to lay their hands on them, and the Holy Spirit was given them.

GRADUAL. (Ps. 32, 12, 6) Happy is the nation that claims the Lord for its God, the people he has chosen out to be his. V. It was the Lord's word that made the heavens, and his spirit that peopled them.

Alleluia, alleluia. V. (*Here all genuflect*) Come, Holy Spirit, fill the hearts of thy faithful and kindle in them the fire of thy love. Alleluia.

*After Septuagesima the Allelúja is omitted, but the verse, Veni, Sancte Spíritus, is said. The Gradual is not repeated.*

*If, however, the Mass is solemnly celebrated, after the Gradual there is said the following:*

TRACTUS. (Ps. 103, 30) Emítte Spíritum tuum, et creabúntur: et renovábis faciém terræ. V. O quam bonus et suávis est, Dómine, Spíritus tuus in nobis! V. (*Here all genuflect*) Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accén-de.

TRACT. (Ps. 103, 30) Send forth thy Spirit and there shall be fresh creation; thou wilt repeople the earth. V. How good, Lord, and sweet is thy Spirit within us! V. (*Here all genuflect*) Come, Holy Spirit, fill the hearts of thy faithful and kindle in them the fire of thy love.

*In Eastertide the Gradual is omitted, and the Allelúja is said only once with its verse, Veni, Sancte Spíritus; after the verse the Allelúja is not repeated. In*



*a solemn Mass the following is substituted for the preceding Allelúja and its verse:*

Alleluia. V. (Ps. 103, 30)  
Send forth thy Spirit and  
there shall be fresh creation;  
thou wilt repeople the earth.  
Alleluia, alleluia. V. (*Here all  
genuflect*) Come, Holy Spirit,  
fill the hearts of thy faithful  
and kindle in them the fire  
of thy love. Alleluia.

✠ Continuation of the Holy  
Gospel according to S.  
John. (*John 14, 23-31*).

At this time: Jesus said  
to his disciples: If a man  
has any love for me, he will  
be true to my word; and  
then he will win my Father's  
love, and we will both come  
to him, and make our con-  
tinual abode with him; where-  
as the man who has no  
love for me, lets my sayings  
pass him by. And this word,  
which you have been hear-  
ing from me, comes not from  
me, but from my Father who  
sent me. So much converse  
I have held with you, still at  
your side. He who is to be-  
friend you, the Holy Spirit,  
whom the Father will send  
on my account, will in his  
turn make everything plain,  
and recall to your minds  
everything I have said to  
you. Peace is my bequest to  
you, and the peace which I  
give you is mine to give; I  
do not give peace as the  
world gives it. Do not let

Allelúja. V. (Ps. 103, 30)  
Emítte Spíritum tuum, et  
creabúntur: et renovábis  
fáciem terræ. Allelúja, al-  
lelúja. V. (*Here all genu-  
flect*) Veni, Sancte Spíri-  
tus, reple tuórum corda fi-  
délium: et tui amóris in  
eis ignem accénde. Alle-  
lúja.

✠ Sequéntia sancti Evan-  
gélii secúndum Joán-  
nem. (*Joann. 14, 23-31*).

In illo témpore: Dixit  
Jesus discípulis suis: Si  
quis díligit me, sermónem  
meum servábit, et Pater  
meus díliget eum, et ad  
eum veniémus, et mansi-  
ónem apud eum faciémus:  
qui non díligit me, ser-  
mónes meos non servat.

Et sermónem quem audí-  
stis, non est meus; sed  
ejus, qui misit me, Patris.

Hæc locútus sum vobis,  
apud vos manens. Parácli-  
tus autem Spíritus San-  
ctus, quem mittet Pater in  
nómine meo, ille vos do-  
cébit ómnia, et súggeret  
vobis ómnia, quæcúmque  
dixeró vobis. Pacem re-  
línquo vobis, pacem meam  
do vobis: non quómodo  
mundus dat, ego do vo-  
bis. Non turbétur cor ve-  
strum, neque formídet.  
Audístis quia ego dixi vo-

bis: Vado, et vénio ad vos. Si diligerétis me, gauderétis útique, quia vado ad Patrem; quia Pater major me est. Et nunc dixi vobis priúsqum fiat: ut cum factum fúerit, credátis. Jam non multa loquar vobíscum. Venit enim princeps mundi hujus, et in me non habet quidquam. Sed ut cognóscat mundus, quia díligo Patrem, et sicut mandátum dedit mihi Pater, sic fácio.

your heart be distressed, or play the coward. You have heard me say that I am going away and coming back to you. If you really loved me, you would be glad to hear that I am on my way to my Father; my Father has greater power than I. I have told you of this before it happens, so that when it happens you may learn to believe. I have no longer much time for converse with you; one is coming who has power over the world, but no hold over me. No, but the world must be convinced that I love the Father, and act only as the Father has commanded me to act.

OFFERTORIUM. (Ps. 67, 29-30) Confirma hoc, Deus, quod operátus es in nobis: a templo tuo, quod est in Jerúsalem, tibi offerent reges múnera.

OFFERTORY. (Ps. 67, 29-30) O God, perfect thy own achievement within us: in thy temple at Jerusalem kings shall offer gifts before thee.

SECRETA. Múnera, quáesumus, Dómine, oblata sanctífica: et corda nostra Sancti Spíritus illustratióne emúnda. Per Dóminum... in unitáte ejúsdem.

SECRET. Hallow our proffered gifts, we beg thee, Lord, and cleanse our hearts by the light of the Holy Spirit: through our Lord... in the unity of the same Holy Spirit.

*Preface of the Holy Ghost, p. 526.*

COMMUNIO. (Act. 2, 2 et 4) Factus est repénite de cælo sonus, adveniéntis spíritus veheméntis, ubi erant sedéntes: et repléti sunt omnes Spíritu Sancto, loquéntes magnália Dei.

COMMUNION. (Acts 2, 2, 4) All at once a sound came from heaven like that of a strong wind blowing, where they were sitting, and they were all filled with the Holy Spirit, speaking of God's wonders.

POSTCOMMUNION. - May, our hearts be cleansed by the inpouring of thy Holy Spirit, Lord, and may our souls grow fertile under the dew he sheds upon them: through... in the unity of the same Holy Spirit.

POSTCOMMUNIO. - Sancti Spíritus, quæsumus, Dómine, corda nostra mundet infúsió: et sui roris íntima aspersione fœcúndet. Per Dóminum... in unitáte ejúsdem.

Also on Thursday

## II.

### VOTIVE MASS OF THE MOST HOLY SACRAMENT OF THE EUCHARIST

*The Mass of Corpus Christ, p. 672, with the following exceptions:*

*Outside of Eastertide, Allelúja is omitted in the Introit, Offertory, and Communion.*

*After Septuagesima the Allelúja and its verse are omitted and the Gradual is repeated as far as its verse. In a solemn votive Mass, however, after the Gradual there is said:*

TRACT. (*Malachy 1, 11*) Everywhere, from the sun's rising to the sun's setting, in Gentile lands my name is held in reverence. V. Everywhere there is sacrifice, everywhere the undefiled oblation is made in my honour: not in the Gentile lands is my name slighted. V. (*Prov. 9, 5*) Come and eat at my table, come and drink of the wine I have mixed for you.

TRACTUS. (*Malach. 1, 11*) Ab ortu solis usque ad occásum, magnum est nomen meum in géntibus. V. Et in omni loco sacrificátur et offértur nómini meo oblátio munda: quia magnum est nomen meum in géntibus. V. (*Prov. 9, 5*) Veníte, comédite panem meum: et bíbite vinum, quod míscui vobis.

*In Eastertide, however, the Gradual is omitted, and the Allelúja is said only once with its verse, Caro mea; after the verse the Allelúja is not repeated. In a solemn votive Mass the following is substituted for the preceding Allelúja and its verse:*

Allelúja. V. (*Luc. 24, 35*) Cognovérunt discipuli Dóminum Jesum in fractiōne panis. Allelúja, allelúja. V. (*Joann. 6, 56-57*) Caro mea vere est cibus, et sanguis meus vere est potus: qui mandúcat meam carnem, et bibit meum sánguinem, in me manet, et ego in eo. Allelúja.

Alleluia. V. (*Luke 24, 35*) The disciples recognized the Lord Jesus when he broke the bread. Alleluia, alleluia. V. (*John 6, 56-57*) My flesh is real food, my blood is real drink: he who eats my flesh and drinks my blood, lives continually in me, and I in him. Alleluia.

*The Sequence Lauda Sion is not said.*

Also on Thursday

### III.

## VOTIVE MASS OF OUR LORD JESUS CHRIST ETERNAL HIGH PRIEST

### INTROITUS

(*Ps. 109, 4*)

**J**Uravit Dóminus, et non pœnitêbit eum: Tu es sacerdos in ætérnum secúndum órđinem Melchisedech. (*T. P. Allelúja, allelúja*). (*Ps. ibid., 1*) Dixit Dóminus Dómino meo: Sede a dextris meis. V. Glória Patri.

**ORATIO.** Deus, qui ad majestátis tuæ glóriam et géneris humáni salútem, Unigénitum tuum summum atque ætérnum constituísti Sacerdótem: pręsta; ut quos minístros et mysteriórũ suórũ dispensatóres elégit, in accépto ministério adimplendo fidéles inveniántur. Per eúndem Dóminum.

### INTROIT

(*Ps. 109, 4*)

**T**HE Lord has sworn an oath there is no retracting, Thou art a priest for ever in the line of Melchisedech. (*Alleluia, alleluia*). (*Ps. ibid., 1*) The voice of the Lord came to my master, Sit at my right hand. V. Glory.

**COLLECT.** O God, who to glorify thy sovereign power and for the salvation of mankind didst ordain thy only-begotten Son a high priest for ever, grant that those whom he has chosen to be his ministers and the stewards of his mysteries may be found faithful in fulfilling the office committed to them: through the same.

Lesson from the Epistle of  
S. Paul the Apostle to the  
Hebrews. (*Heb. 5, 1-II*).

Brethren: The purpose for which any high priest is chosen from among his fellow-men, and made a representative of men in their dealings with God, is to offer gifts and sacrifices in expiation of their sins. He is qualified for this by being able to feel for them when they are ignorant and make mistakes, since he, too, is all beset with humiliations, and, for that reason, must needs present sin-offerings for himself, just as he does for the people. His vocation comes from God, as Aaron's did; nobody can take on himself such a privilege as this. So it is with Christ. He did not raise himself to the dignity of the high priesthood; it was God that raised him to it, when he said, Thou art my Son, I have begotten thee this day; and so, elsewhere, Thou art a priest for ever, in the line of Melchisedech. Christ, during his earthly life, offered prayer and entreaty to the God who could save him from death, not without a piercing cry, not without tears, yet with such piety as won him a hearing. Son of God though he was, he learned obedience in the school of suffering, and now, his full achievement reached, he wins eternal salvation for all

Lectio Epistolæ beati Pauli Apóstoli ad Hebræos. (*Hebr. 5, 1-II*).

Fratres: Omnis Póntifex ex homínibus assúptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut offerat dona, et sacrificia pro peccátis: qui condolére possit iis, qui ignórant, et errant: quóniam et ipse circúmdatus est infirmitáte: et proptérea debet, quemádmódum pro pópulo, ita étiam et pro semetípso offerre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tanquam Aaron. Sic et Christus non semetípsum clarificávit ut pón-tifex fieret, sed qui locútus est ad eum: Fílius meus es tu; ego hódie genui te. Quemádmódum et in álío loco dicit: Tu es sacérdos in ætérnum secúndum órđinem Melchisedech. Qui in diébus carnis suæ preces supplicationésque ad eum, qui possit illum salvum fácere a morte, cum clamóre válido et lácrimis offerens, exaudítus est pro sua reveréntia. Et quidem cum esset Fílius Dei didicit ex iis, quæ passus est, obediéntiam: et consummátus, factus est ómnibus obtemperántibus sibi, causa salútis ætérnæ, appellátus a Deo pón-tifex juxta

órdinem Melchisedech. De quo nobis grandis sermo, et ininterpretábilis ad dicéndum.

GRADUALE. (*Luc. 4, 18*) Spíritus Dómini super me, propter quod unxit me. V. Evangelizáre paupéribus misit me, sanáre contrítos corde.

Allelúja, allelúja. V. (*Hebr. 7, 24*) Jesus autem eo quod máneat in ætérnum, sempitérnum habet sacerdótium. Allelúja.

*After Septuagesima the Allelúja and its verse are omitted and there is said the following:*

TRACTUS. (*Ps. 9, 33-35*) Exsúrge, Dómine Deus, exaltétur manus tua: ne obliviscáris páuperum. V. Vide quóniam tu labórem et dolórem considéras. V. Tibi derelíctus est pauper: órphano tu eris adjútor.

*In Eastertide the Gradual and Tract are omitted and there is said:*

Allelúja. V. (*Hebr. 7, 24*) Jesus autem eo quod máneat in ætérnum, sempitérnum habet sacerdótium. Allelúja, allelúja. V. (*Luc. 4, 18*) Spíritus Dómini super me; propter quod unxit me, evangelizáre paupéribus misit me, sanáre contrítos corde. Allelúja.

those who render obedience to him. A high priest in the line of Melchisedech, so God has called him. Of Christ as priest we have much to say, and it is hard to make ourselves understood in the saying of it.

GRADUAL. (*Luke 4, 18*) The spirit of the Lord is upon me; he has anointed me. V. And sent me out to preach the gospel to the poor, to restore the broken-hearted.

Alleluia, alleluia. V. (*Heb. 7, 24*) Jesus continues for ever, and his priestly office is unchanging. Alleluia.

TRACT. (*Ps. 9, 33-35*) O Lord God, bestir thyself, lift up thy hand, do not forget the helpless. V. Look, for thou hast eyes for misery and shame. V. The destitute are cast on no care but thine; to thee only the orphan looks for redress.

Alleluia. V. (*Heb. 7, 24*) Jesus continues for ever, and his priestly office is unchanging. Alleluia, alleluia. V. (*Luke 4, 18*) The spirit of the Lord is upon me; he has anointed me, and sent me out to preach the gospel to the poor, to restore the broken-hearted. Alleluia.

✠ Continuation of the Holy Gospel according to S. Luke. (*Luke 22, 14-20*).

At this time: Jesus sat down with the twelve apostles, and he said to them, I have longed and longed to share this paschal meal with you before my passion; I tell you, I shall not eat it again, till it finds its fulfilment in the kingdom of God. And he took a cup, and blessed it, and said, Take this and share it among you; I tell you, I shall not drink of the fruit of the vine again, till the kingdom of God has come. Then he took bread, and blessed and broke it, and gave it to them, saying, This is my body, given for you; do this for a commemoration of me. And so with the cup, when supper was ended. This cup, he said, is the new testament, in my blood which is to be shed for you.

OFFERTORY. (*Heb. 10, 12-14*) Christ sits for ever at the right hand of God, offering for our sins a sacrifice that is never repeated: by a single offering he has completed his work, for all time, in those whom he sanctifies. (*Alleluia*).

SECRET. May Jesus Christ, our mediator, commend these offerings to thy favour, Lord, and present us, together with himself, as sac-

✠ Sequéntia sancti Evangelii secúndum Lucam. (*Luc. 22, 14-20*).

In illo tempore: Discubuit Jesus, et duodecim Apóstoli cum eo. Et ait illis: Desidério desiderávi hoc Pascha manducáre vobíscum, ántequam pátiar. Dico enim vobis, quia ex hoc non manducábo illud, donec impleátur in regno Dei. Et accépto cálice, grátias egit, et dixit: Accípíte, et dividíte inter vos. Dico enim vobis quod non bibam de generatióne vitis, donec regnum Dei véniat. Et accépto pane, grátias egit, et fregit, et dedit eis, dicens: Hoc est Corpus meum, quod pro vobis datur: hoc fácite in meam commemoratiónem. Simíliter et cálicem, postquam cœnávit, dicens: Hic est calix novum testaméntum in ságuine meo, qui pro vobis fundétur.

OFFERTORIUM. - (*Hebr. 10, 12-14*) Christus unam pro peccátis offerens hóstiám, in sempitérnum sedet in dextera Dei: una enim oblatiône consummávit in ætérnum sanctificátos. (*T. P. Allelúja*).

SECRETA. Hæc múnera, Dómine, mediátor noster Jesus Christus tibi reddat accépta: et nos, una secum, hóstias tibi

gratas exhibeat: Qui tecum.

official gifts for thy acceptance: he who is God.

*Preface of the Cross, p. 522.*

COMMUNIO. (1 Cor. 11, 24-25) Hoc Corpus, quod pro vobis tradetur: hic calix novi testamenti est in meo sanguine, dicit Dominus: hoc facite, quotiescúmque súmitis, in meam commemoratiónem. (T. P. Allelúja).

POSTCOMMUNIO. - Vivíficet nos, quæsumus, Dómine, divína quam obtúlimus et sumpsimus hostia: ut perpétua tibi caritate conjuncti, fructum, qui semper máneat, afferámur. Per Dóminum.

COMMUNION. (1 Cor. 11, 24-25) This is my body, given up for you; this is the cup of the new testament in my blood, says the Lord: do this whenever you drink it, for a commemoration of me. (Alleluia).

POSTCOMMUNION. - We pray thee, Lord, that the divine victim which we have offered, and of which we have partaken, may endow us with new life and unite us to thee by enduring bonds of love, so that we may bring forth everlasting fruit: through our Lord.

On Friday

I.

## VOTIVE MASS OF THE HOLY CROSS

### INTROITUS

(Gal. 6, 14)

**N**OS autem gloriári oportet in Cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salváti, et liberáti sumus. (Ps. 66, 2) Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. *V. Glória Patri.*

### INTROIT

(Gal. 6, 14)

**I**T is for us to make our boast in the Cross of our Lord Jesus Christ, in whom is our salvation, our life and resurrection; through whom we have been saved and set free. (Ps. 66, 2) May God be merciful to us and bless us, and show us his mercy. *V. Glory.*



*The following Collect is said outside Eastertide:*

COLLECT. O God, who wast pleased to hallow the standard of the life-giving Cross with the precious blood of thy only-begotten Son, we pray thee grant that those who delight to honour that holy Cross may everywhere rejoice in thy protection: through the same.

ORATIO. Deus, qui unigéniti Fílli tui pretíoso Sáanguine, vivíficæ Crucis vexíllum sanctificáre voluísti: concéde, quæsumus; eos, qui ejúsdem sanctæ Crucis gaudent honóre, tua quoque ubíque protectióne gaudére. Per eúmdem Dóminum.

*In Eastertide, in place of the above, is said the following:*

COLLECT. O God, who in order to drive the enemy's power away from us didst ordain that for our sakes thy Son should undergo the torment of the Cross, grant that we thy servants may win the grace of rising up again with him: through the same.

ORATIO. Deus, qui pro nobis Fílium tuum Crucis patíbulum subíre voluísti, ut inimíci a nobis expélleret potestátem: concéde nobis, fámulis tuis; ut resurrectionis grátiam consequámur. Per eúmdem Dóminum.

Lesson from the Epistle of S. Paul the Apostle to the Philippians. (*Philipp.* 2, 8-11).

Lectio Epístolæ beáti Pauli Apóstoli ad Philippenses. (*Philipp.* 2, 8-11).

Brethren: For us Christ accepted an obedience which brought him to death, death on a cross. That is why God has raised him to such a height, given him that name which is greater than any other name; (*Here all genuflect*) so that everything in heaven and on earth and under the earth must bend the knee before the name of Jesus, and every tongue must confess Jesus Christ as the Lord, dwelling in the glory of God the Father.

Fratres: Humiliávit semetípsum Christus Jesus factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomen: (*Here all genuflect*) ut in nómine Jesu omne genu flectátur, cæléstium, ter-réstrium, et infernórum, et omni lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

**GRADUALE.** (*Philipp.*, 2, 8-9) Christus factus est pro nobis obédiens usque ad mortem, mortem autem Crucis. *ŷ.* Propter quod et Deus exaltávit illum, et dedit illi nomen, quod est super omne nomen.

Allelúja, allelúja. *ŷ.* Dulce lignum, dulces clavos, dúlcia ferens póndera: quæ sola fuísti digna sustinére Regem cælórum, et Dóminum. Allelúja.

*After Septuagesima the Allelúja and its verse are omitted, and the Gradual is repeated as far its verse. However, if the Mass is solemnly celebrated, after the Gradual there is said:*

**TRACTUS.** Adorámus te, Christe, et benedícimus tibi: quia per Crucem tuam redemísti mundum. *ŷ.* Tuam Crucem adorámus, Dómine, tuam gloriósam recólimus passionem: miserére nostri, qui passus es pro nobis. *ŷ.* O Crux benedícta, quæ sola fuísti digna portáre Regem cælórum, et Dóminum.

**GRADUAL.** (*Philipp.* 2, 8-9) For us Christ accepted an obedience which brought him to death, death on a cross. *ŷ.* That is why God has raised him to such a height, given him that name which is greater than any other name.

Alleluia, alleluia. *ŷ.* Dear the nails and dear the timber, dear the load they hold aloft; none other was worthy to bear the Lord and King of heaven. Alleluia.

**TRACT.** We adore thee, Christ, and we bless thee, because by thy Cross thou hast redeemed the world. *ŷ.* Lord, we adore thy Cross, and recall thy glorious passion: have mercy on us, thou who didst suffer for us. *ŷ.* O blessed Cross, none other was worthy to carry the Lord and King of heaven.

*In Eastertide, however, the Gradual is omitted, and the Allelúja is said only once with its verse, Dulce lignum; after the verse the Allelúja is not repeated. In a solemn Mass the following is substituted for the preceding Allelúja and its verse:*

Allelúja. *ŷ.* Salva nos, Christe Salvátor, per virtutem sanctæ Crucis: qui salvásti Petrum in mari, miserére nobis. Allelúja, allelúja. *ŷ.* Dulce lignum,

Alleluia. *ŷ.* Save us, Christ our Saviour, through the power of thy holy Cross: thou who didst rescue Peter from the sea have mercy on us. Alleluia, alleluia. *ŷ.* Dear

the nails and dear the timber, dear the load they hold aloft; none other was worthy to bear the Lord and King of heaven. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 20, 17-19*).

At this time: Jesus took his twelve disciples aside on the way, and warned them, Now we are going up to Jerusalem; and there the Son of Man will be given up into the hands of the chief priests and scribes, who will condemn him to death. And these will give him up into the hands of the Gentiles, to be mocked and scourged and crucified, but on the third day he will rise again.

OFFERTORY. With the sign of the holy Cross protect thy people, Lord, from all the snares of all their enemies. Look with favour upon the service we offer thee, and accept our sacrifice.

*Outside Eastertide the following Secret is said:*

SECRET. Let this offering, which upon the altar of the Cross took away the sins of the whole world, cleanse us too, Lord, we pray thee, of all sin: through the same.

*In Eastertide the following is said:*

SECRET. Cleanse us, merciful God, so that the prayers of thy Church, which are acceptable to thee, may

dulces clavos, dulcia ferens póndera: quæ sola fuísti digna sustinére Regem cælórum, et Dóminum. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum. (*Matth. 20, 17-19*).

In illo témpore: Assumpsit Jesus duódecim discípulos secréto, et ait illis: Ecce ascéndimus Jerosólymam, et Fílius hóminis tradétur princípibus sacerdotum et scribis, et condemnábunt eum morte, et tradent eum géntibus ad illudéndum, et flagellándum, et crucifigéndum, et tértia die resúrget.

OFFERTORIUM. Prótege, Dómine, plebem tuam per signum sanctæ Crucis ab insídiis inimicórum ómnium: ut tibi gratam exhibeámus servitútem, et acceptábile tibi fiat sacrificium nostrum.

SECRETA. Hæc oblátio, quæsumus, Dómine, ab ómnibus nos purget offénsis: quæ, in ara Crucis immoláta, étiam totius mundi tulit offénsam. Per eúmdem Dóminum.

SECRETA. Purifica nos, miséricors Deus: ut Ecclesiæ tuæ preces, quæ tibi gratæ sunt, pia mune-

ra deferéntes; fiant, expiá-  
tis méntibus, gratióres.  
Per Dóminum.

become more so as we offer  
to thee these sacred gifts with  
unsullied hearts: through  
our Lord.

*Preface of the Cross, p. 522.*

COMMUNIO. Per li-  
gnum servi facti sumus,  
et per sanctam Crucem li-  
beráti sumus: fructus ár-  
boris sedúxit nos, Fílius  
Dei redémit nos.

COMMUNION. By the  
tree we were enslaved, and  
by the holy Cross we have  
been delivered; the fruit of  
the tree betrayed us, the Son  
of God has redeemed us.

*Outside Eastertide the following Postcommunion is  
said:*

POSTCOMMUNIO. -  
Adésto nobis, Dómine  
Deus noster: et quos san-  
ctæ Crucis lætári facis ho-  
nóre; ejus quoque perpé-  
tuis defénde subsidiis. Per  
Dóminum.

POSTCOMMUNION. -  
Stand by us, Lord our God,  
and with the unfailing sup-  
port of the Holy Cross up-  
hold us, to whom thou givest  
the joy of honouring it:  
through our Lord.

*In Eastertide the following is said:*

POSTCOMMUNIO. -  
Largíre sénsibus nostris,  
omnípotens Deus: ut, per  
temporálem Fílii tui mor-  
tem, quam mystéria vene-  
ránda testántur; vitam no-  
bis te dedísse perpétuam  
confidámus. Per eúmdem  
Dóminum.

POSTCOMMUNION. -  
Instruct our minds, Almighty  
God, so that we may confi-  
dently trust that thou hast  
given us everlasting life  
through the temporal death  
of thy Son, which these wor-  
shipful mysteries show forth:  
through the same.

Also on Friday

II.

## VOTIVE MASS OF THE PASSION OF OUR LORD

INTROITUS

(Philipp. 2, 8-9)

**H**Umiliávit semetí-  
psum Dóminus Je-  
sus Christus usque ad  
mortem, mortem autem

INTROIT

(Philipp. 2, 8-9)

**J**esus Christ lowered his  
own dignity, accepting  
death, death on a cross;  
that is why God has raised

him to such a height and given him that name which is greater than any other name. (*Ps. 88, 2*) I will sing of the mercies of the Lord for ever, age after age. *℟.* Glory.

**COLLECT.** Lord Jesus Christ, who from thy heavenly father's bosom didst come down into this world and shed thy precious blood for the remission of our sins, we humbly beseech thee that on the day of judgement we may be counted worthy to stand at thy right hand and hear thee say, Come, you blessed: for thou art God, living and reigning with the same God the Father and the Holy Spirit for ever.

Lesson from the Prophet Zacharias. (*Zach. 12, 10-11; 13, 6-7*).

I will pour out upon David's kingdom, upon all the citizens of Jerusalem, a spirit of truth and of recourse to prayer. They shall look upon me, the man they have pierced, mourning as they would mourn for an only child; never was first-born son bewailed as he. Great lament there shall be in Jerusalem that day; and they will ask, How came these wounds, here in the midst of thy hands? With these, he will tell them, I

Crucis: propter quod et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomen. (*Ps. 88, 2*) Misericórdias Dómini in ætérnum cantábo: in generatióem et generatióem. *℟.* Glória Patri.

**ORATIO.** Dómine Jesu Christe, qui de cælis ad terram de sinu Patris descendísti, et Sánguinem tuum pretiósus in remissionem peccatórum nostrórum fudísti: te humiliter deprecámur; ut in die judícii, ad dexteram tuam audíre mereámur: Veníte benedícti: Qui cum eódem Deo Patre et Spíritu Sancto vivis et regnas, Deus, per ómnia sæcula sæculórum.

Léctio Zachariæ Prophætæ. (*Zach. 12, 10-11; 13, 6-7*).

Hæc dicit Dóminus: Effúndam super domum David, et super habitatóres Jerúsalem spíritum grátiae et precum: et aspicient ad me, quem confixerunt: et plangent eum planctu quasi super unigénitum, et dolébunt super eum, ut doléri solet in morte primogéniti. In die illa magnus erit planctus in Jerúsalem, et dicétur: Quid sunt plagæ istæ in médio mánuum tuárum? Et dicet: His plagátus

sum in domo eorum, qui diligebant me. Fræmea suscitare super pastorem meum, et super virum co-hærentem mihi, dicit Dominus exercituum: percutite pastorem, et dispergentur oves.

GRADUALE. (Ps. 68, 21-22) Improperium expectavit cor meum, et miseriam: et sustinui, qui simul mecum contristaretur, et non fuit: consolantem me quæsi, et non inveni. V. Dedérunt in escam meam fel, et in siti mea potaverunt me aceto.

Allelúja, allelúja. V. Ave, Rex noster: tu solus nostros es miseratus errores: Patri obédiens, ductus es ad Crucem mansuetus, ut ovis ad occisionem: tibi glória, hosánna: tibi triumphus et victória: tibi summæ laudis et honoris corona. Allelúja.

was wounded in the house of my own friends. Word came from the Lord of hosts, Wake thee, my sword, fall on this shepherd of mine, the man who walks close at my side; smite the shepherd, and see if the flock be not scattered.

GRADUAL. (Ps. 68, 21-22) Naught else but shame and misery does my heart forebode; I look round for pity, where pity is none, for comfort, where there is no comfort to be found. V. They gave me gall to eat, and when I was thirsty they gave me vinegar to drink.

Alleluia, alleluia. V. Hail, our King: thou alone hadst pity on our failings: obedient to the Father, thou wast led to the Cross, meek as a sheep led to the slaughter: to thee be glory, hosanna: to thee triumph and victory: to thee a crown of honour and praise supreme. Alleluia.

*After Septuagesima the Allelúja and its verse are omitted, and the Gradual is repeated as far as its verse. However, if the Mass is a solemn votive Mass, after the Gradual there is said:*

TRACTUS (Isai. 53, 4-5) Vere languores nostros ipse tulit, et dolores nostros ipse portavit. V. Et nos putavimus eum quasi leprosum, et percussum a Deo, et humiliatum. V. Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scélera

TRACT. (Isaias 53, 4-5) Our weakness, it was he who carried the weight of it; our miseries, it was he who bore them. V. We thought of him as men think of a leper, as one whom God has smitten and brought low. V. And all the while it was for our sins he was wounded, for our

guilt he was crushed down.  
 ṽ. On him fell the punishment that brought us peace, by his bruises we were healed.

nostra. ṽ. Disciplina pacis nostræ super eum: et livore ejus sanati sumus.

*In Eastertide, however, the Gradual is omitted, and the Allelúja is said only once with its verse, Ave, Rex noster; after the verse the Allelúja is not repeated. In a solemn Mass the following arrangement is substituted:*

Alleluia. ṽ. Hail, our King: thou alone hadst pity on our failings: obedient to the Father, thou wast led to the Cross, meek as a sheep led to the slaughter. Alleluia, alleluia. ṽ. To thee be glory, hosanna: to thee triumph and victory: to thee a crown of honour and praise supreme. Alleluia.

Allelúja. ṽ. Ave, Rex noster: tu solus nostros es miseratus errores: Patri obédiens, ductus es ad Crucem mansuétus, ut ovis ad occisiónem. Allelúja, allelúja. ṽ. Tibi glória, hosánna: tibi triumphus et victória: tibi summæ laudis et honóris corona. Allelúja.

✠ Continuation of the Holy Gospel according to S. John. (*John* 19, 28-35).

At this time: Jesus knew well that all was achieved which the scripture demanded for its accomplishment; and he said, I am thirsty. There was a jar there full of vinegar; so they filled a sponge with the vinegar and put it on a stick of hyssop, and brought it close to his mouth. Jesus drank the vinegar, and said, It is achieved. Then he bowed his head and yielded up his spirit. The Jews would not let the bodies remain crucified on the sabbath, because that sabbath day was a solemn one; and since it

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann.* 19, 28-35).

In illo témpore: Sciens Jesus quia ómnia consummata sunt, ut consummaretur Scriptúra, dixit: Sitio. Vas ergo erat positum aceto plenum. Illi autem spóngiam plenam aceto, hyssópo circumponéntes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit: Consummatum est. Et inclináto cápite trádidit spíritum. Judæi ergo (quóniam Parasceve erat) ut non remanérant in cruce córpora sábbato (erat enim magnus dies ille sábbati), ro-

gavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo milites: et primi quidem fregérunt crura, et altérius, qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura, sed unus militum lancea latus ejus aperuit, et continuo exívit sanguis et aqua. Et qui vidit, testimónium perhibuit: et verum est testimónium ejus.

**OFFERTORIUM.** Insurrexérunt in me viri iníqui: absque misericórdia quæsiérunt me interficere: et non pepercéruunt in fáciem meam spúere: lanceis suis vulneravérunt me, et concússa sunt ómnia ossa mea.

**SECRETA.** Oblátum tibi, Dómine, sacrificium, intercedénte unigéniti Fílii tui passióne, vivíficet nos semper, et múniat: Qui tecum.

*Preface of the Cross, p. 522.*

**COMMUNIO.** (Ps. 21, 17-18) Foderunt manus meas, et pedes meos: dinumeravérunt ómnia ossa mea.

**POSTCOMMUNIO.** - Dómine Jesu Christe, Fíli Dei vivi, qui hora sexta pro redemptióne mundi

was now the eve, they asked Pilate that the bodies might have their legs broken, and be taken away. And so the soldiers came and broke the legs both of the one and of the other that were crucified with him; but when they came to Jesus, and found him already dead, they did not break his legs, but one of the soldiers opened his side with a spear; and immediately blood and water flowed out. He who saw it has borne his witness; and his witness is worthy of trust.

**OFFERTORY.** Wicked men rose up against me: mercilessly they sought to kill me; they did not spare to spit in my face: with their lances they wounded me and all my bones were broken.

**SECRET.** May the sacrifice we offer thee, Lord, give us ever new life and keep us safe, thanks to the sufferings of thy only-begotten Son: who is God.

**COMMUNION.** (Ps. 21, 17-18) They have torn holes in my hands and feet; they mark every bone in my body.

**POSTCOMMUNION.** - Lord Jesus Christ, Son of the living God, who at the sixth hour didst mount the



<p>gibbet of the cross for the redemption of the world and there didst shed thy precious blood for the remission of our sins; we humbly pray that thou wilt suffer us, after our death, to pass rejoicing through the gates of paradise: thou who art God.</p>	<p>Crucis patibulum ascendisti, et Sanguinem tuum pretiosum in remissionem peccatorum nostrorum fudisti: te humiliter deprecamur; ut post obitum nostrum, paradisi januas nos gaudenter introire concedas: Qui vivis.</p>
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On Saturday

*The votive Mass of the Blessed Virgin Mary of Mount Carmel may be said, p. [108], or one of the Saturday Masses of Our Lady, pp. [112-119], according to the liturgical season.*

## VOTIVE MASSES FOR VARIOUS OCCASIONS

*If any of the following Masses are celebrated as solemn votive Masses, after Septuagesima the Gradual is said but the Allelúja with its verse is omitted; then is added the Tract found in the Mass For Any Special Need, p. [182], unless the Mass being celebrated has its proper Tract. In Eastertide, however, the Gradual and Tract having been omitted, the Allelúja is said once together with its verse, as found in each Mass after the Gradual; two Allelúja are then added with the verse appointed for the season, as follows:*

*Before the Ascension:*

<p>An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.</p>	<p>Angelus Dómini descendit de cælo: et accedens revolvit lápidem, et sedébat super eum. Allelúja.</p>
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*From the Ascension to Pentecost:*

<p>Christ ascending on high, led captivity captive. Alleluia.</p>	<p>Ascéndens Christus in altum, captivam duxit captivitátem. Allelúja.</p>
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*During Pentecost Week:*

Veni, Sancte Spíritus,  
reple tuórum corda fidé-  
lium: et tui amóris in eis  
ignem accénde. Allelúja.

Come, holy Spirit, fill the  
hearts of thy faithful and  
kindle in them the fire of thy  
love. Alleluia.

## FOR THE ELECTION OF A POPE

*Either the Mass of the Holy Ghost, p. [135], or the following Mass is said:*

## INTROITUS

(1 Reg. 2, 35)

**S**uscitábo mihi sacer-  
dótem fidélem, qui  
juxta cor meum, et áni-  
mam meam fáciet: et æ-  
dificábo ei domum fidé-  
lem, et ambulábit coram  
Christo meo cunctis dié-  
bus. (Ps. 131, 1) Memén-  
to, Dómine, David: et  
omnis mansuetúdinis ejus.  
V. Glória Patri.

**ORATIO.** Súpplīci, Dó-  
mine, humilitáte depósci-  
mus: ut sacrosánc̄tæ Ro-  
mánæ Ecclésiæ concédāt  
Pontíficem illum tua im-  
ménsa pietas; qui et pio  
in nos stúdio semper tibi  
plácitus, et tuo pópulo  
pro salúbri regímīne sit  
assidue ad glóriam tui nó-  
minis reveréndus. Per Dó-  
minum.

Léctio Epístolæ beáti Pau-  
li Apóstoli ad Hebræos.  
(Hebr. 4, 16; 5, 1-7).

Fratres: Adeámus cum  
fidúcia ad thronum grá-

## INTROIT

(Kings 2, 35)

**I** will find myself a priest  
that shall be a faithful  
interpreter of my mind and  
will; I will endow him, too,  
with a faithful posterity, to  
enjoy the favour of him  
whom I have anointed. (Ps.  
131, 1) Lord, remember Da-  
vid and all his patient endur-  
ance. V. Glory.

**COLLECT.** Most humbly  
we entreat thy boundless  
mercy, Lord, to give the  
holy Roman Church a bishop  
whose loving care of us shall  
earn thy constant favour; one  
whose good government shall  
ever glorify thy name and be  
held in honour by thy peo-  
ple: through our Lord.

Lesson from the Epistle of  
S. Paul the Apostle to the  
Hebrews. (Heb. 4, 16; 5  
1-7).

Brethren: Let us come  
boldly before the throne of

grace, to meet with mercy, and win that grace which will help us in our needs. The purpose for which any high priest is chosen from among his fellow-men, and made a representative of men in their dealings with God, is to offer gifts and sacrifices in expiation of their sins. He is qualified for this by being able to feel for them when they are ignorant and make mistakes, since he, too, is all beset with humiliations, and, for that reason, must needs present sin offerings for himself, just as he does for the people. His vocation comes from God, as Aaron's did; nobody can take on himself such a privilege as this. So it is with Christ. He did not raise himself to the dignity of the high priesthood; it was God that raised him to it, when he said, Thou art my Son, I have begotten thee this day, and so, elsewhere, Thou art a priest for ever, in the line of Melchisedech. Christ, during his earthly life, offered prayer and entreaty to the God who could save him from death, not without a piercing cry, not without tears; yet with such piety as won him a hearing.

GRADUAL. (*Levit. 21, 10*) The high priest, that one who is chief among his brethren, whose brow has been anointed with the holy oil, and his hands consecrated

tia, ut misericordiam consequámur, et grátiam inveniámus in auxilio opportúno. Omnis namque pón-tifex ex homínibus assumptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut offerat dona, et sacrificia pro peccátis: qui condolére possit iis, qui ignórant, et errant, quóniam et ipse circúmdatus est infirmitáte: et proptérea debet, quemádmódum pro pópulo, ita étiam et pro semet-ípo offérre pro peccátis.

Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron. Sic et Christus non semet-ípsu clarificávit, ut pón-tifex fieret, sed qui locú-tus est ad eum: Fílius meus es tu, ego hódie gé-nui te. Quemádmódum et in álío loco dicit: Tu es sacérdos in ætérnum, secúndum órdenem Melchisedech. Qui in diébus carnis suæ preces, supplicationésque ad eum, qui possit illum salvu fácere a morte, cum clamóre vá-lido et lácrimis offerens, exaudítus est pro sua reveréntia.

GRADUALE. (*Levit. 21, 10*) Pón-tifex sacérdos magnus inter fratres suos, super cujus caput fusu est unctiónis óleum, et cujus manus in sacerdotío

consecratæ sunt, vestitûs-  
que est sanctis vêtibus:  
débuit per ómnia frátri-  
bus similári. V. (*Hebr. 2,*  
*17*) Ut miséricors fieret,  
et fidélis póntifex ad  
Deum: ut repropitiáret  
delícta pópuli.

Allelúja, allelúja. V. (*Le-  
vit. 21, 8*) Sacérdos sit  
sanctus, sicut et ego san-  
ctus sum, Dóminus qui  
sanctífico vos. Allelúja.

for the priestly office, who  
wears the sacred vestments,  
must needs become altogeth-  
er like his brethren. V. (*Heb.*  
*2, 17*) He would be a high  
priest who could feel for us  
and be our true representa-  
tive before God, to make a-  
tonement for the sins of the  
people.

Alleluia, alleluia. V. (*Levit.*  
*21, 8*) The priest must be  
set apart, as I am set apart,  
the Lord that hallows you.  
Alleluia.

*After Septuagesima the Allelúja and its verse are  
omitted and the Gradual is repeated as far as its verse.  
However if the Mass is celebrated solemnly, after the  
Gradual there is said:*

TRACTUS. (*Ps. 131,*  
*8-10*) Surge, Dómine, in  
réquiem tuam: tu et arca  
sanctificatiónis tuæ. V. Sac-  
erdótes tui induántur jus-  
títiam, et sancti tui exsúl-  
tent. V. Propter David ser-  
vum tuum, non avértas fá-  
ciem Christi tui.

TRACT. (*Ps. 131, 8-10*)  
Up, Lord, and take posses-  
sion of thy resting-place, thou  
and the ark which is thy  
shrine. V. Let thy priests go  
clad in the vesture of inno-  
cence, thy faithful people cry  
aloud with rejoicing. V. Think  
of thy servant David, and  
do not refuse audience to  
the priest thou hast anointed.

*In Eastertide, however, the Gradual is omitted, and  
the Allelúja is said only once, with its verse, Sacérdos  
sit sanctus; after the verse the Allelúja is not repeated,  
except in a solemn Mass when two Allelúja are added,  
together with the verse appointed for the season, as  
given above, p. [154].*

*Gospel Si diligitis me, p. 632.*

OFFERTORIUM. (3  
*Esdræ 5, 40*) Non par-  
ticipéntur sancta, donec

OFFERTORY. (3 *Esdras*  
*5, 40*) They must not par-  
take of the food reserved for

the priests, until there is a high priest that bears the touchstones of wisdom and truth.

SECRET. In thy abundant goodness, Lord, grant us this boon: that the sacred gifts we reverently offer thee may bring us the joy of seeing our holy mother the Church ruled by a pontiff who shall be pleasing to thy majesty: through our Lord.

COMMUNION. (*Exod.* 29, 29-30) He who shall have been appointed high priest shall wear the sacred vesture and shall enter the tabernacle that bears record of me, to minister in the sanctuary.

POSTCOMMUNION. - Thou hast refreshed us, Lord, by the sacrament of thy precious body and blood. Let thy marvellous and sovereign favour also gladden us with the gift of a supreme pontiff who shall teach thy people virtue and fill the souls of the faithful with sweet spiritual fragrance: thou who art God.

exsúrgat pón̄tifex in ostensíonem, et veritátem.

SECRETA. Tuæ nobis, Dómine, abundántia pietátis indúlgeat: ut per sacra mún̄era, quæ tibi reverén̄ter offérimus, gratum majestáti tuæ Pontíficem sanctæ matris Eccl̄siæ regím̄ini præesse gaudeámus. Per Dóminum.

COMMUNIO. (*Exodi* 29, 29-30) Veste sancta utétur pón̄tifex, qui fúerit constitútus, et ingrediétur tabernáculum testimón̄ii, ut ministret in sanctuário.

POSTCOMMUNIO. - Pretiós̄i Córporis et Sanguinis tui nos, Dómine, sacraménto reféctos, mirífica tuæ majestátis grátia de illús summi Pontíficis concessióne lætíficet: qui et plebem tuam virtútibus ínstruat, et fidélium mentes spirituálium arómatum odóre perfúndat: Qui vivis.

## ON THE DAY OF A POPE'S ELECTION AND CORONATION AND THE ANNIVERSARY DAYS

*The Mass sung is that of S. Peter's Chair at Rome, p. 861; but the Collect, Secret and Postcommunion are those for the Pope, from the Occasional Prayers, p. [189]. The Glória in excélsis and the Creed are sung and the Preface is that of the Apostles, p. 531. In Eastertide*

*the Gradual and Tract are omitted, the Allelúja is said once only with its verse, Tu es Petrus; two Allelúja are then added with the verse appointed for the season, as given above, p. [154].*

## ON THE CONSECRATION OF A BISHOP

*The Mass sung is that of the day, but the Collect, Secret, and Postcommunion are said without Per Dóminum or other ending, and the following are said immediately after:*

ORATIO. Adésto supplicatióibus nostris, omnípotens Deus: ut, quod humilitátis nostræ geréndum est ministério, tuæ virtútis impleátur effectú. Per Dóminum.

COLLECT. Almighty God, give heed to our entreaties, and by thy power fulfil that which is to be done by our humble ministry: through the Lord.

*Said by the consecrating bishop:*

SECRETA. Súscipe, Dómine, múnera, quæ tibi offérimus pro hoc fámulo tuo: ut propítius in eo tua dona custódias. Per Dóminum.

SECRET. Accept the gifts we offer thee, Lord, on behalf of this servant of thine, and graciously preserve thy own gifts within him: through our Lord.

*Said by the bishop being consecrated:*

SECRETA. Súscipe, Dómine, múnera, quæ tibi offérimus pro me fámulo tuo: ut propítius in me tua dona custódias. Per Dóminum.

SECRET. Accept the gifts we offer thee, Lord, on behalf of me, thy servant, and graciously preserve thy own gifts within me: through our Lord.

*In the Canon, said by the consecrating bishop:*

Hanc igitur oblatiõem servitútis nostræ, sed et cunctæ familiæ tuæ, quam tibi offérimus étiam pro hoc fámulo tuo, quem ad Episcopátus órđinem pro-

And so, Lord, we thy servants, and likewise thy whole household, make this peace-offering which we entreat thee to accept. We offer it also on behalf of this servant

of thine, whom thou hast been pleased to advance to the order of bishops. Graciously preserve thy own gifts within him, so that by divine grace he may accomplish the ministry conferred upon him by divine gift. Order our days in thy peace, and command that we be rescued from eternal damnation and numbered with the flock of thy elect: through Christ our Lord. Amen.

movére dignátus es, quæsumus, Dómine, ut placátus accípias, et propítius in eo tua dona custódias: ut, quod divíno múnere consecútus est, divínis efféctibus exsequátur: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

*In the Canon, said by the bishop being consecrated:*

And so, Lord, we thy servants, and likewise thy whole household, make this peace-offering which we entreat thee to accept. We offer it also on behalf of me, thy servant, whom thou hast been pleased to advance to the order of bishops. Graciously preserve thy own gifts within me, so that by divine grace I may accomplish the ministry conferred upon me by divine gifts. Order our days in thy peace, and command that we be rescued from eternal damnation and numbered with the flock of thy elect: through Christ our Lord. Amen.

Hanc ígitur oblatiόνem servitútis nostræ, sed et cunctæ familiæ tuæ, quam tibi offérimus étiam pro me fámulo tuo, quem ad Episcopátus órđinem promovére dignátus es, quæsumus, Dómine, ut placátus accípias, et propítius in me tua dona custódias: ut, quod divíno múnere consecútus sum, divínis efféctibus éxsequar: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

**POSTCOMMUNION.** - Let thy compassion, Lord, we pray thee, fulfil its healing work within us. Graciously foster and perfect our qualities, so that we may be able to please thee in all things: through our Lord.

**POSTCOMMUNIO.** - Plenum, quæsumus, Dómine, in nobis remédium tuæ miseratiónis operáre: ac tales nos esse pérfice propítius, et sic fovéri; ut tibi in ómnibus placére valeámus. Per Dóminum.

## ON THE ANNIVERSARY OF A BISHOPS ELECTION OR CONSECRATION

*The Mass Sacerdotes tui, p. [42], but with the following prayers and Gospel:*

ORATIO. Deus, ómnium fidélium pastor et rector, fámulum tuum N., quem pastórem ecclésiæ N. præesse voluísti, propítius réspice: da ei, quæsumus, verbo et exémplo, quibus præest, profícere; ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Dóminum.

COLLECT. O God, thou pastor and ruler of the faithful, look favourably upon thy servant N., whom thou hast been pleased to appoint chief shepherd of the Church of N. Enable him to further by his teaching and good example the salvation of those over whom he is placed, so that, with the flock entrusted to his care, he may attain life everlasting: through our Lord.

*Gospel Vidéte, Vigiláte, p. [10].*

SECRETA. Oblátis, quæsumus, Dómine, placáre munéribus: et fámulum tuum N., quem pastórem ecclésiæ N. præesse voluísti, assídua protectióne gubérna. Per Dóminum.

SECRET. Accept, Lord, our peace-offerings. May thy servant N., whom it has pleased thee to appoint as chief shepherd of the church of N., enjoy thy constant guidance and protection: through our Lord.

POSTCOMMUNIO. - Hæc nos, quæsumus, Dómine, divíni sacraménti percéptio protégat: et fámulum tuum N., quem pastórem ecclésiæ N. præesse voluísti; una cum commísso sibi grege, salvet semper, et múniat. Per Dóminum.

POSTCOMMUNION. - May our partaking of this divine sacrament protect us, Lord, and may it ever defend and save thy servant N., whom thou hast been pleased to appoint as chief shepherd of the church of N., together with the flock entrusted to his care: through our Lord.



## AT THE BESTOWAL OF HOLY ORDERS

*The following Collect, Secret, and Postcommunion are added to the corresponding prayers of the Mass of the day, which are said without Per Dóminum or other ending.*

COLLECT. Lord, we beg thee hear and heed our humble petition. Keep under thy continual protection us who serve thee with devout hearts, so that no troubles may ever hinder us from offering, as we minister at thy altars, the service which is perfect freedom: through our Lord.

SECRET. We pray thee, Lord, fulfil the operation of thy sacrament, so that our souls may be made worthy to offer up these gifts to thee: through our Lord.

POSTCOMMUNION. - With thy continued help, Lord, graciously uplift us whom thou refreshest with thy sacrament, so that thy redeeming work may take effect both in this rite and in the conduct of our lives: thou who art God.

ORATIO. Exáudi, quæsumus, Dómine, súpplicum preces, et devóto tibi pectore famulánte, perpétua defensióne custódi: ut nullis perturbatióibus impediti, libéram servitútem tuis semper exhibeámus offíciis. Per Dóminum.

SECRETA. Tuis, quæsumus, Dómine, operáre mystériis: ut hæc tibi múnera dignis méntibus offerámus. Per Dóminum.

POSTCOMMUNIO. - Quos tuis, Dómine, réficis sacraméntis, contínuis attólle benígnus auxiliis: ut tuæ redemptiόνis efféctum, et mystériis capíamus, et móribus: Qui vivis.

## FOR A BRIDEGROOM AND BRIDE

*If the nuptial blessing is to be given on a Sunday, or on a feast of obligation, or a greater double, on the vigil of Pentecost or within the octaves of the Epiphany, Easter, Pentecost, Corpus Christi or the Solemn Commemoration of the Blessed Virgin Mary of Mount Carmel, or on privileged Ferias and Vigils, the Mass of the day is said with the Collect, Secret,*

and Postcommunion from the following Mass added to the corresponding prayers of the Mass of the day, which are said without *Per Dóminum* or other ending; also, that which is given below to be said after the Pater Noster and before the last blessing is added to the Mass of the day.

## INTROITUS

(*Tob. 7, 15 et 8, 19*)

**D**EUS Israel conjúgat vos: et ipse sit vobíscum, qui misértus est duóbus únícis: et nunc, Dómine, fac eos plénius benedícere te. (*Ps. 127, 1*)  
Beáti omnes qui timent Dóminum: qui ámbulant in viis ejus. *¶* Glória Patri.

## INTROIT

(*Tobias 7, 15; 8, 19*)

**M**AY the God of Israel join you in one, and be with you: that God who of old had mercy on Sara and Tobias. And now, Lord, give them cause to bless thee more and more. (*Ps. 127, 1*)  
Blessed are all those who fear the Lord, and follow his paths. *¶* Glory.

*The Glória in excélsis is not said.*

**ORATIO.** Deus, qui tam excellénti mystério conjugálem cópulam consecrásti, ut Christi et Ecclésiæ sacraméntum præsignáres in fódere nuptiarum: præsta, quæsumus; ut, quod nostro ministrátur officio, tua benedictióne pótius impleátur. Per eúndem Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios. (*Ephes. 5, 22-33*).

Fratres: Mulieres viris suis súbditæ sint, sicut Dómino: quóniam vir caput est mulieris: sicut Christus caput est Ecclésiæ: Ipse, salvátor cóporis ejus. Sed sicut Ecclésiá

**COLLECT.** O God, who hast hallowed wedlock by a great sacrament, thereby foreshadowing, in the marriage bond, Christ's union with the Church: grant, we beseech thee, that what is aided by our priestly office, may be more completely helped by thy blessing: through the same.

Lesson from the Epistle of S. Paul the Apostle to the Ephesians. (*Ephes. 5, 22-33*).

Brethren: Wives must obey their husbands as they would obey the Lord. The man is the head to which the woman's body is united, just as Christ is the head of the Church, he, the Saviour on whom

the safety of his body depends; and women must owe obedience at all points to their husbands, as the Church does to Christ. You who are husbands must show love to your wives, as Christ showed love to the Church when he gave himself up on its behalf. He would hallow it, purify it by bathing it in the water to which his word gave life, he would summon it into his own presence, the Church in all its beauty, no stain, no wrinkle, no such disfigurement; it was to be holy, it was to be spotless. And that is how husband ought to love wife, as if she were his own body; in loving his wife, a man is but loving himself. It is unheard of, that a man should bear ill will to his own flesh and blood; no, he keeps it fed and warmed; and so it is with Christ and his Church; we are limbs of his body; flesh and bone, we belong to him. That is why a man will leave his father and mother and will cling to his wife, and the two will become one flesh. Yes, those words are a high mystery, and I am applying them here to Christ and his Church. Meanwhile, each of you is to love his wife as he would love himself, and the wife is to pay reverence to her husband.

subjēcta est Christo, ita et mulieres viris suis in omnibus. Viri, diligite uxores vestras, sicut et Christus dilēxit Ecclēsiā, et seipsum trādīdit pro ea, ut illam sanctificāret, mundans lavācro aquæ in verbo vitæ, ut exhiberet ipse

gloriōsam Ecclēsiā, non habentem maculam, aut rugam, aut aliquid hujusmodi, sed ut sit sancta et immaculāta. Ita et viri debent diligere uxores suas, ut cōrpora sua. Qui suam

uxorem diligit, seipsum diligit. Nemo enim unquam carnem suam odio habuit: sed nutrit, et fovet eam, sicut et Christus Ecclēsiā: quia membra sumus cōrporis ejus, de carne ejus, et de ossibus ejus. Propter hoc relinquet homo patrem et matrem suam, et adhærebit uxori suæ: et erunt duo in carne una. Sacramentum hoc magnum est, ego autem dico in Christo, et in Ecclēsia. Verūtmē-

et vos singuli, unusquisque uxorem suam sicut seipsum diligit: uxor autem timeat virum suum.

GRADUALE. (Ps. 127, 3) Uxor tua sicut vitis abundans in latéribus domus tuæ. V. Filii tui sicut novellæ olivárum in circúitu mensæ tuæ.

Allelúja, allelúja. V. (Ps. 119, 3) Mittat vobis Dóminus auxílium de sancto: et de Sion tueátur vos. Allelúja.

GRADUAL. (Ps. 127, 3) Thy wife shall be fruitful as the vine that grows on the walls of thy house. V. The children round thy table sturdy as olive-branches.

Alleluia, alleluia. V. (Ps. 119, 3) May the Lord send thee aid from his holy place: watch over thee from Mount Sion. Alleluia.

*After Septuagesima instead of Allelúja and its verse is said:*

TRACTUS. (Ps. 127, 4-6) Ecce sic benedicétur omnis homo, qui timet Dóminum. V. Benedícat tibi Dóminus ex Sion: et vídeas bona Jerúsalem ómnibus diébus vitæ tuæ. V. Et vídeas filios filiórum tuórum: pax super Israel.

TRACT. (Ps. 127, 4-6) Such is the blessing that awaits every man that serves the Lord. V. May the Lord who dwells in Sion bless thee: mayest thou see Jerusalem in prosperity all thy life long. V. Mayest thou live to see thy children's children, and peace resting upon Israel.

*In Eastertide instead of the Gradual and Tract is said:*

Allelúja. V. (Ps. 119, 3) Mittat vobis Dóminus auxílium de sancto: et de Sion tueátur vos. Allelúja, allelúja. V. (Matth. 28, 2) Angelus Dómini descendit de cælo: et accédens revólvit lápidem, et sedébat super eum. Allelúja.

Alleluia. V. (Ps. 119, 3) May the Lord send thee aid from his holy place: watch over thee from Mount Sion. Alleluia, alleluia. V. (Matt. 28, 2) An angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it. Alleluia.

*After the Ascension in place of the above is said:*

Allelúja. V. (Ps. 119, 3) Mittat vobis Dóminus auxílium de sancto: et de Sion tueátur vos. Allelúja,

Alleluia. V. (Ps. 119, 3) May the Lord send thee aid from his holy place: watch over thee from Mount Sion. Al-

leluia, alleluia. *ŷ. (Ephes. 4, 8)* Christ ascending on high, led captivity captive; he has brought gifts to men. Alleluia.

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt. 19, 3-6*).

At this time: The Pharisees came to Jesus and put him to the test by asking, Is it right for a man to put away his wife, for whatever cause? He answered, Have you never read, how he who created them, when they first came to be, created them male and female; and how he said, A man, therefore, will leave his father and mother and will cling to his wife, and the two will become one flesh? And so they are no longer two, they are one flesh; what God, then, has joined, let not man put asunder.

OFFERTORY. (*Ps. 30, 15-16*) My trust in thee, Lord, is not shaken; still I cry, Thou art my God, my fortunes are in thy hand.

SECRET. Accept, we pray thee, Lord, the offering we make thee on behalf of the sacred bond of wedlock, and prosper the union which thy providence has brought about: through our Lord.

allelúja. *ŷ. (Ephes. 4, 8)* Ascéndens Christus in altum, captívam duxit captivitátem: dedit dona homínibus. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth. 19, 3-6*).

In illo témpore: Accessérunt ad Jesum pharisæi tentántes eum, et dicéntes: Si licet hómini dimíttere uxórem suam quacúmque ex causa? Qui respóndens, ait eis: Non legístis, quia qui fecit hóminem ab inítio, másculum et féminam fecit eos? et dixit: Propter hoc dimíttet homo patrem, et matrem, et adhærébit uxóri suæ, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjúnxit, homo non séparet.

OFFERTORIUM. (*Ps. 30, 15-16*) In te sperávi, Dómine: dixi: Tu es Deus meus: in mánibus tuis témpora mea.

SECRETA. Súscipe, quæsumus, Dómine, pro sacra connúbii lege munus oblátum: et, cujus largítor es múnervis, óperis esto dispósitor. Per Dóminum.

*After Pater noster the Priest, before saying Libera nos, stands at the Epistle corner facing the bridegroom*

and bride, who are kneeling before the Altar, and says the following prayers over them:

Orémus. *Oratio*

Propitiâre, Dómine, supplicatióibus nostris, et institútis tuis, quibus propagatióem húmáni géneris ordinásti, benígnus assiste: ut, quod te auctóre júngitur, te auxiliánte servétur. Per Dóminum.

Orémus. *Oratio*

Deus, qui potestáte virtútis tuæ de nihilo cuncta fecisti: qui dispósitis universitátis exórdiis, hómini ad imáginem Dei facto, ideo inseparábile múnieris adjutórium condidisti, ut femíneo córpori de virli dares carne princípium, docens quod ex uno placuisset instítui, numquam licére disjúngi: Deus, qui tam excellénti mystério conjugálem cópulam consecrásti, ut Christi et Ecclésiæ sacraméntum præsignáres in fœdere nuptiarum: Deus, per quem múlter júngitur viro, et societas principáliter ordináta, ea benedictióe donátur, quæ sola nec per originális peccáti pœnam, nec per dilúvii est abláta senténtiam: réspice propítius super hanc fámulam tuam, quæ maritáli júngenda consórtio, tua se expetit protectióe muníri: sit in ea jugum dilecti-

Let us pray. *Prayer*

Graciously hear our petition, Lord, and in thy lovingkindness further thy own design for the continuance of mankind. Let the union made by thy warrant be preserved by thy help: through our Lord.

Let us pray. *Prayer*

O God, whose mighty power created all things out of nothing; who, having laid the foundations of the world and made man in God's likeness, didst bestow upon him an inseparable helpmate, fashioning woman's body out of his very flesh, and thereby teaching us that it is never lawful to put asunder that which it has pleased thee to form out of a single substance: God, who hast hallowed wedlock by a great sacrament, thereby foreshadowing, in the marriage bond, Christ's union with the Church: God, who joinest woman to man, and hast endowed this primal fellowship of theirs with the one and only blessing that was not forfeited either in punishment of the first sin or under sentence of the flood; look graciously upon this handmaid of thine, now to be joined in wedlock, who begs for the safeguard of thy protection. Upon her let the

yoke be one of love and peace. Let her marriage, under Christ, be chaste and true; and let holy matrons ever be her pattern. May she be, like Rachel, dear to her husband; like Rebecca, prudent; like Sara, faithful and long-lived. Let no action of hers give the Father of Lies dominion over her; but let her ever remain steadfast in the faith and thy commandments, true to one marriage-bed, shunning forbidden embraces, and strengthening her weakness by firm discipline; of grave demeanour, held in honour for her modesty, well schooled in heavenly lore. May she be fruitful in offspring. May her life be one of tried and proven innocence; and may she come to rest among the blessed in thy heavenly kingdom. Let them both see their children's children to the third and fourth generation; and let their old age be such as they desire: through the same.

nis et pacis: fídelis et casta nubat in Christo, imitatríxque sanctárum permanéat feminárum: sit amábilis viro suo, ut Rachel: sápiens, ut Rebécca: longæva et fídelis, ut Sara: nihil in ea ex áctibus suis ille auctor prævaricatiónis usúrpet: nexa fidei, mandatisque permanéat: uni thoro juncta, contáctus illícitos fugiat: múniat infirmitátem suam róbre disciplínæ: sit verecúndia gravi, pudóre venerábilis, doctrínis cæléstibus erudíta: sit fœcúnda in sóbole, sit probáta et ínnocens: et ad beatórum réquiem, atque ad cæléstia regna perveniat: et vídeant ambo filios filiórum suórum, usque in tértiam et quartam generatiónem, et ad optátam perveniant senectútem. Per eúmdem Dóminum.

*The Priest returns to the middle of the altar and continues the Mass.*

COMMUNION. (Ps. 127, 4, 6) Such is the blessing that awaits every man that serves the Lord: mayest thou live to see thy children's children, and peace resting upon Israel.

POSTCOMMUNION. - Almighty God, we pray thee, let thy gracious favour ac-

COMMUNIO. (Ps. 127, 4 et 6) Ecce sic benedicetur omnis homo, qui timet Dóminum: et videas filios filiórum tuórum: pax super Israel.

POSTCOMMUNIO. - Quæsumus, omnípotens Deus: institúta providén-

tiae tuæ pio favóre comi-  
täre; et, quos legítima so-  
cietáte connéctis, longæva  
pietáte custódi. Per Dó-  
minum.

company that which has been  
established by thy own provi-  
dence. Keep these two, whose  
lawful union is thy work, in  
lasting holiness: through our  
Lord.

*After Benedicámus Dómino (or Ite, Missa est), the Priest, before blessing the people, turns to the bridegroom and bride, and says:*

Deus Abraham, Deus  
Isaac, et Deus Jacob sit  
vobíscum: et ipse adím-  
pleat benedictiónem suam  
in vobis: ut videátis fi-  
lios filiórum vestrórum us-  
que ad tértiam et quar-  
tam generatióem, et póst-  
ea vitam ætérrnam ha-  
beátis sine fine: adjuván-  
te Dómino nostro Jesu  
Christo, qui cum Patre et  
Spíritu Sancto vivit et re-  
gnat Deus, per ómnia sæ-  
cula sæculórum. *¶* Amen.

The God of Abraham, God  
of Isaac, and God of Jacob  
be with you, and fulfil his  
blessing in you, so that you  
may see your children's chil-  
dren to the third and fourth  
generation, and thereafter  
have life everlasting, life with-  
out end, by the help of our  
Lord Jesus Christ, who is  
God, living and reigning  
with the Father and the Holy  
Ghost for ever. *¶* Amen.

*The Priest sprinkles them with holy water and finishes the Mass.*

## FOR THE PROPAGATION OF THE FAITH

### INTROITUS

(Ps. 66, 2-3)

**D**EUS misereátur no-  
stri, et benedícat no-  
bis: illúminet vultum su-  
um super nos, et misereá-  
tur nostri: ut cognoscá-  
mus in terra viam tuam,  
in ómnibus géntibus salu-  
täre tuum. (Ps. *ibid.*, 4)  
Confiteántur tibi pópuli,

### INTROIT

(Ps. 66, 2-3)

**M**AY God be merciful  
to us and bless us;  
may he smile graciously on  
us and show us his mercy.  
Make known thy will, O  
God, wide as earth; make  
known among all nations thy  
saving power. (Ps. *ibid.*, 4)  
Honour to thee, O God,



from the nations, honour  
from all the nations. V. Glory.

COLLECT. God, who desirest that all men should be saved and that all should come to know the truth, we pray thee send forth labourers to thy harvest, and give them strength to proclaim thy word with all confidence, so that thy teaching may be received with honour throughout the world and all nations may acknowledge thee, the true and only God, and him whom thou hast sent, Jesus Christ, thy Son, our Lord: who is God.

Lesson from the Book of Wisdom. (*Ecclus. 36, 1-10, 17-19*).

God of all men, have mercy on us; look down, and let us see the smile of thy favour. Teach them to fear thee, those other nations that have never looked to find thee; let them learn to recognize thee as the only God, and to acclaim thy wonders. Lift but thy hand, to show these aliens thy power; let us see them, as they have seen us, humbled before thee; let them learn, as we have learnt, that there is no other God but thee, Lord. Show new marvels, and portents stranger still; win renown for that strength, that valiant arm of thine; rouse thyself to vengeance, give thy

Deus: confiteántur tibi  
pópuli omnes. V. Glória  
Patri.

ORATIO. Deus, qui omnes hómines vis salvos fieri, et ad agnitíonem veritátis venire: mitte, quæsumus, operários in messem tuam, et da eis cum omni fidúcia loqui verbum tuum; ut sermo tuus currat et clarificétur, et omnes gentes cognóscant te solum Deum verum, et quem misisti Jesum Christum Fílium tuum, Dóminum nostrum: Qui tecum.

Léctio libri Sapiéntiæ.  
(*Eccli. 36, 1-10 et 17-19*).

Miserére nostri, Deus ómnium, et réspice nos, et osténde nobis lucem miseratíonum tuárum: et immítte timórem tuum super gentes, quæ non exquisiérunt te, ut cognóscant quia non est Deus nisi tu, et enárrent magnália tua. Alleva manum tuam super gentes aliénas, ut vídeant poténtiam tuam. Sicut enim in conspéctu eórum sanctificátus es in nobis, sic in conspéctu nostro magnificáberis in eis, ut cognóscant te, sicut et nos cognóvimus, quóniam non est Deus præter te, Dómine. Innova signa, et immúta mirabília. Glorífi-

ca manum, et bráchium dextrum. Excita furórem, et effúnde iram. Tolle adversárium, et afflíge inimicum. Festína tempus, et meménto finis, ut enárrent mirabília tua. Da testimónium his, qui ab inítio creatúræ tuæ sunt, et súscita prædicatiónes, quas locúti sunt in nómine tuo prophétæ prióres. Da mercédem sustinéntibus te, ut prophétæ tui fidéles inveniántur: et exáudi oratiónes servórum tuórum, secúndum benedictiõem Aaron de pópulo tuo, et dírige nos in viam justitiæ, et sciant omnes, qui hábitant terram, quia tu es Deus conspéctor sæculórum.

GRADUALE. (Ps. 66, 6-8) Confiteántur tibi pópuli, Deus: confiteántur tibi pópuli omnes: terra dedit fructum suum. V. Benedícat nos Deus, Deus noster, benedícat nos Deus: et métuant eum omnes fines terræ.

Allelúja, allelúja. V. (Ps. 99, 1) Jubilate, Deo, omnis terra: servíte Dómino in lætítia: introíte in conspéctu ejus, in exsultatióne. Allelúja.

anger free play; away with the oppressors, down with thy enemies! Hasten on the time; do not forget thy purpose; make them acclaim thy wonders. Show that they were of thy appointing, the men who did thy errands of old; prove the truth of all that was foretold in thy name by prophets long ago. Reward our patient waiting for the fulfilment of those prophecies; listen to the prayers of thy servants, who claim the blessing promised through Aaron to thy people; grant us true guidance still, and let all the world know that thou art God, that the ages come and go under thy scrutiny.

GRADUAL. (Ps. 66, 6-8) Honour to thee, O God, from the nations, honour from all the nations! The earth has yielded its harvest. V. May God, our own God, bless us; may God grant his blessing, and may earth, far and wide, do him reverence.

Alleluia, alleluia. V. (Ps. 99, 1) Let the whole earth keep holiday in God's honour; pay to the Lord the homage of your rejoicing: appear in his presence with glad hearts. Alleluia.

*After Septuagesima the Allelúja and its verse are omitted, and the Gradual is repeated as far as its verse.*

*In a solemn Mass, however, after the Gradual there is said the following:*

TRACT. (*Ps.* 95, 3-5)  
Publish the glory of the Lord among the heathen, his wonderful acts for all the world to hear. V. How great is the Lord, how worthy of honour! What other God is to be feared as he? V. They are but devils whom the heathen call divine; the Lord, not they, made the heavens.

TRACTUS. (*Ps.* 95, 3-5) Annuntiáte inter gentes glóriam Dómini, in ómnibus pópulis mirabília ejus. V. Quóniam magnus Dóminus, et laudábilis nimis: terribilis est super omnes deos. V. Quóniam omnes dii géntium dæmónia: Dóminus autem cælos fecit.

*In Eastertide the Gradual and Tract are omitted, and the Allelúja is said once only with its verse Jubiláte Deo; after the verse the Allelúja is not repeated, except in a solemn Mass, in which two Allelúja are added, together with the verse proper to the season, as given above, p. [154].*

✠ Continuation of the Holy Gospel according to S. Matthew. (*Matt.* 9, 35-38).

At this time: Jesus went about all their cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and curing every kind of disease and infirmity. Yet still, when he looked at the multitudes, he was moved with pity for them, seeing them harried and abject, like sheep that have no shepherd. Thereupon he said to his disciples, The harvest is plentiful enough, but the labourers are few: you must ask the Lord to whom the harvest belongs to send labourers out for the harvesting.

✠ Sequéntia sancti Evangelíi secúndum Matthæum. (*Matth.* 9, 35-38).

In illo témpore: Circuibat Jesus omnes civitátes, et castélla, docens in synagógis eórum, et prædicans Evangélium regni, et curans omnem languórem, et omnem infirmitátem. Videns autem turbas, misértus est eis: quia erant vexáti, et jacéntes sicut oves non habéntes pastórem. Tunc dicit discíplulis suis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis, ut mittat operários in messem suam.

**OFFERTORIUM.** (*Ps.* 95, 7-9) Afférte Dómino, pátriæ géntium, afférte Dómino glóriam et honórem, afférte Dómino glóriam nómini ejus: tóllite hóstias, et introíte in átria ejus: adoráte Dóminum in átrio sancto ejus.

**SECRETA.** Protéctor noster, áspice, Deus, et réspice in fáciem Christi tui, qui dedit redemptiónem semetípsum pro ómnibus: et fac; ut ab ortu solis usque ad occásum magnificétur nomen tuum in géntibus, ac in omni loco sacrificétur et offerátur nómini tuo oblátio munda. Per eúndem Dóminum.

**COMMUNIO.** (*Ps.* 116, 1-2) Laudáte Dóminum, omnes gentes: laudáte eum, omnes pópuli: quóniam confirmáta est super nos misericórdia ejus, et véritas Dómini manet in ætérnum.

**POSTCOMMUNIO.** - Redemptiónis nostræ múnere vegetáti: quæsumus, Dómine; ut hoc perpétuæ salútis auxílio, fides semper vera proficiat. Per Dóminum.

**OFFERTORY.** (*Ps.* 95, 7-9) Lands of the heathen, make your offering to the Lord, an offering to the Lord of glory and praise, an offering of glory to the Lord's name; bring sacrifice, come into his courts, worship the Lord in his holy temple.

**SECRET.** O God, our protector, behold and see the face of thy Anointed, who gave himself up for the ransom of us all. Grant that from east to west thy name may be exalted among the gentiles, and that in every place an unblemished offering may be sacrificed and offered to thy name; through the same.

**COMMUNION.** (*Ps.* 116, 1-2) Praise the Lord, all you gentiles, let all the nations of the world do him honour. Abundant has his mercy been towards us; the Lord remains true to his word for ever.

**POSTCOMMUNION.** - Brought back to life by thy redeeming gift, we pray thee, Lord, that true faith may ever profit by this aid to eternal salvation: through our Lord.

## FOR PEACE

## INTROIT

*(Ecclus. 36, 18)*

**L**Ord, prove the truth of what the prophets foretold, and grant peace to the men who wait patiently on thy will! listen to the prayers of thy servant, the prayers of thy people Israel. (*Ps. 121, 1*) Welcome sound, when I heard them saying, We will go into the Lord's house! *ŷ. Glory.*

**COLLECT.** O God, source of holy desires, right counsels, and just actions, grant to thy servants that peace which the world cannot give, so that our hearts may be wholly devoted to thy service, and all our days, freed from the dread of enemies, may be passed in quietness under thy protection: through our Lord.

Lesson from the Book of Machabees. (*2 Mach. 1, 23-29*).

In those days: To prayer fell the priests all around, while sacrifice was done, Jonathan to lead them, and the rest answering; to prayer fell Nehemias, and this was the manner of his praying: Lord God, that all things madest, the terrible, the strong, the just, the merciful, king gra-

## INTROITUS

*(Eccli. 36, 18)*

**D**A pacem, Dómine, sustinéntibus te, ut prophétæ tui fidéles inveniántur: exáudi preces servi tui, et plebis tuæ Israel. (*Ps. 121, 1*) Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. *ŷ. Glória Patri.*

**ORATIO.** Deus, a quo sancta desidéria, recta consília et justa sunt ópera: da servis tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandátis tuis dédita, et, hóstiũ sublata formidine, témpora sint, tua protectióne, tranqúilla. Per Dóminum.

Léctio libri Machabæórum. (*2 Mach. 1, 23-29*).

In diébus illis: Oratió-nem faciébant omnes sacerdótes, dum consummaretur sacrificium, Jónatha inchoánte, céteris autem respondéntibus. Et Nehemíæ erat orátio hunc habens modum: Dómine, Deus ómnium creátor, terríbilis et fortis, justus

et miséricors, qui solus es bonus rex, solus præstans, solus justus, et omnípotens, et ætérnus, qui liberas Israel de omni malo, qui fecísti patres eléctos, et sanctificásti eos: áccipe sacrificium pro univérso pópulo tuo Israel, et custódi partem tuam, et sanctífica. Cóngrega dispersionem nostram: libera eos, qui sérviant géntibus, et contéptos et abominátos réspice: ut sciant gentes quia tu es Deus noster. Afflíge oppriméntes nos, et contuméliam faciéntes in supérbia. Constitue pópulum tuum in loco sancto tuo.

GRADUALE. (Ps. 121, 6-7) Rogáte quæ ad pacem sunt Jerúsalem: et abundantia diligéntibus te. V. Fiat pax in virtúte tua, et abundantia in túrribus tuis.

Allelúja, allelúja. V. (Ps. 147, 14) Qui pósuit fines tuos pacem: et ádipe fruménti sátiat te. Allelúja.

cious as none else; none else so kindly, none else so just, as thou, the almighty, the eternal! Israel from all peril thou deliverest, thou didst make choice of our fathers, and set them apart for thyself. For the whole nation of Israel receive our sacrifice; all are thine; thy own domain keep inviolate. Bring home the exiles; captives of the heathen conqueror set free; to the despised, the outcast, grant redress; let the world know what a God is ours! Crush the oppressor, the tyrant that so mishandles us, and to thy own sanctuary thy own people restore!

GRADUAL. (Ps. 121, 6-7) Pray for all that brings Jerusalem peace; may all who love thee dwell at ease! V. Let there be peace within thy ramparts, ease in thy strongholds.

Alleluia, alleluia. V. (Ps. 147, 14) He it is that makes thy land a land of peace, and gives thee full ears of wheat to sustain thee. Alleluia.

*After Septuagesima the Allelúja and its verse are omitted, and the Gradual is repeated as far as its verse. In a solemn Mass, however, after the Gradual there is said the following:*

TRACTUS. (Ps. 75, 2-4) Notus in Judæa Deus, in Israel magnum nomen ejus. V. Et factus est in pace locus ejus, et habitatio ejus in Sion. V. Ibi

TRACT. (Ps. 75, 2-4) It is in Judæa God makes himself known, in Israel that his name is extolled. V. And there, in a city of peace, he makes his abode, dwells in

Sion. ȳ. It was there he broke the power of the archers, broke shield and sword, and battle array.

confrégit poténtias arcum, scutum, gládium, et bellum.

*In Eastertide the Gradual and Tract are omitted, and the Allelúja is said once only with its verse Qui pósuit; after the verse the Allelúja is not repeated, except in a solemn Mass, in which two Allelúja are added, together with the verse proper to the season, as given above, p. [154].*

✠ Continuation of the Holy Gospel according to S. John. (*John* 20, 19-23).

At this time: It was evening on the same day, the first day of the week; for fear of the Jews, the disciples had locked the doors of the room in which they had assembled; and Jesus came, and stood there in their midst; Peace be upon you, he said. And with that, he showed them his hands and his side. Thus the disciples saw the Lord, and were glad. Once more Jesus said to them, Peace be upon you; I came upon an errand from my Father, and now I am sending you out in my turn. With that, he breathed on them, and said to them, Receive the Holy Spirit; when you forgive men's sins, they are forgiven, when you hold them bound, they are held bound.

OFFERTORY. (*Ps.* 17, 28, 32) To humble folk thou wilt bring deliverance; the proud, with their haughty

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann.* 20, 19-23).

In illo témpore: Cum sero esset die illo, una sabbatórum, et fores essent clausæ, ubi erant discípuli congregáti propter metum Judæórum: venit Jesus, et stetit in médio, et dixit eis: Pax vobis.

Et cum hoc dixisset, osténdit eis manus, et latus. Gavísi sunt ergo discípuli, viso Dómino. Dixit ergo eis íterum: Pax vobis.

Sicut misit me Pater, et ego mitto vos. Hæc cum dixisset, insufflavit, et dixit eis: Accípite Spíritum Sanctum: quorum remisérítis peccáta, remittúntur eis: et quorum retinéritis, reténta sunt.

OFFERTORIUM. (*Ps.* 17, 28 et 32) Pópulum húmílem saluum fácies, et óculos superbórum humi-

liábis: quóniam quis Deus  
præter te, Dómine?

SECRETA. Deus, qui  
credéntes in te pópulos  
nullis sinis cóncuti terró-  
ribus: dignáre preces et  
hóstias dicátæ tibi plebis  
suscípere; ut pax a tua  
pietáte concéssa, christia-  
nórum fines ab omni hoste  
fáciat esse secúros. Per  
Dóminum.

COMMUNIO. (*Joann.*  
*14, 27*) Pacem relínquo  
vobis: pacem meam do  
vobis.

POSTCOMMUNIO. -  
Deus, auctor pacis et amá-  
tor, quem nosse vívere,  
cui servíre regnáre est:  
prótege ab ómnibus im-  
pugnatióibus súpplices  
tuos; ut, qui in defensióne  
tua confidimus, nullus  
hostilitátis arma timeámus.  
Per Dóminum.

looks, thou wilt bring down  
to earth: what other God  
can there be save thee, Lord?

SECRET. O God, who  
dost not allow the nations  
which believe in thee to be  
dismayed by any terrors,  
deign to receive the prayers  
and sacrificial gifts of a peo-  
ple consecrated to thy ser-  
vice; and let peace, granted  
by thy lovingkindness, protect  
Christian lands from every  
foe: through our Lord.

COMMUNION. (*John 14,*  
*27*) Peace, says the Lord, is  
my bequest to you, and the  
peace which I give you is  
mine to give.

POSTCOMMUNION. -  
O God, thou author and lov-  
er of peace, to know thee  
is to live, to serve thee  
is to reign. Guard us, who  
implore thee, from all on-  
slaughts, and shield us, who  
put our trust in thy protec-  
tion, from dread of any foe:  
through our Lord.

## FOR THE SICK

### INTROITUS

(*Ps. 54, 2-3*)

**E**Xáudi, Deus, oratió-  
nem meam, et ne  
despéxeris deprecatiónem  
meam: inténde mihi, et  
exáudi me. (*Ps. ibid., 3-4*)  
Contristátus sum in exer-  
citatióne mea: et contur-

### INTROIT

(*Ps. 54, 2-3*)

**G**IVE audience to my  
prayer, O God; do not  
spurn this plea of mine, but  
listen and give answer. (*Ps.*  
*ibid., 3-4*) I am spent with  
anxiety, bewildered by the  
outcry of my enemies, by



the malice which persecutes me. *ŷ.* Glory.

**COLLECT.** Almighty, everlasting God, eternal salvation of believers, heed our prayers for thy servants who are sick, and for whom we crave thy merciful help. Restore them to health, and let them join with their fellow-Christians in returning thanks to thee: through our Lord.

*If the Mass is being offered for one sick person, the above Collect is said in the singular, as are also the Secret and Postcommunion.*

Lesson from the Epistle of S. James the Apostle. (*James* 5, 13-16).

Beloved: Is one of you unhappy? Let him fall to prayer. Is one of you cheerful? For him, a psalm. Is one of you sick? Let him send for the presbyters of the church, and let them pray over him, anointing him with oil in the Lord's name. Prayer offered in faith will restore the sick man, and the Lord will give him relief; if he is guilty of sins, they will be pardoned. Confess your sins to one another, and pray for one another, for the healing of your souls.

**GRADUAL.** (*Ps.* 6, 3-4) Lord, pity me; I have no strength left; Lord, heal me.

*ŷ.* My limbs tremble; my spirits are altogether broken.

bátus sum a voce inimíci, et a tribulatióne peccatóris. *ŷ.* Glória Patri.

**ORATIO.** Omnípotens sempitérne Deus, salus ætéRNA credéntium: exáudi nos pro fámulis tuis infirmis, pro quibus misericórdiæ tuæ implorámus auxiliúm; ut, réddita sibi sanitáte, gratiárum tibi in Ecclésia tua réferant actiÓnes. Per Dóminum.

Léctio Epístolæ beáti Jacóbi Apóstoli. (*Jac.* 5, 13-16).

Fratres: Tristátur aliquis vestrum? oret. Æquo ánimo est? psallat. Infirmitátur quis in vobis? inducat presbýteros Ecclésiæ, et orent super eum, ungéntes eum óleo in nómine Dómini: et orátio fidei salvábit infirmum, et alleviábit eum Dóminus: et si in peccátis sit, remitténtur ei. Confitémini ergo altérutrum peccáta vestra, et oráte pro ívicem, ut salvémini.

**GRADUALE.** (*Ps.* 6, 3-4) Miserére mei, Dómine, quóniam infirmus sum: sana me, Dómine. *ŷ.* Conturbáta sunt ómnia ossa mea: et ánima mea turbáta est valde.

Allelúja, allelúja. *ŷ.* (Ps. 101, 2) Dómine, exáudi oratióem meam: et clamor meus ad te véniat. Allelúja.

Alleluia, alleluia. *ŷ.* (Ps. 101, 2) Lord, hear my prayer, and let my cry come unto thee. Alleluia.

*After Septuagesima the Allelúja and its verse are omitted, and the Gradual is repeated as far as its verse.*

*In Eastertide, however, the Gradual is omitted, and the Allelúja is said once only with its verse Dómine exáudi; after the verse the Allelúja is not repeated.*

✠ Sequéntia sancti Evangelii secúndum Matthæum. (Matth. 8, 5-13).

In illo témpore: Cum introísset Jesus Capharnaum, accéssit ad eum centúrio, rogans eum, et dicens: Dómine, puer meus jacet in domo paralýticus, et male torquétur. Et ait illi Jesus: Ego véniam, et curábo eum. Et respóndens centúrio, ait: Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huic: Vade, et vadit; et álíi: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Jesus, mirátus est, et sequéntibus se dixit: Amen dico vobis, non invéni tantam fidem in Israel. Dico autem vobis, quod multi ab Oriénte et Occidénte vénient, et recúmbent cum Abraham, et Isaac, et Ja-

✠ Continuation of the Holy Gospel according to S. Matthew. (Matt. 8, 5-13).

At this time: As Jesus entered Capharnaum, a centurion came to him, asking his aid; Lord, he said, I have a servant lying sick at my house, cruelly tormented with the palsy. Jesus said to him, I will come and heal him. But the centurion answered, Lord, I am not worthy to receive thee under my roof; my servant will be healed if thou wilt only speak a word of command. I too know what it is to obey authority; I have soldiers under me, and I say, Go, to one man, and he goes, or, Come, to another, and he comes, or Do this, to my servant, and he does it. When he heard that, Jesus said to his followers in amazement, Believe me, I have not found faith like this, even in Israel. And this I tell you, that there are many who will come from the east and from the west, and will take their places

in the kingdom of God with Abraham and Isaac and Jacob, while that kingdom's own sons are cast into the darkness without, where there will be weeping and gnashing of teeth. And to the centurion Jesus said, Go then; let it be done to thee as thy faith foretold. And at that hour his servant was healed.

**OFFERTORY.** (*Ps. 54, 2-3*) Give audience to my prayer, O God; do not spurn this plea of mine, but listen and give answer.

**SECRET.** O God, at whose bidding the sands of our lives run fast or slow, accept these prayers and sacrificial offerings for thy servants who are sick and for whom in their sickness we implore thy pity. Save them from peril, and change our fear to joy: through our Lord.

**COMMUNION.** (*Ps. 30, 17-18*) Smile on thy servant once more, and deliver me in thy mercy; Lord, do not let me plead in vain.

**POSTCOMMUNION.** - O God, in whom alone frail man can find support, come to the aid of thy sick servants, and let thy power be seen. By the manifold help of thy compassion restore them to health and make

cob in regno cælórum: filii autem regni ejiciéntur in ténebras exterióres: ibi erit fletus, et stridor déntium. Et dixit Jesus centurióni: Vade, et sicut credidísti, fiat tibi. Et sanátus est puer in illa hora.

**OFFERTORIUM.** (*Ps. 54, 2-3*) Exáudi, Deus, oratióem meam, et ne despéxeris deprecatióem meam: inténde mihi, et exáudi me.

**SECRETA.** Deus, sub cujus nútibus, vitæ nostræ moménta decúrrunt: súscipe preces nostras et hóstias pro fámulis tuis infirmis, pro quibus misericórdiam tuam ægrotántibus implorámus; ut, de quorum periculo metúimus, de eórum salúte lætémur. Per Dóminum.

**COMMUNIO.** (*Ps. 30, 17-18*) Illúmina fáciem tuam super servum tuum, et salvum me fac in tua misericórdia: Dómine, non confúndar, quóniam invocávi te.

**POSTCOMMUNIO.** - Deus, infirmitátis humánæ singuláre præsidium: auxílii tui super infirmos fámulos tuos osténde virtútem; ut, ope misericórdiæ tuæ adjúti, Ecclésiæ tuæ sanctæ incólumes re-

præsentâri mereântur. Per  
Dóminum.

them fit to take their place  
again within thy holy Church:  
through our Lord.

## FOR ANY SPECIAL NEED

### INTROITUS

**S**alus pópuli ego sum,  
dicit Dóminus: de  
quacúmque tribulatióne  
clamáverint ad me, exáu-  
diam eos: et ero illórum  
Dóminus in perpétuum.  
(Ps. 77, 1) Atténdite, póp-  
ule meus, legem meam:  
inclináte aurem vestram in  
verba oris mei. *¶* Glória  
Patri.

**ORATIO.** Ineffábilem  
misericórdiam tuam, Dó-  
mine, nobis cleménter  
osténde: ut simul nos et  
a peccátis ómnibus éxuas;  
et a pœnis, quas pro his  
merémur erípjas. Per Dó-  
minum.

**Lectio Jeremiæ Prophé-  
tæ.** (*Jerem. 14, 7-8 et 9*).

Si iniquitatés nostræ re-  
spónderint nobis: Dómi-  
ne, fac propter nomen  
tuum, quóniam multæ  
sunt aversiónes nostræ:  
tibi peccávimus. Exspectá-  
tio Israel, salvátor ejus in  
témpace tribulatiónis. Tu  
autem in nobis es, Dómi-  
ne, et nomen tuum invo-  
cátum est super nos, ne  
derelínquas nos, Dómine  
Deus noster.

### INTROIT

**I** am the saviour of my  
people, says the Lord; in  
every trouble let them call  
upon me, and I will heed  
them, and be their Lord for  
ever. (Ps. 77, 1) Listen, my  
people, to this testament of  
mine; do not turn a deaf  
ear to the words I utter.  
*¶* Glory.

**COLLECT.** Have pity,  
Lord, and show us thy tran-  
scendent mercy; rid us of all  
our sins, and save us thereby  
from sin's just penalties:  
through our Lord.

**Lesson from the Prophet  
Jeremias.** (*Jer. 14, 7-8, 9*).

What though our guilt cries  
out against us? Lord, help  
us none the less, for the sake  
of thy own renown. Often  
have we turned away from  
thee, often sinned in defi-  
ance of thee. But thou art  
Israel's hope, its deliverer in  
time of trouble. Thou hast  
thy dwelling, Lord, amongst  
us, it is thy name we bear;  
never do thou forsake us, O  
Lord, our God.

GRADUAL. (Ps. 43, 8-9) It is thou, Lord, that savest us from our enemies, and coverest their malice with confusion. V. In God at all times is our boast; his name we praise eternally.

Alleluia, alleluia. V. (Ps. 78, 9-10) Pardon our sins, Lord. Shall the heathen ask, What has become of their God? Alleluia.

GRADUALE. (Ps. 43, 8-9) Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confundísti. V. In Deo laudábimur tota die: et in nómine tuo confitébimur in sæcula.

Allelúja, allelúja. V. (Ps. 78, 9-10) Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? Allelúja.

*After Septuagesima the Allelúja and its verse are omitted, and the Gradual is repeated as far its verse. In a solemn Mass, however, after the Gradual is said the following:*

TRACT. (Ps. 24, 17-18, 1-4) Lord, save me from my distress; regard my humiliation, my hardships, and grant pardon to all my sins. V. All my heart, Lord, goes out to thee; my God, I trust in thee, do not belie my trust: be it not said that my enemies triumphed over me. V. Who ever waited for thy help and waited in vain? Call his hope vain that wantonly forsakes the right.

TRACTUS. (Ps. 24, 17-18 et 1-4) De necessitatibus meis éripe me, Dómine: vide humilitátem meam et labórem meum, et dimítte ómnia peccáta mea. V. Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubescam: neque irídeant me inimíci mei. V. Etenim univérsi, qui te expéctant, non confundéntur: confundántur omnes faciéntes vana.

*In Eastertide the Gradual and Tract are omitted, and the Allelúja is said once only with its verse Propítius esto; after the verse the Allelúja is not repeated, except in a solemn Mass, in which two Allelúja are added, together with the verse proper to the season, as given above, p. [154].*

✠ Sequéntia sancti Evan-  
gélíi secúndum Mar-  
cum. (*Marc. 11, 22-26*).

In illo témpore: Dixit  
Jesus discípulis suis: Ha-  
béte fidem Dei. Amen di-  
co vobis, quia quicúmque  
dixerit huic monti: Tól-  
lere, et mittere in mare,  
et non hæsitáverit in cor-  
de suo, sed credíderit quia  
quodcúmque dixerit, fiat,  
fiet ei. Propterea dico vo-  
bis: Omnia quæcúmque  
orántes pétitis, créдите quia  
accipiétis, et evenient vo-  
bis. Et cum stábitis ad  
orándum, dimíttite, si quid  
habétis advérsus áliquem:  
ut et Pater vester, qui in  
cælis est, dimíttat vobis  
peccáta vestra. Quod si vos  
non dimiseritis: nec Pa-  
ter vester, qui in cælis est,  
dimíttet vobis peccáta ve-  
stra.

OFFERTORIUM. (*Ps. 137, 7*) Si ambulávero in  
médio tribulatiónis, vivifi-  
cábis me, Dómine: et su-  
per iram inimicórum me-  
órum exténdes manum  
tuam, et salvum me fáciet  
délixtera tua.

SECRETA. Puríficet  
nos, Dómine, quæsumus,  
múneris præsentis oblátio:  
et dignos sacra participati-  
ónem perficiat. Per Dómi-  
num.

COMMUNIO. (*Ps. 118, 49-50*) Meménto verbi tui

✠ Continuation of the Holy  
Gospel according to S.  
Mark. (*Mark 11, 22-26*).

At this time: Jesus said  
to his disciples, Have faith  
in God. I promise you, if  
any one says to this moun-  
tain, remove and be cast into  
the sea, and has no hesita-  
tion in his heart, but is sure  
that what he says is to come  
about, his wish will be grant-  
ed him. I tell you, then,  
when you ask for anything  
in prayer, you have only to  
believe that it is yours, and  
it will be granted you. When  
you stand praying, forgive  
whatever wrong any man has  
done you; so that your Fa-  
ther who is in heaven may  
forgive you your transgres-  
sions; if you do not forgive,  
your Father who is in heav-  
en will not forgive your  
transgressions either.

OFFERTORY. (*Ps. 137, 7*) Though affliction sur-  
round my path, thou dost  
preserve me; it is thy power  
that confronts my enemies'  
malice, thy right hand that  
rescues me.

SECRET. We pray, Lord,  
that the offering we make  
upon this altar may purify  
us and make us worthy to  
partake of thy sacred ban-  
quet: through our Lord.

COMMUNION. (*Ps. 118, 49-50*) Lord, go not back on

the word thou hast pledged to thy servant: there lies all my hope, my comfort in affliction.

**POSTCOMMUNION.** - Grant, Lord, we pray thee, that we who in this eucharist have received thy holy gifts may be purified from earthly lusts and move onward to the fulfilment of the sacrament in heaven: through our Lord.

servo tuo, Dómine, in quo mihi spem dedísti: hæc me consoláta est in humilitáte mea.

**POSTCOMMUNIO.** - Præsta, quæsumus, Dómine: ut, terrénis afféctibus expiáti, ad supérni plenitúdinem sacraménti, cujus libávimus sancta, tendámus. Per Dóminum.

## FOR THE GRACE OF THE HOLY SPIRIT

*Mass of the Holy Ghost, p. [135], with the following prayers:*

**COLLECT.** O God, to whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inpouring of thy Holy Spirit, giving us grace to love thee perfectly and praise thee worthily: through our Lord... in the unity of the same Holy Spirit.

**SECRET.** Lord, we pray thee let this offering cleanse our hearts of every stain and make them fit dwelling-places for thy Holy Spirit: through our Lord... in the unity of the same Holy Spirit.

**POSTCOMMUNION.** - Grant, we pray thee, almighty God, that by steadfastness in prayer we may deserve to

**ORATIO.** Deus, cui omne cor patet, et omnis volúntas lóquitur, et quem nullum latet secrétum: purífica per infusióem Sancti Spíritus cogitatiónes cordis nostri; ut te perfécte diligere, et digne laudáre mereámur. Per Dóminum... in unitáte ejúsdem.

**SECRETA.** Hæc oblátio, quæsumus, Dómine, cordis nostri máculas emúndet: ut Sancti Spíritus digna efficiátur habitátio. Per Dóminum... in unitáte ejúsdem.

**POSTCOMMUNIO.** - Concéde, quæsumus, omnípotens Deus, Sanctum nos Spíritum votis prome-

réri sédulis: quátenus ejus grátia, et ab ómnibus liberémur tentatióibus, et peccatórum nostrórum indulgéntiam mereámur accípere. Per Dóminum... in unitáte ejúsdem.

have the Holy Spirit with us, that by his grace we may be freed from all temptations and enabled to win pardon for our sins: through our Lord... in the unity of the same Holy Spirit.

## OF THANKSGIVING

*The Mass of the Holy Trinity may be said, or of the Holy Ghost, of Our Lady, or of any canonized saint; and to the corresponding prayers, which are said without Per Dóminum or other ending, the following are added:*

ORATIO. Deus, cujus misericórdiæ non est númerus, et bonitátis infinitus est thesáurus: píssimæ majestáti tuæ pro collátis donis grátias ágimus, tuam semper cleméntiam exorántes; ut qui peténtibus postuláta concédís, eósdem non déserens, ad præmia futúra dispónas. Per Dóminum.

SECRETA. Odórem, Dómine, sacrificii hujus cum gratiárum actiόνibus súscipe, et præsta: ut quos exaudíre, et incólumes serváre dignátus es, ab omni in pósterum adversitáte custódiás; et in tuo servítio, et amóre concrécant. Per Dóminum.

POSTCOMMUNIO. - Deus, qui néminem in te sperántem, nímium affligi permíttis, sed pium préci-bus præstas audítum:

COLLECT. O God, whose mercy is beyond telling, and whose goodness an infinite treasure, we give thanks to thy sovereign kindness for the gifts we have received, and beg for thy continued favour. Do not forsake us, thou who answerest our petitions, but prepare us for the rewards to come: through our Lord.

SECRET. Accept, Lord, this fragrant sacrifice with our thanksgiving. Keep from all harm in time to come those whom thou hast deigned to heed and preserve, and let them ever love thee and serve thee more and more: through our Lord.

POSTCOMMUNION. - O God, who allowest no one that puts his trust in thee to be stricken beyond endurance, but givest a gracious



hearing to prayer, we thank thee for having granted our petitions; and we devoutly pray that the sacrament we have taken may make us worthy to be delivered from all harm: through our Lord. pro postulatiōnibus nostris votisque susceptis grátias ágimus, te piíssime deprecántes; ut per hæc quæ sumpsimus, a cunctis éripi mereámur advérsis. Per Dóminum.

## OCCASIONAL PRAYERS

*To be said at choice when the rubrics permit.*

### I. For the Intercession of the Saints

#### COLLECT

**G**Rant, we pray thee, almighty God, that the intercession of holy Mary, Mother of God, with that of all holy apostles, martyrs, confessors, and virgins, and of all thy elect, may bring us joy wherever we may be; and that we who commemorate their merits may feel the power of their protection: through the same.

**SECRET.** Accept, Lord, our peace-offerings; and at the intercession of all thy saints, guard us from every peril: through our Lord.

**POSTCOMMUNION.** - Calling to mind blessed Mary, the ever-virgin, and all thy saints, Lord, we have partaken of the heavenly sacrament. We pray thee grant that the sacred rite we ac-

#### ORATIO

**C**oncède, quæsumus, Omnipotens Deus: ut intercessio nos sanctæ Dei Genitricis Mariæ, sanctorumque omnium Apostolorum, Martyrum, Confessorum, atque Virginum, et omnium electorum tuorum, ubique lætificent; ut, dum eorum mérita recólimus, patrocínia sentiámus. Per eúmdem Dóminum.

**SECRETA.** Oblátis, Dómine, placáre munéribus: et, intercedéntibus omnibus Sanctis tuis, a cunctis nos defénde periculis. Per Dóminum.

**POSTCOMMUNIO.** - Sumpsimus, Dómine, beátæ Mariæ semper Virginis et omnium Sanctorum tuorum memóriam recoléntes, sacraménta cælestia: præsta, quæsumus;

ut, quod temporáliter gérimus, ætérnis gáudiis consequámur. Per Dóminum.

compish at this moment may bear fruit in the joys of eternity: through our Lord.

### Additional Prayers for the Intercession of the Saints

A cunctis, p. 489.

Consciéntias, p. 484.

Omnípotens sempitérne Deus, p. 487.

Pietáte tua, p. 494.

## II. Of the Saints of our Order

ORATIO. Omnípotens et clementíssime Deus, qui montis Carméli Ordinem, gloriosíssimæ Víriginis Mariæ, Genitrícis Filii tui Dómini nostri Jesu Christi, sacráto título insignítum, Sanctórum tuórum Patris nostri Eliæ et Eliséi Prophetárum, Angeli et Anastásii Mártyrum, Cyrilli et Albértil Confessorórum, Euphrásiæ, Terésíæ et Mariæ Magdalénæ Víriginum, et aliórum plurimórum méritis decorásti: tríbe nobis, quæsumus; ut, per eórum suffrágia, ab instántibus malis ánimæ et córporis liberáti, ad te, verum Carméli vérticem, gaudéntes pervenire valeámus. Per eúndem Dóminum.

COLLECT. Almighty and most merciful God, who hast honoured the Order of Mount Carmel with the holy title of the most glorious Virgin Mary, the mother of thy Son, our Lord, Jesus Christ, and hast adorned it with the merits of the holy prophets our Father Elias and Eliseus, of the holy martyrs Angelus and Anas-tasius, of the holy confessors Cyril and Albert, of the holy virgins Euphrasia, Teresa and Mary Magdalene, as well as with the merits of many others: grant us, we pray, that freed by their intercession from the pressing evils of soul and body, we may obtain the strength to ascend with joyful hearts even to thee, the true summit of Carmel: through the same.

SECRETA. Per temetípsum suscípere dignéris, benignitátis auctor, múnera, quæ in memóriam Sanctórum Patris nostri Eliæ et Eliséi Prophetárum,

SECRET. Do thou, author of all goodness, deign to accept by thy own hands the gifts which we now offer in memory of the holy prophets our Father Elias and Eliseus,

of the holy martyrs Angelus and Anastasius, of the holy confessors Cyril and Albert, of the holy virgins Euphrasia, Teresa and Mary Magdalene, and of all the others, who with these have been ennobled with the name of thy Mother. Grant that as it was thy grace which made them illustrious, so the same grace, helping us to serve thee faithfully, may bring us to thy everlasting joys: thou who art.

#### POSTCOMMUNION.

We who have been refreshed by thy Body and Blood pray thee, Almighty God, that as thou hast honoured the Order of Mount Carmel with the title of thy Mother and hast made the same Order resplendent with the merits of the holy prophets our Father Elias and Eliseus, of the holy martyrs Angelus and Anastasius, of the holy confessors Cyril and Albert, of the holy virgins Euphrasia, Teresa and Mary Magdalene, and of many others; so thou mayest deign, at their intercession, to grant us thy protection in this life and the happiness of everlasting joy in the life to come: thou who art.

Angeli et Anastásii Mártyrum, Cyrilli et Albérti Confessórum, Euphrásia, Terésia et Mariæ Magdalénæ Virginum, et aliórum ómnium, tuæ Genitrícis nómine decoratórum, offérimus: et præsta; ut, sicut tua grátia eos fecit gloriósos, sic éadem nos fáciat tibi fidéliter servíre, et ad gáudia ætérna pervenire: Qui vivis.

#### POSTCOMMUNIO.

Refécti Córpore et Sanguine tuo, quæsumus, omnipotens Deus: ut, sicut Ordinem montis Carméli, tuæ Genitrícis título decorátum, méritis Sanctórum Patris nostri Eliæ et Eliséi Prophetárum, Angeli et Anastásii Mártyrum, Cyrilli et Albérti Confessórum, Euphrásia, Terésia et Mariæ Magdalénæ Virginum, et aliórum plurimórum illustrásti; ita, eis interveniéntibus, concédere dignéris in præséntibus auxiliis muníri, et in futúro gáudiis sempitérnis pérfrui: Qui vivis.

### III. For those of all Degrees in the Church

COLLECT. Almighty, everlasting God, by whose spirit the whole body of the

ORATIO. Omnipotens sempitérne Deus, cujus Spíritu totum corpus Ec-

clésiæ sanctificatur et régitur: exáudi nos pro universis ordinibus supplicantes; ut, grátiae tuæ múnere, ab ómnibus tibi grádibus fidéliter serviátur. Per Dóminum... in unitáte ejúsdem.

SECRETA. Da fámulis tuis, Dómine, indulgéntiam peccatórum, consolatióem vitæ, gubernatióem perpétuam: ut, tibi serviéntes, ad tuam júgiter misericórdiam perveníre mereántur. Per Dóminum.

POSTCOMMUNIO. - Líbera, quæsumus, Dómine, a peccátis et hóstibus tibi fámulos supplicantes: ut, in sancta conversatióne vivéntes, nullis afficiántur advérsis. Per Dóminum.

Church is sanctified and guided, heed our petitions on behalf of all its orders and degrees, that, by the gift of thy grace, all in their several stations may give thee faithful service: through our Lord... in the unity of the same Holy Spirit.

SECRET. Lord, grant thy servants pardon for their sins, consolation in the trials of life, and constant guidance, so that by serving thee they may always be found worthy of thy mercy: through our Lord.

POSTCOMMUNION. - Lord, we beg thee deliver from their sins and from their enemies thy servants who beseech thee that they may lead holy lives and be untouched by any harm: through our Lord.

#### IV. For the Pope

ORATIO. Deus, ómnium fidélium pastor et rector, fámulum tuum N., quem pastórem Ecclésiæ tuæ præesse voluísti, propítius réspice: da ei, quæsumus, verbo et exémplo, quibus præest profícere; ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Dóminum.

SECRETA. Oblátis, quæsumus, Dómine, pla-

COLLECT. O God, thou pastor and ruler of all the faithful, look favourably upon thy servant N., whom thou hast been pleased to appoint chief shepherd of thy Church. Enable him to further by his teaching and good example the salvation of those over whom he is placed, so that, with the flock entrusted to his care, he may attain everlasting life: through our Lord.

SECRET. Accept, Lord, our peace-offerings. May thy

servant N., whom it has pleased thee to appoint as chief shepherd of thy Church, enjoy thy constant guidance and protection: through our Lord.

**POSTCOMMUNION.** - May our partaking of this divine sacrament protect us, Lord, and may it ever defend and save thy servant N., whom thou hast been pleased to appoint as chief shepherd of thy Church, together with the flock entrusted to his care: through our Lord

cáre munéribus: et fámulum tuum N., quem pastórem Ecclésiæ tuæ præesse voluísti, assídua protectione gubérna. Per Dóminum.

**POSTCOMMUNIO.** - Hæc nos, quæsumus, Dómine, divíni sacraménti percéptio prótegat: et fámulum tuum N., quem pastórem Ecclésiæ tuæ præesse voluísti; una cum commísso sibi grege salvet semper, et múníat. Per Dóminum.

#### V. For the Emperor

Omitted, the Holy Roman Empire being vacant

#### VI. For the King

**COLLECT.** Almighty God, we pray that thy servant our king N., who by thy mercy has undertaken the government of this realm, may receive increase of all the virtues, fit adornment for a king, enabling him to withstand all foul temptations, and to be welcomed at the last by thee, who art the way, the truth and the life: through our Lord.

**SECRET.** Lord, we pray thee hallow the gifts we offer, so that they may become for us the body and blood of thy only-begotten Son, and by thy bounty may win for our king health of soul and body, enabling him to

**ORATIO.** Quæsumus, omnipotens Deus: ut fámulus tuus N. rex noster, qui tua miseratione suscepit regni gubernacula, virtutum étiam ómnium percípiat incrementa; quibus decénte ornátus, et vitiórum monstra devitáre, et ad te, qui via, véritas, et vita es, gratiósus váleat perveníre. Per Dóminum.

**SECRETA.** Múnera, quæsumus, Dómine, oblata sanctífica: ut et nobis Unigéniti tui Corpus et Sanguis fiant; et regí nostro ad obtinéndam ánimæ corporisque salútem, et ad peragéndum injún-

ctum officium, te largiente, usquequaque proficiant. Per eundem Dóminum.

**POSTCOMMUNIO.** - Hæc, Dómine, oblátio salutáris fámulum tuum N. regem nostrum ab ómnibus tueátur advérsis: quatenus ecclesiásticæ pacis obtíneat tranquillitatem; et post hujus témporis decúrsum, ad ætérnam pervéniat hereditatem. Per Dóminum.

fulfil perfectly the duties of his office: through the same.

**POSTCOMMUNION.** - Lord, may this life-giving sacrifice protect thy servant, our king N., from all harm. May he uphold the Church's peace and quiet, and come, when his mortal course is run, into his everlasting heritage: through our Lord.

## VII. For those having Authority in the Church and for all in their Charge

**ORATIO.** Omnípotens sempitérne Deus, qui facis mirabilia magna solus: prætende super fámulos tuos, et super cunctas congregatiónes illis commissas, spíritum grátiae salutáris; et, ut in veritate tibi compláceant, perpétuum eis rorem tuæ benedictiónis infúnde. Per Dóminum.

**SECRETA.** Hóstias, Dómine, famulórum tuórum placátus inténde: et quas in honórem nóminis tui devóta mente pro eis celebrámus, profícere sibi sentiant ad medélam. Per Dóminum.

**POSTCOMMUNIO.** - Quos cælésti récreas munere, perpétuis, Dómine, comitáre præsídiis: et, quos fovére non désinis,

**COLLECT.** Almighty, everlasting God, who unaided workest great miracles, send forth upon thy servants, and upon the flocks entrusted to their care, the breath of thy life-giving grace, and let thy blessing never cease to fall like dew upon them, so that they may please thee in very truth: through our Lord.

**SECRET.** Look favourably, Lord, upon the offerings of thy servants; and let them feel the healing virtue of the sacrifice which for their sakes we devoutly offer to the glory of thy name: through our Lord.

**POSTCOMMUNION.** - Let thy help, Lord, continually attend those whom thou refreshest with this heavenly gift; and grant that they who

are ever cherished by thee may become worthy of their everlasting ransom: through our Lord.	dignos fieri sempiterna redemptione concede. Per Dominum.
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### VIII. For Congregation or Family

**COLLECT.** At the intercession of the blessed, ever-virgin Mary, defend this household, Lord, we pray thee, from all harm. With all our hearts we humble ourselves before thee; in mercy and goodness protect us from the enemy's wiles: through our Lord.

**SECRET.** Accept, we pray thee, almighty God, the offering we dedicate to thee, and by virtue of this sacrament protect thy servants from all harm: through our Lord.

**POSTCOMMUNION.** - Grant, we pray thee, merciful God, that we who have partaken of thy redeeming gifts may gain from the performance of this rite thy help and protection against all adversity: through our Lord.

**ORATIO.** Defende, quæsumus, Domine, beata Maria semper Virgine intercedente, istam ab omni adversitate familiam: et toto corde tibi prostratam, ab hostium propitius tuere clementer insidiis. Per Dominum.

**SECRETA.** Suscipe, quæsumus, clementer, omnipotens Deus, oblationem nostræ devotionis: et per virtutem hujus sacramenti, famulos tuos a cunctis protege adversitatibus. Per Dominum.

**POSTCOMMUNIO.** - Sumptis redemptionis nostræ muneribus: præsta, quæsumus, omnipotens Deus; eorum nobis celebratione, tuæ protectionis contra omnes adversitates subsidium. Per Dominum.

### IX. For Concord in a Community

**COLLECT.** O God, whose bounty is the source of peace, and who lovest charity, grant to thy servants true concord with thy will, so that we may be delivered

**ORATIO.** Deus, largitor pacis, et amator caritatis: da famulis tuis veram cum tua voluntate concordiam; ut ab omnibus, quæ nos pulsant, ten-

tationibus liberémur. Per Dóminum.

SECRETA. His sacrificiis, Dómine, quæsumus, concède placátus: ut, qui propriis orámus absólvi delictis, non gravémur extérnis. Per Dóminum.

POSTCOMMUNIO. - Spíritum nobis, Dómine, tuæ caritátis infúnde: ut, quos uno pane cælésti satiásti, tua fácias pietáte concórdes. Per Dóminum... in unitáte ejúsdem.

from all the temptations that beset us: through our Lord.

SECRET. Be moved, Lord, by these dedicated gifts to grant that we who pray for absolution from our own sins may not be weighed down by the sins of others: through our Lord.

POSTCOMMUNION. - Pour into our hearts, O Lord, the Spirit of thy love, so that we who have eaten our fill of one and the same heavenly bread may, through thy goodness, come to be of one mind: through our Lord... in the unity of the same Holy Spirit.

## X. Against the Persecutors of the Church

*Prayer Ecclésiæ tuæ, p. 485.*

## XI. Against Persecutors and Evil-doers

ORATIO. Hóstrium nostrórum visibílium et invisibílium, quæsumus, Dómine, elíde supérbiam: et eórum contumáciam dexteræ tuæ virtúte prostérne. Per Dóminum.

SECRETA. Hujus, Dómine, virtúte mystérii, et a propriis mundémur occultis, et ab inimicórum visibílium et invisibílium liberémur insidiis. Per Dóminum.

POSTCOMMUNIO. - Protéctor noster, aspice, Deus, et ab inimicórum

COLLECT. We beg thee, Lord, to crush the pride of our enemies and by the power of thy right hand to break their stubborn wills: through our Lord.

SECRET. By virtue of this sacramental rite, Lord, may we be cleansed of our own hidden sins, and delivered from the wiles of our enemies: through our Lord.

POSTCOMMUNION. - O God, our protector, look to us and defend us from



peril of our enemies, so that all troubles may be removed and we may serve thee in freedom of spirit: through our Lord.

visibílium et invisibílium nos defénde perículis: ut, omni perturbatióne semótá, líberis tibi méntibus serviámus. Per Dóminum.

## XII. For any Need

**COLLECT.** O God, our refuge and strength, give heed to the godly prayers of thy Church, thou who art the source of devotion; and grant that what we ask in faith we may obtain in deed: through our Lord.

**SECRET.** Grant, merciful God, that this saving oblation may never fail to rid us of our guilt and shield us against all attack: through our Lord.

**POSTCOMMUNION.** - Lord, we have partaken of thy holy sacramental gifts, and now we humbly beg that these things thou hast bidden us do in remembrance of thee may help and support us in our weakness: thou who art God.

**ORATIO.** Deus, refúgium nostrum, et virtus: adésto piis Ecclésiæ tuæ précibus, auctor ipse pietátis, et præsta; ut, quod fidéliter pétimus, effícaciter consequámur. Per Dóminum.

**SECRETA.** Da, miséricors Deus: ut hæc salutáris oblátio et a própriis nos reátibus indesinéter expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

**POSTCOMMUNIO.** - Súmptimus, Dómine, sacri dona mystérii, humíliter deprecántes: ut quæ in tui commemoratiónem nos fácere præcepísti, in nostræ proficiant infirmitátis auxílium: Qui vivis.

## XIII. In any Trouble

**COLLECT.** Almighty God, when thy people cry out in their affliction do not scorn them, but for the glory of thy name relent and help those in trouble: through our Lord.

**ORATIO.** Ne despicias, omnípotens Deus, pópulum tuum in afflictiónē clamántem: sed propter glóriam nóminis tui, tribulátis succurre placátus. Per Dóminum.

**SECRETA.** Súscipe, Dómine, propítius hóstias, quibus et te placári voluísti, et nobis salútem poténti pietáte restítui. Per Dóminum.

**POSTCOMMUNIO.** - Tribulatióem nostram, quæsumus, Dómine, propítius réspice: et iram tuæ indignatiónis, quam juste merémur, avérte. Per Dóminum.

**SECRET.** Lord, graciously accept our sacrificial gifts, for it is by thy will that we offer them to appease thee and to win back, through thy all-powerful mercy our salvation: through our Lord.

**POSTCOMMUNION.** - Look mercifully on our troubles, Lord, we pray thee, and though we have justly deserved it, turn away thy wrath and indignation: through our Lord.

#### XIV. In Time of Famine

**ORATIO.** Da nobis, quæsumus, Dómine, piæ supplicatiónis effectum: et famem propitiátus avérte; ut mortálium corda cognóscant, et te indignánte tália flagélla prodíre, et te miseránte cessáre. Per Dóminum.

**SECRETA.** Deus, qui humáni géneris utrámque substántiam, præséntium múnium et aliménto végetas, et rénovas sacraménto: tríbe, quæsumus; ut eórum et corpóribus nostris subsidium non desit, et méntibus. Per Dóminum.

**POSTCOMMUNIO.** - Gubérna, quæsumus, Dómine, temporálibus aliméntis: quos dignáris ætérnis informáre mystériis. Per Dóminum.

**COLLECT.** Grant our devout petition, Lord, we pray thee, and in mercy save us from famine, so that the hearts of men may know that scourges of this kind proceed from thy wrath and cease by thy compassion: through our Lord.

**SECRET.** God, who sustainest the twofold nature of man by the food which is here offered up, and renewest him by its sacramental virtue, we pray thee grant that neither our bodies nor our souls may ever lack such nourishment: through our Lord.

**POSTCOMMUNION.** - We beg thee, Lord, to provide bodily food for the support of those whose souls thou art pleased to nourish with thy eternal mysteries: through our Lord.

## XV. In Time of Earthquake

**COLLECT.** Almighty, everlasting God, at whose glance earth trembles, have pity on our fears, and be moved by our entreaties that we who have been in terror of thy wrath when it shook the foundations of the earth, may always be conscious of thy mercy whereby the world's affliction is healed: through our Lord.

**SECRET.** O God, by whom the earth was firmly established, accept thy people's offerings and prayers; put an end to the perils of earthquake, and turn the terrors of thy divine wrath into healing remedies for mankind, so that we who are of earth and shall return to earth may by holy living fit ourselves to enjoy the bliss of heaven; through our Lord.

**POSTCOMMUNION.** - We pray thee, Lord, protect us who partake of thy holy gifts, and by thy divine power make the earth, which we have seen quaking for our sins, to become firm again, so that the hearts of men may know that scourges of this kind proceed from thy wrath and cease by thy compassion: through our Lord.

**ORATIO.** Omnipotens sempiternus Deus, qui respicis terram, et facis eam tremere: parce metuéntibus, propitiare supplicibus; ut, cujus iram terræ fundaménta concutiéntem expávimus, cleméntiam contritiónes ejus sanántem júgiter sentiámus. Per Dóminum.

**SECRETA.** Deus, qui fundásti terram super stabilitátem suam, súscipe oblatiões et preces pópu-li tui: ac treméntis terræ periculis pénitus amótiis, divínæ tuæ iracúndiæ ter-róres, in humánæ salútis remédia convérte; ut, qui de terra sunt, et in terram reverténtur, gáudeant se fieri sancta conversatió-ne cæléstes. Per Dóminum.

**POSTCOMMUNIO.** - Tuére nos, Dómine, quæsumus, tua sancta suméntes: et terram, quam vídimus nostris iniquitátibus treméntem, supérno múnere firma; ut mortálium corda cognóscant, et te indignánte tália flagélla prodíre, et te miseránte cessáre. Per Dóminum.

## XVI. For Rain

ORATIO. Deus, in quo vivimus, movémur, et sumus: plúviam nobis tribue congruéntem; ut, præsentibus subsidíis sufficiénter adjúti, sempitérna fiduciálius appetámus. Per Dóminum.

SECRETA. Oblátis, Dómine, placáre munéribus: et opportúnum nobis tribue plúviæ sufficiéntis auxiliúm. Per Dóminum.

POSTCOMMUNIO. - Da nobis, quæsumus, Dómine, plúviam salutárem: et áridam terræ fáciem fluéntis cæléstibus dignánter infúnde. Per Dóminum.

COLLECT. O God, in whom we live, move, and have our being, grant us the rain we need, so that sufficiency of present help may encourage our quest of things eternal: through our Lord.

SECRET. Accept, Lord, our peace-offerings, and grant us the timely help of sufficient rain: through our Lord.

POSTCOMMUNION. - Give us wholesome rain, we beg thee, Lord, and graciously sprinkle the parched face of the earth with heavenly showers: through our Lord.

## XVII. For Fine Weather

ORATIO. Ad te, Dómine, clamántes exáudi: et áeris serenitátem nobis tribue supplicántibus; ut, qui juste pro peccátis nostris affligimur, misericórdia tua præveniénte, tuam cleméntiam sentiámus. Per Dóminum.

SECRETA. Præveniat nos, quæsumus, Dómine, grátia tua semper, et sequátur: et has oblatiões, quas pro peccátis nostris nómini tuo consecrándas deférimus, benígnus assúme; ut, per intercessiόνem

COLLECT. Lord, hear and heed our cry, and grant our petition for fine weather, so that through thy compassion which forestalls our need, we who are justly punished for our sins may feel thy clemency: through our Lord.

SECRET. Let thy grace ever go before and after us, we pray thee, Lord. Accept with lovingkindness these offerings that we bring for consecration to thy name in atonement for our sins, so that by the intercession of thy

saints they may help the salvation of us all: through our Lord.

**POSTCOMMUNION.** - Almighty God, we beg thee in thy mercy to restrain the downpour and graciously to smile on us again: through our Lord.

**Sanctorum tuorum, cunctis nobis proficiant ad salutem. Per Dóminum.**

**POSTCOMMUNIO.** - Quæsumus, omnipotens Deus, cleméntiam tuam: ut inundántiam coérceas ímbrium, et hilaritátem vultus tui nobis impertíri dignéris. Per Dóminum.

### XVIII. To Avert Storms

**COLLECT.** Lord, we pray thee that evil spirits may be driven away from thy house, and that the fury of the tempest may cease: through our Lord.

**SECRET.** We praise thee, Lord, and offer gifts in thanksgiving for the boons thou hast bestowed, humbly entreating that others may be granted us in days to come: through our Lord.

**POSTCOMMUNION.** - Almighty, everlasting God, by whose chastening we are healed and by whose forgiveness we are preserved, grant that we thy petitioners may be gladdened and comforted by the fair weather we desire and may evermore enjoy the boon of thy lovingkindness: through our Lord.

**ORATIO.** A domo tua, quæsumus, Dómine, spiritáles nequitiæ repellántur: et aereárum discédát malignitas tempestátum. Per Dóminum.

**SECRETA.** Offérimus tibi, Dómine, laudes et múnera, pro concéssis beneficiis grátias referéntes, et pro concedéndis semper suppliciter deprecántes. Per Dóminum.

**POSTCOMMUNIO.** - Omnipotens sempitérne Deus, qui nos et castigándo sanas, et ignoscén-do consérvas: præsta supplicibus tuis; ut et tranquillitátibus hujus optátæ consolatiónis lætémur, et dono tuæ pietátis semper utámur. Per Dóminum.

### XIX. Against Cattle-plague

**COLLECT.** O God, who hast used even dumb animals to lighten man's toil,

**ORATIO.** Deus, qui labóribus hóminum étiam de mutis animálibus so-

látia subrogásti: súppliciter te rogámus; ut, sine quibus non álitur humana condítio, nostris fácias úsibus non períre. Per Dóminum.

SECRETA. Sacrificiis, Dómine, placátus oblátis: opem tuam nostris temporibus cleménter impén-de. Per Dóminum.

POSTCOMMUNIO. - Benedictiónem tuam, Dómine, pópulus fidélis accípiat, qua córpore salvétur, et mente: et cóngruam tibi semper exhibeat servitútem, et propitiatiónis tuæ beneficia semper invéniat. Per Dóminum.

we humbly entreat thee to preserve these creatures for our use, since without them mankind cannot subsist: through our Lord.

SECRET. Let our sacrificial offerings appease thee, Lord, and move thy loving-kindness to grant us help in present need: through our Lord.

POSTCOMMUNION. - Lord, let thy faithful people receive from thee a blessing that may save us, body and soul. May we give thee fitting service, and ever enjoy the favours of thy mercy: through our Lord.

## XX. For the Observance of the Vows of Religion

*Prayer Deus, qui nos, p. 496.*

## XXI. For the Gift of Tears

ORATIO. Omnípotens et mitíssime Deus, qui sitiénti pópulo fontem vivéntis aquæ de petra produxísti: educ de cordis nostri durítia compunctiόνis lácrimas; ut peccáta nostra plángere valeámus, remissionémque peccatórum, te miseránte, mereámur accípere. Per Dóminum.

SECRETA. Hanc oblaciónem, quásumus, Dómine Deus, quam tuæ

COLLECT. Almighty and most gentle God, who when thy people thirsted drewest running water out of a rock, draw tears of compunction from our stony hearts, giving us grace to bewail our sins and fitting us to receive thy merciful forgiveness: through our Lord.

SECRET. Lord God, we pray thee look favourably upon this offering which we

make to thy majesty in atonement for our sins. Draw from our eyes a flood of tears to quench the burning flames of that punishment which is our due: through our Lord.

**POSTCOMMUNION.** -

In thy mercy, Lord God, pour into our hearts the grace of the Holy Spirit, enabling us by sighs and tears to wash away the stain of our sins, and to win from thy bounty the pardon we desire: through our Lord... in the unity of the same Holy Spirit.

majestāti pro peccātis nostris offerimus, respice propitius: et produc de oculis nostris lacrimarum flumina, quibus debita flammarum incendia valeant exstingui. Per Dominum.

**POSTCOMMUNIO.** -

Gratiam Spiritus Sancti, Domine Deus, cordibus nostris clementer infunde: quæ nos gemitibus lacrimarum efficiat maculas nostrorum diluere peccatorum; atque optatæ nobis, te largiente, indulgentiæ præstet effectum. Per Dominum... in unitate ejusdem.

**XXII. For Remission of Sins**

**COLLECT.** God, who rejectest no man but art moved by repentance to have mercy even on the greatest sinners, look kindly on our humble prayers, and enlighten our hearts, so that we may have strength to fulfil thy commandments: through our Lord.

**SECRET.** May the sacrificial gift which we here offer thee, Lord, in atonement for our sins, be welcome to thee, and help alike the living and the dead to find salvation: through our Lord.

**POSTCOMMUNION.** -

Almighty God, hear and heed

**ORATIO.** Deus, qui nullum respuis, sed quantumvis peccantibus, per poenitentiam pia miseratione placaris: respice propitius ad preces humilitatis nostræ, et illumina corda nostra; ut tua valeamus implere præcepta. Per Dominum.

**SECRETA.** Præsens sacrificium, Domine, quod tibi pro delictis nostris offerimus, sit tibi munus acceptum: et tam viventibus, quam defunctis proficiat ad salutem. Per Dominum.

**POSTCOMMUNIO.** -

Exaudi preces familiæ tuæ,

omnípotens Deus: et præsta; ut sancta hæc, quæ a te sumpsimus, incorrupta in nobis, te donante, serventur. Per Dóminum.

the prayers of thy household, and grant that this holy gift we have received at thy hand may by thy grace be kept inviolate within our souls: through our Lord.

### XXIII. For Public Penitents

ORATIO. Omnípotens sempitérne Deus, confiténtibus tibi fámulis tuis pro tua pietáte reláxa peccáta: ut non ámplius eis nóceat consciéntiæ reátus ad pœnam, quam indulgéntia tuæ propitiatiónis prosit ad véniam. Per Dóminum.

COLLECT. Almighty, everlasting God, in thy goodness release from the bondage of sin thy servants who plead guilty in thy sight. Let the pain of remorse which is their punishment be outweighed by thy gracious mercy which brings them pardon: through our Lord.

SECRETA. Præsta, quæsumus, omnípotens et miséricors Deus: ut hæc salutáris oblátio fámulos tuos et a propriis reátibus indesinénter expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

SECRET. Grant, we pray thee, almighty and merciful God, that this saving oblation may never fail to rid thy servants of their guilt and shield them against all attack: through our Lord.

POSTCOMMUNIO. - Omnípotens et miséricors Deus, qui omnem ánimam pœniténtem, et confiténtem tibi, magis vis emendáre, quam pérdere: respice super hos fámulos tuos; et per hæc sancta sacraménta quæ sumpsimus, avérte ab eis iram indignatiónis tuæ, et ómnia eórum peccáta dimítte. Per Dóminum.

POSTCOMMUNION. - Almighty and merciful God, who preferrest that every penitent soul acknowledging its guilt before thee should be chastened rather than destroyed, look mercifully upon these servants of thine, and by means of this holy sacrament which we have taken turn away from them thy wrath and indignation, and forgive them all their sins: through our Lord.



## XXIV. For those in Trouble and Temptation

**COLLECT.** O God, who, far from wishing the sinner to perish, grants the wicked the grace of pardon, we humbly beseech thy gracious majesty to guard and keep with heavenly aid and constant protection thy servants who rely upon thy mercy, so that they may serve thee always and not be severed from thee by any trials: through our Lord.

**SECRET.** We pray, Lord, that by virtue of this sacramental rite thou wilt cleanse us of our own transgressions, and absolve thy servants from all sin: through our Lord.

**POSTCOMMUNION.** - Let the sacrament we have taken purify us, Lord, we pray thee. To thy servants grant release from every fault, so that the constraint of guilty conscience may vanish, and they may glory in the fulness of divine healing: through our Lord.

**ORATIO.** Deus, qui iustificas ímpium, et non vis mortem peccatórum, majestátem tuam suppliciter deprecámur: ut fámulos tuos de tua misericórdia confidéntes, cælésti prótegas benígnus auxílio, et assídua protectióne cónserves; ut tibi júgiter famuléntur et nullis tentatióibus a te separéntur. Per Dóminum.

**SECRETA.** Hujus, quæsumus, Dómine, virtúte mystérii, et a própriis nos munda delictis, et fámulos tuos ab ómnibus absólve peccátis. Per Dóminum.

**POSTCOMMUNIO.** - Puríficent nos, quæsumus, Dómine, sacraménta quæ sumpsimus: et fámulos tuos ab omni culpa líberos esse concéde; ut, qui consciéntiæ reátu constrín-guntur, cæléstis remédii plenitúdine gloriéntur. Per Dóminum.

## XXV. For Repelling Evil Thoughts

**COLLECT.** Almighty and most gentle God, listen mercifully to our prayers, and free our hearts from the temptations of bad thoughts, so that we may become fit dwelling-places for the Holy Spirit: through our Lord...

**ORATIO.** Omnípotens et mitíssime Deus, réspice propítius preces nostras: et líbera corda nostra de malárum tentatióibus cogitatiónum; ut Sancti Spíritus dignum fieri habitáculum mereá-

mur. Per Dóminum... in unitáte ejúsdem.

**SECRETA.** Has tibi, Dómine, offérimus oblatiões pro salúte nostra: quátenus ánimas nostras ab immúndis cogitatiõibus purges, illæsasque custódias, et Sancti Spíritus grátia illumináre dignéris. Per Dóminum... in unitáte ejúsdem.

**POSTCOMMUNIO.** Deus, qui illúminas omnem hóminem veniéntem in hunc mundum: illúmina, quæsumus, corda nostra grátia tuæ splendóre; ut digne majestáti tuæ ministráre, teque æténa caritaté dilígere valeámus. Per Dóminum.

in the unity of the same Holy Spirit.

**SECRET.** It is for our salvation, Lord, that we make these offerings to thee, entreating thee to cleanse our minds of impure thoughts, to keep them unsullied, and in thy goodness to enlighten them with the grace of the Holy Spirit: through our Lord... in the unity of the same Holy Spirit.

**POSTCOMMUNION.** God, who enlightenest every soul born into this world, we beg thee to enlighten our hearts with the radiance of thy grace, ever enabling us to think worthily thoughts pleasing to thy majesty and to love thee with our whole hearts: through our Lord.

## XXVL For the Grace of Continence

**ORATIO.** Ure igne Sancti Spíritus renes nostros, et cor nostrum, Dómine: ut tibi casto corpore serviámus, et mundo corde placeámus. Per Dóminum... in unitáte ejúsdem.

**SECRETA.** Dirúmpe, Dómine, víncula peccatorum nostrórum: ut sacrificáre tibi hóstiam laudis absolúta libertáte, ac munda mente possímus; retribue quæ ante tribuísti, et salva nos per in-

**COLLECT.** Refine our thoughts and affections, Lord, in the fire of the Holy Spirit, so that our bodies may be chaste and our hearts clean to serve thee according to thy pleasure: through our Lord... in the unity of the same Holy Spirit.

**SECRET.** Lord, break the fetters of our sins, and give us back the innocence thou gavest us before, so that we may offer sacrifice to thy praise in perfect freedom and purity of heart. It was thy grace that saved us first; let

thy forgiveness save us now: through our Lord.

**POSTCOMMUNION.** - O Lord, our helper and protector, come to our aid; let modesty and chastity blossom anew in our hearts and bodies with all their strength and freshness; and let this sacrifice that we have offered to thy lovingkindness cleanse us from all temptation: through our Lord.

dulgéntiam, quos dignátus es salváre per grátiam. Per Dóminum.

**POSTCOMMUNIO.** - Dómine, adjútor et protéctor noster, ádjuva nos: et reflóreat caro nostra vígore pudicítiæ, et sanctimóniæ novitáte; ereptámque de manu tártari in resurrectionis gáudium júbeas præsentári. Per Dóminum.

## XXVII. For Humility

**COLLECT.** God, who dost withstand the proud but showest favour to the humble, grant us the virtue of true humility, that virtue of which thy only-begotten Son gave himself as a pattern to the faithful, so that we may never arouse thy wrath by pride, but rather accept thy gracious gifts with all submission: through the same

**SECRET.** Let this offering procure us the grace of true humility, we pray thee, Lord; may it pluck from our hearts the sinful desires of the body, the lust of the eyes, and all worldly ambition, so that we may lead sober, righteous, and godly lives and win the rewards of eternal life: through our Lord.

**POSTCOMMUNION.** - Lord, may this sacrament we

**ORATIO.** Deus, qui supérbis resístis, et grátiam præstas humílibus: concéde nobis veræ humilitátis virtútem, cujus in se formam fidélibus Unigénitus tuus exhibuit; ut numquam indignatióem tuam provocémus eláti, sed pótius grátiae tuæ capiámus dona subjécti. Per eúmdem Dóminum.

**SECRETA.** Hæc oblátio, Dómine, quæsumus, veræ nobis humilitátis grátiam obtíneat: símúlque a córdibus nostris concupiscéntiam carnis et oculórum, atque ambióinem sæculi áuferat; quátenus sóbrie, juste, piéque vivéntes, præmia consequámur æténa. Per Dóminum.

**POSTCOMMUNIO.** - Hujus, Dómine, sacramén-

ti percéptio, peccatórum nostrórum máculas abstér-gat: et nos per humilitátis exhibitiónem ad cæléstia regna perdúcat. Per Dó-minum.

have received wash away the sins that stain our souls, and by its lesson of humility lead us towards the kingdom of heaven: through our Lord.

## XXVIII. For Patience

ORATIO. Deus, qui Unigéniti tui paciéntia an-tíqui hostis contrivísti sup-érbiam: da nobis, quæsumus, quæ idem pie pro nobis pértulit, digne recó-lere; sicque exémplo ejus, nobis adversántia æquaní-miter toleráre. Per eúm-dem Dóminum.

COLLECT. God, who didst crush the ancient ene-my's pride by thy only-be-gotten Son's patient endur-ance, we pray thee help us to recall with fitting grati-tude the sufferings he bore out of pity for our lot, and after his example to bear our troubles patiently: through the same.

SECRETA. Múnera nostræ oblatiόνis, quæsu-mus, Dómine, placátus sú-scipe: quæ, ut nobis pa-tiéntiæ donum largíri di-gnéris, majestáti tuæ de-vóta offérimus actiόνē. Per Dóminum.

SECRET. Relent, we pray thee, Lord, and accept the sacrificial gifts we devoutly offer to thy majesty, hoping to win from thy gracious bounty the gift of patience: through our Lord.

POSTCOMMUNIO. - Sacrosáncta, Dómine, my-stéria quæ sumpsimus, a-míssam nobis, quæsumus, reconcílient grátiam: atque munus paciéntiæ in illátis ómnibus, semper et ubí-que protegéndo, impér-tiant. Per Dóminum.

POSTCOMMUNION. - Lord, we pray thee let the holy sacrament that we have taken win us back the favour we had lost, protect us constantly wherever we may be, and bestow on us the gift of patience under every trial: through our Lord.

## XXIX. For Charity

ORATIO. Deus, qui diligéntibus te facis cun-cta prodéssē: da córdibus

COLLECT. God, who turnest all things to the ad-vantage of those who love

thee, implant in our hearts an undying love of thee, so that no temptation may have power to alter desires born of thy inspiration: through our Lord.

SECRET. God, who by thy sacraments and laws dost make us anew in thy own likeness, help us to walk unfalteringly in thy paths, and by means of these sacrificial offerings to become true possessors of that gift of charity for which thou hast prompted us to hope: through our Lord.

POSTCOMMUNION. - Lord, we pray that the grace of the Holy Spirit may enlighten our hearts and fill them with the sweet cordial of perfect charity: through our Lord... in the unity of the same Holy Spirit.

nostris inviolabilem tuæ caritatis affectum; ut desideria de tua inspiratione concepta, nulla possint tentatione mutari. Per Dominum.

SECRETA. Deus, qui nos ad imaginem tuam sacramentis renovas et præceptis: perfice gressus nostros in semitis tuis; ut caritatis donum, quod fecisti a nobis sperari, per hæc, quæ offerimus sacrificia, facias apprehendi. Per Dominum.

POSTCOMMUNIO. - Sancti Spiritus gratia, quæsumus, Domine, corda nostra illuminet: et perfectæ caritatis dulcedine abundanter reficiat. Per Dominum... in unitate ejusdem.

### XXX. For a Friend who is living

COLLECT. Almighty and everlasting God, have pity on thy servant N. and direct him according to thy mercy in the way of eternal salvation. May he, under thy inspiration, both desire to do those things that are pleasing to thee and perform them with all his heart: through our Lord.

SECRET. May this oblation, we beseech thee, Lord, which we humbly offer to thy majesty for the well-being

ORATIO. Omnipotens sempiternæ Deus, miserere famulo tuo N.: et dirige eum secundum tuam clementiam in viam salutis æternæ; ut, te donante, tibi placita cupiat, et tota virtute perficiat. Per Dominum.

SECRETA. Proficiat, quæsumus, Domine, hæc oblatio: quam tuæ supplices offerimus majestati

ad salutem famuli tui N.; ut, tua providentia, ejus vita inter adversa et prospera ubique dirigatur. Per Dominum.

**POSTCOMMUNIO.** - Sumentes, Domine, perpetuæ sacramenta salutis: tuam deprecamur clementiam; ut, per ea, famulum tuum N. ab omni adversitate protegas. Per Dominum.

of thy servant N. be helpful to him, so that under thy providence his life may be everywhere directed both in adversity and in prosperity: through our Lord.

**POSTCOMMUNION.** - We who have partaken of the mysteries of eternal salvation beg thy mercy, Lord, that through these mysteries thou mayest protect thy servant N. from all misfortune: through our Lord.

### XXXI For Enemies

**ORATIO.** Deus, pacis, caritatisque amator et custos: da omnibus inimicis nostris pacem, caritatemque veram; cunctorumque eis remissionem tribue peccatorum, nosque ad eorum insidiis potenter eripe. Per Dominum.

**SECRETA.** Oblatis, quæsumus, Domine, placare munibus: et nos ab inimicis nostris clementer eripe, eisque indulgentiam tribue delictorum. Per Dominum.

**POSTCOMMUNIO.** - Hæc nos communio, Domine, eruat a delictis: et ab inimicorum defendat insidiis. Per Dominum.

**COLLECT.** God, who lovest and maintainest peace and charity, give peace to all our enemies, and true charity; grant them forgiveness of all their sins, and by thy power deliver us from their cunning: through our Lord.

**SECRET.** Accept, Lord, our peace-offerings. In thy mercy deliver us from our foes and grant them pardon for their sins: through our Lord.

**POSTCOMMUNION.** - May this communion save us from wrong-doing, Lord, and defend us from our enemies' guile: through our Lord.

### XXXII. For a Prisoner

**ORATIO.** Deus, qui beatum Petrum Apostolum a vinculis absolutum,

**COLLECT.** God, who didst free the blessed apostle Peter from his fetters and

send him forth unscathed, release thy imprisoned servant from his chains, and, for the sake of thy apostle, let him go unharmed: through our Lord.

**SECRET.** Send down thy abundant blessing upon these offerings, we pray thee, Lord, to break this captive's chains and gladden us with his speedy deliverance: through our Lord.

**POSTCOMMUNION.** - Graciously heed our prayers, we beg thee, Lord, and in virtue of the sacrament we have taken here, release thy servant from the fetters which hold him captive: through our Lord.

illæsum abire fecisti: famuli tui in captivitate positi vincula absolve; et eum ipsius meritis illæsum abire concede. Per Dóminum.

**SECRETA.** Super has, quæsumus, Dómine, hóstias benedictio copiosa descendat: quæ captivi hujus vincula solvat, et de ejus liberatióne nos cito lætificet. Per Dóminum.

**POSTCOMMUNIO.** - Preces nostras, quæsumus, Dómine, cleménter exaudi: et per hæc sacramenta quæ sumpsimus, famulum tuum a vinculis suæ captivitátis absolve. Per Dóminum.

### XXXIII. For those at Sea

**COLLECT.** God, who didst bring our fathers through the Red Sea and carry them past the mighty flood, while they sang the praises of thy name, we humbly beseech thee constantly to protect thy servants on board ship, averting all mischances and giving them a smooth passage to the haven they desire: through our Lord.

**SECRET.** Accept, we pray thee, Lord, the prayers and sacrificial offerings of thy servants, and defend from every peril those for whom

**ORATIO.** Deus, qui transtulisti patres nostros per Mare Rubrum, et transvexisti eos per aquam nímiam, laudem tui nóminis decantántes: te suppliciter deprecámur; ut in navi famulos tuos, repúlsis adversitatibus, portu semper optábili, cursúque tranquillo tueáris. Per Dóminum.

**SECRETA.** Súscipe, quæsumus, Dómine, preces famulórum tuórum, cum oblatiónibus hostiárum: et eos, pro quibus

tua mystéria celebrámus, ab ómnibus defénde periculis. Per Dóminum.

**POSTCOMMUNIO.** - Sanctificáti divíno mystério majestátem tuam, Dómine, suppliciter deprecámur, et pétimus: ut, quos donis facis cæléstibus memorári; per signum sanctæ Crucis, et a peccátis ómnibus ábrahas, et a periculis cunctis miserátus erípias. Per Dóminum.

we celebrate thy sacramental rite: through our Lord.

**POSTCOMMUNION.** - Sanctified by the God-given sacrament, we humbly entreat thy majesty, Lord, praying that thy servants, whom thou promptest us to remember by these heaven-sent gifts, may by the wood of the holy Cross be delivered from their sins and by thy mercy be rescued from all danger: through our Lord.

#### XXXIV. For the Welfare of the Living

**ORATIO.** Præténde, Dómine, fidélibus tuis dexteram cæléstis auxilií: ut te toto corde perquirant, et quæ digne póstulant, cónsequi mereántur. Per Dóminum.

**SECRETA.** Propitiáre, Dómine, supplicatióibus nostris, et has oblatiões fidélium tuórum, quas tibi pro incolumitáte eórum offérimus, benígnus assúme: et, ut nullíus sit írritum votum, nullíus vácuá postulatio, præsta, quæsumus; ut, quod fidéliter pétimus, effícaciter consequámur. Per Dóminum.

**POSTCOMMUNIO.** - Da fidélibus tuis, quæsumus, Dómine, in tua fide et sinceritáte constántiam:

**COLLECT.** Stretch forth a helping hand from heaven to thy faithful, Lord; and may those who with all their heart seek after thee be found worthy to have their just petitions answered: through our Lord.

**SECRET.** Be moved by our entreaties, Lord, and graciously accept these sacrificial gifts of thy faithful which we offer thee to keep thy people from all harm. Let the prayer of faith be effectually answered, so that no one's hope shall be in vain, no one's petition void: through our Lord.

**POSTCOMMUNION.** - Grant, Lord, we pray thee, that thy faithful may be steadfast in faith and loyalty



to thee, and so established in godly love that they may hold the faith in its entirety and not be sundered from it by any trials: through our Lord.

ut in caritatē divīna firmāti, nullis tentatiōnibus ab ejus integritatē vellāntur. Per Dōminum.

### XXXV. For the Living and the Dead

**COLLECT.** Almighty and eternal God, who hast dominion alike over the living and the dead, and art merciful to all who thou foreknowest will be thine by faith and good works: we humbly beseech thee that those for whom we are minded to offer up our prayers, whether this world still holds them in the flesh, or the next has already received them divested of the body, may, by the intercession of all thy saints, and through thy gracious pity, obtain pardon for all their sins: through our Lord.

**SECRET.** God, who alone knowest how many souls are destined to enjoy the happiness of heaven, grant, we pray thee, that by the intercession of all thy saints, the names of each and every person who has been commended to our prayers, with those of all other faithful souls, may be found written in the book of blessed predestination: through our Lord.

**POSTCOMMUNION.** - May the sacrament we have

**ORATIO.** Omnipotens sempiternē Deus, qui vivōrum domināris simul et mortuōrum, omniūque miserēris, quos tuos fide et opere futūros esse prænōscis: te sūpplices exorāmus; ut, pro quibus effūdere preces decrévimus, quosque vel præsens sæculum adhuc in carne retinet, vel futūrum jam exutos corpore suscepit, intercedētibz omnibus Sanctis tuis, pietātis tuæ clemētia omnium delictōrum suōrum vēniā consequāntur. Per Dōminum.

**SECRETA.** Deus, cui soli cōgnitus est nūmerus electōrum in supērna felicitatē locāndus: tribue, quāsumus; ut, intercedētibz omnibus Sanctis tuis, universōrum, quos in oratiōne commendātos suscepimus, et omnium fidēlium nōmina, beatæ prædestinatiōnis liber adscripta retineat. Per Dōminum.

**POSTCOMMUNIO.** - Purificent nos, quāsumus,

omnípotens et miséricors Deus, sacramenta quæ sumpsimus: et, intercedentibus omnibus Sanctis tuis, præsta; ut hoc tuum sacramentum non sit nobis reatus ad poenam, sed intercessio salutaris ad veniam: sit ablutio scelerum, sit fortitudo fragilium, sit contra omnia mundi pericula firmamentum: sit vivorum atque mortuorum fidelium remissio omnium delictorum. Per Dóminum.

received purify us, we pray thee, almighty and merciful God; and, by the intercession of all thy saints, grant that this sacrament of thine may plead for our forgiveness, not sentence us to punishment; may it wash away our evil-doing, fortify our frailty, and prove a stronghold against all the dangers of the world; may it bring to the faithful, living and dead, the forgiveness of all their sins: through our Lord.

### XXXVI. For the Priest himself

ORATIO. Omnípotens sempitærne Deus, tuæ gratiæ pietatem supplici devotione deposco: ut omnium malorum meorum vincula solvas, cunctisque meis criminibus et peccatis clementer ignoscas; et quia me, indignum et peccatorem, ad ministerium tuum vocare dignatus es, sic me idóneum tibi ministrum efficias; ut sacrificium de manibus meis placide ac benigne suscipias, electorumque sacerdotum me participem facias, et de præceptis tuis in nullis me oberrare permittas. Per Dóminum.

SECRETA. Deus, qui te præcipis a peccatoribus exorari, tibi que sacrificium contriti cordis offerri: hoc sacrificium, quod indignis

COLLECT. Almighty and eternal God, with humble and earnest prayer I ask for thy compassion and thy favour. Do thou free me from the fetters of my misdeeds and mercifully pardon all my faults and sins. And since thou hast deigned to call me, unworthy and sinful, to serve thee, make me thy worthy minister, so that thou mayest graciously and kindly accept this sacrifice from my hands and mayest number me among thy chosen priests and never let me in any way fail in the observance of thy commandments: through our Lord.

SECRET. God, who commandest that thou be appeased by sinful men and that they offer up the sacrifice of a contrite heart, deign to

accept this sacrifice which with my unworthy hands I offer thee so that I too may become a victim for thee and may obtain the forgiveness of my sins: through our Lord.

**POSTCOMMUNION.** - May the reception of this sacrament, Lord, obtain for me the forgiveness of all my sins and be the longed-for atonement I owe to thy goodness. May I thus, with thy aid, become worthy of these sacred mysteries, which, relying on thy goodness, I dare to celebrate: through our Lord.

mánibus meis offero, acceptare digneris; ut ipse tibi hostia fiam, et peccatorum meorum percipiam remissionem. Per Dominum.

**POSTCOMMUNIO.** - Hujus mihi, Domine, sacramenti susceptio, sit peccatorum meorum remissio, et tue pietatis optata propitiatio: ut, per hæc, te opitulante, efficiar sacris mysteriis dignus; quæ, de tua pietate confisus, frequentare præsumo indignus. Per Dominum.

### XXXVII. For Friends

**COLLECT.** O God, who by the grace of thy Holy Spirit has imbued the hearts of thy faithful with the gifts of charity, grant to thy servants for whom we entreat thy mercy health of mind and body, so that they may love thee with all their strength, and do thy pleasure with all their heart: through our Lord... in the unity of the same Holy Spirit.

**SECRET.** Have mercy, we pray thee, Lord, upon thy servants for whom we are offering this sacrifice in praise of thy majesty. Let these holy gifts obtain for them the grace of heavenly bless-

**ORATIO.** Deus, qui caritatis dona, per gratiam Sancti Spiritus, tuorum cordibus fidelium infudisti: da famulis et famulabus tuis, pro quibus tuam deprecamur clementiam, salutem mentis et corporis; ut te tota virtute diligant, et quæ tibi placita sunt, tota dilectione perficiant. Per Dominum... in unitate ejusdem.

**SECRETA.** Miserere, quæsumus, Domine, famulis et famulabus tuis, pro quibus hoc sacrificium laudis tue offerimus majestati: ut per hæc sancta, supernæ benedi-

ctiōnis grátiam obtíneant, et glóriam æternæ beatitúdinis acquirant. Per Dóminum.

**POSTCOMMUNIO.** - Divína libántes mystéria, quæsumus, Dómine: ut hæc salutária sacraménta illis proficiant ad prosperitátem et pacem; pro quorum quarúmque dilectiōne hæc tuæ obtúlimus majestáti. Per Dóminum.

ing and the glory of eternal bliss. through our Lord.

**POSTCOMMUNION.** - In accomplishing the Eucharistic sacrifice we pray, Lord, that this same life-giving sacrament may bring prosperity and peace to those for whose sakes we have made this offering to thy majesty: through our Lord.

### XXXVIII. In Time of War

**ORATIO.** Deus, qui cónteris bella, et impugnatóres in te sperántium poténtia tuæ defensiōnis expúgnas: auxiliáre fámulis tuis, implorántibus misericórdiam tuam; ut, inimicórum suórum feritáte depréssa, incessábili te gratiárum actiōne laudémus. Per Dóminum.

**SECRETA.** Sacrificium, Dómine, quod immolámus, inténde placátus: ut ab omni nos éruat bellórum nequítia, et in tuæ protectiōnis securitáte constituat. Per Dóminum.

**POSTCOMMUNIO.** - Deus, regnórum ómnium, regúmque dominátor, qui nos et percutiéndō sanas, et ignoscéndō consérvas: præténdē nobis misericórdiam tuam; ut tranquillitáte pacis, tua pote-

**COLLECT.** O God, who bringest wars to nought, and by thy mighty protection routest the assailants of those who trust in thee, help us thy servants who entreat thy mercy, so that our barbarous enemies may be brought low and we may never cease to praise and thank thee: through our Lord.

**SECRET.** Lord, heed our sacrificial offering, and relent. May it deliver us from all the wickedness of war and keep us safe under thy protection: through our Lord.

**POSTCOMMUNION.** - O God, whose dominion is above all kings and kingdoms, who by smiting us healest and by forgiving preservest, show us thy mercy; by thy power secure us peace and quiet, and give us grace

to use them for our healing and amendment: through our Lord.	státe serváta, ad remédia correctiónis utámur. Per Dóminum.
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### XXXIX. For the Healing of Schism

**COLLECT.** O God, by whom error is righted, who mendest what is shattered and preservest what thou hast mended, we pray thee in thy mercy to imbue Christian people with the grace of unity in thee, so that they may put aside all divisions, attach themselves to the true shepherd of thy Church, and be thereby enabled to render thee due service: through our Lord.

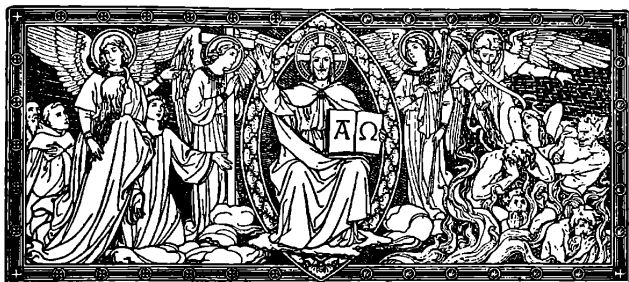
**SECRET.** Lord, hallow these gifts we offer thee for union among Christians, and by their means grant us unity and peace within thy Church: through our Lord.

**POSTCOMMUNION.** - Lord, we pray that this holy communion of thine which we have taken, signifying the union of the faithful in thee, may also bring about reunion in thy Church: through our Lord.

**ORATIO.** Deus, qui erráta còrrigis, et dispérta còngregas, et congregáta cònservas: quæsumus, super pópulum christiánum tuæ uniónis grátiam cleménter infúnde; ut, divisióne rejécta, vero pastóri Ecclésiæ tuæ se úniens, tibi digne váleat famulári. Per Dóminum.

**SECRETA.** Múnera hæc pro unióne pópuli christiáni tibi, Dómine, obláta sanctífica: per quæ unitátis et pacis in Ecclésia tua nobis dona concédas. Per Dóminum.

**POSTCOMMUNIO.** - Hæc tua, Dómine, sumpta sacra commúnio: sicut fidélium in te uniónem præsignat; sic in tua Ecclésia unitátis, quæsumus, operétur efféctum. Per Dóminum.



## MASSSES FOR THE DEAD

On November 2, or if it falls on a Sunday, November 3  
**COMMEMORATION**  
**OF ALL THE FAITHFUL DEPARTED**

*On this day a priest may say all three of the following Masses. If one only is celebrated, it will be the first; which is also the one used for High Mass.*

### INTROITUS

**R**equiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. (Ps. 64, 2-3) Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Jerúsalem: exáudi oratióem meam, ad te omnis caro véniet.

### INTROIT

**L**ord, grant them eternal rest, and let perpetual light shine upon them. (Ps. 64, 2-3) O God, thou shalt have praise in Sion; to thee let the vow be paid in Jerusalem. Heed my prayer; all mankind must come before thy judgement-seat.

*The Introit is repeated as far as the Psalm verse.*

COLLECT. O God, creator and redeemer of all the faithful, grant to the souls of thy departed servants forgiveness of all their sins. Let our loving entreaties obtain for them the pardon they have always desired: thou who art God.

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (1 Cor. 15, 51-57).

Brethren: Here is a secret I will make known to you; we shall all rise again, but not all of us will undergo the change I speak of. It will happen in a moment, in the twinkling of an eye, when the last trumpet sounds; the trumpet will sound, and the dead will rise again, free from corruption, and we shall find ourselves changed; this corruptible nature of ours must be clothed with incorruptible life, this mortal nature with immortality. Then, when this corruptible nature wears its incorruptible garment, this mortal nature its immortality, the saying of scripture will come true, Death is swallowed up in victory. Where then, death, is thy victory; where, death, is thy sting? It is sin that gives death its sting, just as it is the law that gives sin its power; thanks be to God,

ORATIO. Fidélium, Deus, ómnium cónditor et redémptor: animábus famulórum, famularúmque tuárum remissionem cunctórum tribue peccatórum; ut indulgéntiam, quam semper optavérunt, piis supplicatióibus consequántur: Qui vivis.

Léctio Epístolæ beáti Pauli Apóstoli ad Coríntios. (1 Cor. 15, 51-57).

Fratres: Ecce mystérium vobis dico: Omnes quidem resurgémus, sed non omnes immutábimur.

In moménto, in ictu óculi, in novíssima tuba: canet enim tuba, et mórtui resúrgent incorrúpti: et nos immutábimur. Opórtet enim corruptíbile hoc indúere incorruptiónem:

et mortále hoc indúere immortalitátem. Cum autem mortále hoc indúerit immortalitátem, tunc fiet sermo, qui scriptus est:

Absórpta est mors in victória. Ubi est mors victória tua? ubi est mors stímulus tuus? Stímulus autem mortis peccátum est: virtus vero peccáti lex.

Deo autem grátias, qui dedit nobis victóriam per

Dóminum nostrum Jesum Christum.

then, who gives us victory through our Lord Jesus Christ.

GRADUALE. Réquiem ætérnam dona eis, Dómine: et lux perpétua luceat eis. V. (Ps. III, 7) In memória ætérna erit justus: ab auditióne mala non timébit.

GRADUAL. Lord, grant them eternal rest, and let perpetual light shine upon them. V. (Ps. III, 7) Men will remember the just man for ever; no fear shall he have of evil tidings.

TRACTUS. (Ps. 129, 1-4) De profúndis clamávi ad te, Dómine: Dómine, exáudi vocem meam. V. Fiant aures tuæ intendéntes in oratióem servi tui. V. Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit? V. Quia apud te propitiátio est, et propter legem tuam sustínui te, Dómine.

TRACT. (Ps. 129, 1-4) Out of the depths I cry to thee, O Lord; Master, listen to my voice. V. Let but thy ears be attentive to the prayer of thy servant. V. If thou, O Lord, take heed of our iniquities, Master, who has strength to bear it? V. Ah, but with thee there is forgiveness: I will wait for thee, Lord, as thou commandest.

*The Sequence Dies iræ, dies illa, p. [230], is said.*

✠ Sequéntia sancti Evangelii secúndum Joánnem (Joann. 5, 25-29).

✠ Continuation of the Holy Gospel according to S. John. (John 5, 25-29).

In illo témpore: Dixit Jesus turbis Judæórum: Amen, amen dico vobis, quia venit hora, et nunc est, quando mórtui áudent vocem Filii Dei: et qui audierint, vivent. Sicut enim Pater habet vitam in semetípso, sic dedit et Fílio habére vitam in semetípso: et potestátem dedit ei iudícium fácere, quia Fílius hóminis est. Nolíte mirári hoc, quia venit hora, in qua omnes, qui in monu-

At this time: Jesus said to the Jewish crowd: Believe me, the time is coming, nay, has already come, when the dead will listen to the voice of the Son of God, and those who listen to it will live. As the Father has within him the gift of life, so he has granted to the Son that he too should have within him the gift of life, and has also granted him power to execute judgement, since he is the Son of Man. Do not be



surprised at that; the time is coming, when all those who are in their graves will hear this voice and will come out of them; those whose actions have been good, rising to new life, and those whose doings have been evil, rising to meet their sentence.

**OFFERTORY.** Lord Jesus Christ, king of glory, deliver the souls of all the faithful departed from the pains of hell and from the bottomless pit. Save them from the lion's jaws; let them not be engulfed in hell nor swallowed up in darkness. Let saint Michael the standard-bearer bring them into that holy light which thou of old didst promise to Abraham and his posterity. *℣.* Lord, in praise of thee we offer sacrifice and prayer; accept them for the good of those souls whom we call to mind this day. Lord, make them pass from death to life, which thou of old didst promise to Abraham and his posterity.

**SECRET.** Look favourably, Lord, upon the sacrificial gifts we offer thee for the souls of all thy servants, praying that as thou didst grant them the merit of Christian faith, thou wilt give them also its reward: through our Lord.

*Preface of the Dead, p. 534.*

**COMMUNION.** Eternal light shine upon them, Lord:

méntis sunt, áudient vocem Filii Dei: et procedent, qui bona fecerunt, in resurrectionem vitæ: qui vero mala egerunt, in resurrectionem iudicii.

**OFFERTORIUM.** Dómine Jesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctorum de pœnis inférni et de profúndo lacu: libera eas de ore leónis, ne absorbent eas tártarus, ne cadant in obscurum: sed signifer sanctus Michael repræsentet eas in lucem sanctam: \* Quam olim Abrahæ promisisti et sémini ejus. *℣.* Hóstias et preces tibi, Dómine, laudis offerimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transire ad vitam. Quam olim Abrahæ promisisti et sémini ejus.

**SECRETA.** Hóstias, quæsumus, Dómine, quas tibi pro animábus famulorum, famularúmque tuárum offerimus, propitiátus inténde: ut, quibus fidei christiánæ méritum contulisti, dones et præmium. Per Dóminum.

**COMMUNIO.** Lux ætérna luceat eis, Dómine: \*

Cum Sanctis tuis in ætérnum: quia pius es. V. Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. Cum Sanctis tuis in ætérnum: quia pius es.

POSTCOMMUNIO. - Animábus, quæsumus, Dómine, famulórum, famularúmque tuárum orátio proficiat supplicántium: ut eas et a peccátis ómnibus éxuas, et tuæ redemptiónis fácias esse partícipes: Qui vivis.

with thy saints for ever, for thou art merciful. V. Lord, grant them eternal rest; and let perpetual light shine upon them; with thy saints for ever, for thou art merciful.

POSTCOMMUNION. - We entreat thee, Lord, to let the prayer of thy petitioners be of help to the souls of all thy servants. Strip them of every sin, and make them sharers in the redemption thou hast won for mankind: thou who art God.

Dóminus vobíscum *having been said, the priest adds:*

V. Requiéscant in pace. R. Amen.

V. May they rest in peace. R. Amen.

*The last blessing is not given, but the priest having silently said the prayer Pláceat tibi, kisses the altar and goes to the Gospel side, where he reads the last Gospel, p. 559.*

## SECOND MASS

*The Mass is that said on the Anniversary Day, p. [228], with the following prayers. The Sequence Dies iræ, p. [230], is said.*

ORATIO. Deus, indulgentiárum Dómine: da animábus famulórum, famularúmque tuárum refrigerií sedem, quietis beatitudinem, et lúminis claritatem. Per Dóminum.

SECRETA. Propitiáre, Dómine, supplicatió nibus

COLLECT. Lord God of mercies, grant to the souls of all thy servants a place of cool repose, the blessedness of quiet, the brightness of light: through our Lord.

SECRET. Listen favourably, Lord, to our petition for

the souls of all thy servants. It is for their sakes that we offer up the sacrifice of praise, entreating that thou wilt be pleased to admit them into the fellowship of thy saints: through our Lord.

POSTCOMMUNION. - Grant, Lord, we pray thee, that the souls of all thy servants, cleansed by this sacrifice, may find both forgiveness and everlasting rest: through our Lord.

nostris, pro animábus famulórum, famularúmque tuárum, pro quibus tibi offérimus sacrificium laudis: ut eas Sanctorum tuorum consórtio sociáre dignéris. Per Dóminum.

POSTCOMMUNIO. - Præsta, quæsumus, Dómine: ut animæ famulórum, famularúmque tuárum, his purgátæ sacrificiis, indulgéntiam páriter et réquiem cápiant sempitérnam. Per Dóminum.

### THIRD MASS

*The Mass is the Daily Mass of the Dead, p. [248], with the following prayers. The Sequence Dies iræ is said, p. [230].*

COLLECT. O God, to whose bounty and love man owes his pardon and salvation, we beg of thy mercy that through the intercession of blessed Mary, ever-virgin, and of all thy saints, the souls of thy servants who have departed from this life may be admitted into a fellowship of everlasting bliss: through our Lord.

SECRET. O God of boundless mercy, graciously receive our humble prayers, and through this sacrament of our salvation grant to the souls of all the faithful de-

ORATIO. Deus, vénia largítor, et humanæ salutis amátor: quæsumus cleméntiam tuam; ut ánimas famulórum, famularúmque tuárum, quæ ex hoc sæculo transiérunt, beáta María semper Virgine intercedente cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium pervenire concédas. Per Dóminum.

SECRETA. Deus, cujus misericórdiæ non est númerus, súscipe propítius preces humilitátis nostræ: et animábus ómnium fidélium defunctorum, quibus

tui nóminis dedísti confessiónem, per hæc sacraménta salútis nostræ, cunctórum remissiónem tríbue peccatórum. Per Dóminum.

**POSTCOMMUNIO.** - Præsta, quæsumus, omnipotens et miséricors Deus: ut ánimæ famulórum, famularúmque tuárum, pro quibus hoc sacrificium laudis tuæ obtúlimus majesticatí; per hujus virtútem sacraménti a peccátis ómnibus expiátæ, lucis perpétuæ, te miseránte, recipiant beatitúdinem. Per Dóminum.

parted, on whom thou didst bestow the grace to acknowledge thee, remission of all their sins: through our Lord.

**POSTCOMMUNION.** - Almighty and merciful God, we pray thee grant that the souls of thy servants for whom we have offered this sacrifice in praise of thy majesty may be purified of all sin by virtue of this sacrament, and through thy mercy enjoy eternal bliss in the light of thy glory: through our Lord.

November 15 or 16

## COMMEMORATION OF ALL THE DECEASED MEMBERS OF OUR ORDER

*The Mass is the first Mass of those said on the Commemoration of all the Faithful Departed, p. [215], with the following prayers:*

**ORATIO.** Inclína, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súpplices deprecámur: ut ánimas Fratrum et Sorórum Ordinis nostri, quas de hoc sæculo migráre jussísti; in pacis ac lucis regiónē constitúas, et Sanctórum tuórum júbeas esse consórtes. Per Dóminum.

**COLLECT.** Lord, give ear to our prayers as we humbly beseech thy mercy that the souls of the Brothers and Sisters of our Order, who at thy bidding have departed from this world, may be established in the abode of peace and light, and may at thy command have entrance into the company of thy saints: through our Lord.

**SECRET.** Grant, we entreat thee, Lord, that the souls of the Brothers and Sisters of our Order may profit by this sacrifice, the offering of which, under thy ordinance, earns pardon for the sins of all mankind: through our Lord.

**POSTCOMMUNION.** - Lord, we pray thee release the souls of the Brothers and Sisters of our Order from every bond of sin, so that in the glory of the resurrection they may rise again to life among thy saints and thy elect: through our Lord.

**SECRETA.** Annue nobis, quæsumus, Dómine, ut animábus Fratrum et Sorórum Ordinis nostri hæc prosit oblátio: quam immolándo, totíus mundi tribuísti relaxári delícta. Per Dóminum.

**POSTCOMMUNIO.** - Absólve, quæsumus, Dómine, ánimas Fratrum et Sorórum Ordinis nostri ab omni vínculo delictórum: ut in resurrectionis glória inter Sanctos et eléctos tuos resuscitáti respírent. Per Dóminum.

*After the Solemn Mass the Absolution is recited over the catafalque, as given below, p. [263].*

## ON THE DAY OF DEATH OR BURIAL

### INTROIT

**L**ord, grant them eternal rest, and let perpetual light shine upon them. (*Ps. 64, 2-3*) O God, thou shalt have praise in Sion; to thee let the vow be paid in Jerusalem. Heed my prayers; all mankind must come before thy judgement-seat. *Lord, grant them.*

**COLLECT.** O God, whose nature is ever to show mercy and forbearance, we humbly entreat thee for the soul of thy servant N., who at thy bidding has to-day departed from this world. Do not deliver him into the enemy's

### INTROITUS

**R**equiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. (*Ps. 64, 2-3*) Te decet hymnus, Deus, in Sion: et tibi reddétur votum in Jerúsalem: exáudi oratió-nem meam, ad te omnis caro véniet. *Réquiem ætérnam.*

**ORATIO.** Deus, cui próprium est miseréri semper et párcere, te súpplices exorá-mus pro ánima fámuli tui N., quam de hoc sáculo hódie migráre jussísti: ut non tradas eam in manus inimíci, neque

obliviscáris in finem, sed júbeas eam a sanctis Angelis súscipi, et ad pátriam paradísi perdúci; ut, quia in te sperávit et crédidit, non pœnas ætérnas sustíneat, sed gáudia sempitérna possídeat. Per Dóminum.

hands, or put him out of mind for ever, but bid thy holy angels welcome him and lead him home to paradise. Let him not undergo the pains of hell, for he put his hope and trust in thee, but establish him in that bliss which knows no ending: through our Lord.

*Or, if it is a woman for whom the Mass is offered:*

Deus, cui próprium est miseréri semper et párcere, te súpplices exorá-mus pro ánima fámulæ tuæ N., quam hódie de hoc sæculo migráre jussísti: ut non tradas eam in manus inimíci, neque obliviscáris in finem, sed júbeas eam a sanctis Angelis súscipi, et ad pátriam paradísi perdúci; ut, quia in te sperávit et crédidit, non pœnas inférni sustíneat, sed gáudia ætérna possídeat. Per Dóminum.

O God, whose nature is ever to show mercy and forbearance, we humbly entreat thee for the soul of thy servant N., who at thy bidding has to-day departed from this world. Do not deliver her into the enemy's hands, or put her out of mind for ever, but bid thy holy angels welcome her and lead her home to paradise. Let her not undergo the pains of hell, for she put her hope and trust in thee, but establish her in that bliss which knows no ending: through our Lord.

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses. (*1 Thess. 4, 13-18*).

Lesson from the Epistle of S. Paul the Apostle to the Thessalonians. (*1 Thess. 4, 13-18*).

Fratres: Nólumus vos ignoráre de dormiéntibus, ut non contristémmini, sicut et céteri, qui spem non habent. Si enim crédimus quod Jesus mórtuus est, et resurréxit: ita et Deus eos, qui dormiérunt per Jesum, addúcet cum eo. Hoc enim vobis

Brethren: make no mistake about those who have gone to their rest; you are not to lament over them, as the rest of the world does, with no hope to live by. We believe, after all, that Jesus underwent death and rose again; just so, when Jesus comes back, God will bring

back those who have found rest through him. This we can tell you as a message from the Lord himself; those of us who are still left alive to greet the Lord's coming shall not reach the goal before those who have gone to their rest. No, the Lord himself will come down from heaven to summon us, with an archangel crying aloud and the trumpet of God sounding; and first of all the dead will rise up, those who died in Christ. Only after that shall we, who are still left alive, be taken up into the clouds, be swept away to meet Christ in the air, and they will bear us company. And so we shall be with the Lord for ever. Tell one another this for your consolation.

**GRADUAL.** Lord, grant them eternal rest, and let perpetual light shine upon them. *℟.* (*Ps. III, 7*) Men will remember the just man for ever; no fear shall he have of evil tidings.

**TRACT.** (*Ps. 41, 2-4*) O God, my whole soul longs for thee, as deer for running water. *℟.* My whole soul thirsts for God, the strong, the living God; shall I never again make my pilgrimage into God's presence? *℟.* Morning and evening, my diet still of tears! Daily I must listen to the taunt, Where is thy God now?

dícimus in verbo Dómini, quia nos, qui vívimus, qui resídui sumus in advéntum Dómini, non præveniémus eos, qui dormiérunt. Quóniam ipse Dóminus in jussu, et in voce Archángeli, et in tuba Dei descéndet de cælo: et mórtui, qui in Christo sunt, resúrgent primi.

Deínde nos, qui vívimus, qui relínquimur, simul rapiémur cum illis in núbibus óbviám Christo in áera, et sic semper cum Dómino érimus. Itaque consolámini ínvicem in verbis istis.

**GRADUALE.** Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. *℟.* (*Ps. III, 7*) In memória ætérna erit justus: ab auditióne mala non tímébit.

**TRACTUS.** (*Ps. 41, 2-4*) Sicut cervus desidérat ad fontes aquárum: ita desidérat ánima mea ad te, Deus. *℟.* Sitívit ánima mea ad Deum vivum: quando véniam, et apparebo ante faciém Dei? *℟.* Fuérunt mihi lácrimæ meæ panes die ac nocte, dum dícitur mihi quotídie: Ubi est Deus tuus?

*When this Mass is said as a Ternary Mass, in place of the preceding Tract, the following is said:*

TRACTUS. Absólve, Dómine, ánimas ómnium fidélium defunctorum ab omni vínculo delictórum. *ŷ.* Et grátia tua illis succurrénte, mereántur evádere iudícium ultiónis. *ŷ.* Et lucis ætérnæ beatitúdine pérfrui.

TRACT. Lord, release the souls of all the faithful departed from every bond of sin. *ŷ.* By the help of thy grace enable them to escape avenging judgement. *ŷ.* And to enjoy bliss in everlasting light.

*Sequence Dies irae, p. [230], is said.*

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann. II, 21-27*).

In illo témpore: Dixit Martha ad Jesum: Dómine, si fuísses hic, frater meus non fuíisset mórtuus. Sed et nunc scio, quia quæcúmque popósceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resúrget frater tuus. Dicit ei Martha: Scio quia resúrget in resurrectione in novíssimo die. Dixit ei Jesus: Ego sum resurréctio et vita: qui credit in me, étiam si mórtuus fúerit, vivet: et omnis qui vivit, et credit in me, non moriétur in ætérnum. Credis hoc? Ait illi: Utique, Dómine, ego crédidi quia tu es Christus Fílius Dei vivi, qui in hunc mundum venísti.

✠ Continuation of the Holy Gospel according to S. John. (*John II, 21-27*).

At this time: Martha said to Jesus, Lord, if thou hadst been here, my brother would not have died; and I know well that even now God will grant whatever thou wilt ask of him. Thy brother, Jesus said to her, will rise again. Martha said to him, I know well enough that he will rise again at the resurrection, when the last day comes. Jesus said to her, I am the resurrection and life; he who believes in me, though he is dead, will live on, and whoever has life, and has faith in me, to all eternity cannot die. Dost thou believe this? Yes, Lord, she told him, I have learned to believe that thou art the Christ; thou art the Son of the living God; it is for thy coming the world has waited.

OFFERTORIUM. Dómine Jesu Christe, Rex glóriæ, líbera ánimas óm-

OFFERTORY. Lord Jesus Christ, king of glory, deliver the souls of all the faithful



departed from the pains of hell and from the bottomless pit. Save them from the lion's jaws; let them not be engulfed in hell nor swallowed up in darkness. Let saint Michael the standard-bearer bring them into that holy light which thou of old didst promise to Abraham and his posterity. *℟.* Lord, in praise of thee we offer sacrifice and prayer; accept them for the good of those souls whom we call to mind this day. Lord, make them pass from death to life, which thou of old didst promise to Abraham and his posterity.

**SECRET.** Lord, we pray thee have mercy on the soul of thy servant *N.*, for whom we offer up this sacrifice in praise of thee, humbly beseeching thy majesty that thanks to the peace-offering we here make in loving memory of him (her), he (or she) may be counted worthy to enter into everlasting rest: through our Lord.

nium fidélium defunctorum de pœnis inférni, et de profúndo lacu: libera eas de ore leónis, ne absorbéat eas tártarus, ne cadant in obscúrum: sed signifer sanctus Michael repræséntet eas in lucem sanctam: \* Quam olim Abrahæ promísisti et sémini ejus. *℟.* Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transíre ad vitam. Quam olim Abrahæ promísisti et sémini ejus.

**SECRETA.** Propitiáre, quæsumus, Dómine, ánimæ fámuli tui *N.* (fámulæ tuæ *N.*), pro qua tibi hóstiam laudis immolámus, majestátem tuam suppliciter deprecánte: ut per hæc piæ placatiónis officia, perveníre mereáture ad réquiem sempitérnam. Per Dóminum.

*Preface of the Dead, p. 534.*

**COMMUNION.** Eternal light shine upon them, Lord: with thy saints for ever, for thou art merciful. *℟.* Lord, grant them eternal rest; and let perpetual light shine upon them; with thy saints for ever, for thou art merciful.

**POSTCOMMUNION.** - Grant, we pray thee, almighty

**COMMUNIO.** Lux ætéRNA lúceat eis, Dómine: \* Cum Sanctis tuis in ætérnum: quia pius es. *℟.* Réquiem ætéRNAM dona eis, Dómine: et lux perpétua lúceat eis. Cum Sanctis tuis in ætérnum: quia pius es.

**POSTCOMMUNIO.** - Præsta, quæsumus, omni-

potens Deus: ut ánima fámuli tui N. (fámulæ tuæ N.), quæ hódie de hoc sæculo migrávit, his sacrificiis purgáta, et a peccátis expedita, indulgéntiam páriter et réquiem cápíat sempitérnam. Per Dóminum.

God, that the soul of thy servant N., who has to-day departed from this world, may be cleansed by this sacrifice, and being thus rid of his (her) sins, may find both forgiveness and everlasting rest: through our Lord.

*After the Mass the Absolution is recited, as given below, p. [263].*

*On the third, seventh, or thirtieth day after the funeral the same Mass is said, but the prayers are as follows:*

ORATIO. Quæsumus, Dómine, ut ánimæ fámuli tui N. (fámulæ tuæ N.), cujus depositiónis diem tértium (or séptimum, or trigésimum) commemorámus, sanctórum atque electórum tuórum largíri dignéris consórtium: et rorem misericórdiæ tuæ perénnem infúndas. Per Dóminum.

COLLECT. We pray thee, Lord, bedew with thy inexhaustible mercy the soul of thy servant N., whose burial three (or seven or thirty) days ago we call to mind; and deign to admit him (or her) into fellowship with thy saints and thy elect: through our Lord.

SECRETA. Múnera, quæsumus, Dómine, quæ tibi pro ánima fámuli tui N. (fámulæ tuæ N.) offérimus, placátus inténde: ut remédiis purgáta cælestibus, in tua pietáte requiescat. Per Dóminum.

SECRET. We pray thee, Lord, look favourably upon the gifts we offer thee on behalf of the soul of thy servant N., and grant that once cleansed by divine healing he (or she) may find rest in thy love: through our Lord.

POSTCOMMUNIO. - Súscipe, Dómine, preces nostras pro ánima fámuli tui N. (fámulæ tuæ N.): ut, si quæ ei máculæ de terrénis contágiis adhæsérunt, remissiόνis tuæ misericórdia deleántur. Per Dóminum.

POSTCOMMUNION. - Lord, accept our prayers for the soul of thy servant N., and let thy merciful pardon efface in him (her) any lingering stain of earthly defilement: through our Lord.

## ON AN ANNIVERSARY

## INTROIT

**L**ord, grant them eternal rest, and let perpetual light shine upon them. (*Ps. 64, 2-3*) O God, thou shalt have praise in Sion; to thee let the vow be paid in Jerusalem. Heed my prayers; all mankind must come before thy judgement-seat. *Lord, grant them.*

**COLLECT.** Lord God of mercies, grant to the soul of thy servant (*or* to the souls of thy servants), the anniversary of whose burial we call to mind, a place of cool repose, the blessedness of quiet, the brightness of light: through our Lord.

Lesson from the Book of Machabees. (*2 Mach. 12, 43-46*).

At this time: Judas, our captain, would have offerings made, and out of these sent twelve thousand silver pieces to Jerusalem, to have sacrifice made in atonement for the dead men's sins. This was a gracious thought of his, a devout thought of his, to keep the resurrection thus in mind. The dead not rise? Then it had been waste and folly in him to make intercession for the fallen. But

## INTROITUS

**R**equiem ætérnam dona eis, Dómine: et lux perpétua luceat eis. (*Ps. 64, 2-3*) Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Jerúsalem: exáudi oratió-nem meam, ad te omnis caro véniet. *Réquiem ætérnam.*

**ORATIO.** Deus, indulgentiárum Dómine: da ánimæ fámuli tui *N.* (fá-mulæ tuæ *N.*, *or* animá-bus famulórum, famula-rúmque tuárum), cujus (quorum) anniversárium depositi-ónis diem comme-morámus, refrigeri-ii sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum.

Léctio libri Machabæorum. (*2 Mach. 12, 43-46*).

In diébus illis: Vir fortíssimus Judas, facta col-lati-óne, duódecim millia drachmas argé-nti misit Je-rosólymam, offérri pro peccá-tis mortuórum sacri-fícium, bene et religi-óse de resurrecti-óne cógitans (nisi enim eos, qui cecí-derant, resurrectúros spe-ráret, supérfluum viderétur et vanum orá-re pro mórtuis): et quia conside-rábat quod hi, qui cum

pietate dormitiónem accéperant, óptimam habérent repósitam grátiam. Sancta ergo et salúbris est cogitatio pro defúntis exoráre, ut a peccátis solvántur.

**GRADUALE.** Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. *ŷ.* (*Ps. III, 7*) In memoria ætérna erit justus: ab auditióne mala non tímébit.

**TRACTUS.** Absólve, Dómine, ánimas ómnium fidélium defunctorum ab omni vínculo delictórum. *ŷ.* Et grátia tua illis succurrénte, mereántur evádere iudícium ultiónis. *ŷ.* Et lucis ætérnæ beatitúdine pérfrui.

no, he would have it that these men who had gone to their rest in so holy a fashion had a rich reward awaiting them. Let none doubt that it is a pious thought and a salutary one to pray that the dead may have their sins remitted.

**GRADUAL.** Lord, grant them eternal rest, and let perpetual light shine upon them. *ŷ.* (*Ps. III, 7*) Men will remember the just man for ever; no fear shall he have of evil tidings.

**TRACT.** Lord, release the souls of all the faithful departed from every bond of sin. *ŷ.* By the help of thy grace enable them to escape avenging judgement. *ŷ.* And to enjoy bliss in everlasting light.

*In a solemn Mass for a deceased person, in place of the preceding Tract the following is said:*

**TRACTUS.** (*Ps. 41, 2-4*) Sicut cervus desíderat ad fontes aquárum: ita desíderat ánima mea ad te, Deus. *ŷ.* Sitívit ánima mea ad Deum vivum: quando véniam, et apparebo ante fáciem Dei? *ŷ.* Fuérunt mihi lácrimæ meæ panes die ac nocte, dum dicitur mihi quotidie: Ubi est Deus tuus?

**TRACT.** (*Ps. 41, 2-4*) O God, my whole soul longs for thee, as a deer for running water. *ŷ.* My whole soul thirsts for God, the living God; shall I never again make my pilgrimage into God's presence? *ŷ.* Morning and evening, my diet still of tears! Daily I must listen to the taunt, Where is thy God now?

## SEQUENTIA

Dies iræ, dies illa,  
Solvat sæclum in favilla:  
Teste David cum Sibylla.

Quantus tremor est futurus,  
Quando iudex est venturus,  
Cuncta stricte discussurus!

Tuba mirum spargens sonum  
Per sepulcra regionum,  
Coget omnes ante thronum.

Mors stupébit, et natura,  
Cum resurget creatura,  
Judicanti responsura.

Liber scriptus proferetur,  
In quo totum continetur,  
Unde mundus judicetur.

Judex ergo cum sedébit,  
Quidquid latet, apparebit:  
Nil inultum remanébit.

Quid sum miser tunc dicturus?  
Quem patrónum rogaturus,  
Cum vix justus sit securus?

Rex tremendæ majestátis,  
Qui salvandos salvas gratis,  
Salva me, fons pietátis.

Recordáre, Jesu pie,  
Quod sum causa tuæ viæ:  
Ne me perdas illa die.

## SEQUENCE

Day of wrath and terror looming,  
Heaven and earth to ash consuming—  
Seer's and Psalmist's true foredooming!

Ah, what agony of trembling,  
When the Judge, mankind assembling,  
Probeth all beyond dissembling!

Hear the trumpet-blast resounding,  
Through all tombs of earth rebounding,  
Summons to the judgement sounding.

Life and death will stand confounded,  
Seeing man, of clay compounded,  
Rise to hear his doom propounded.

Open then, with all recorded,  
Lies the book, from whence awarded  
Doom shall pass, with deed accorded.

Then the Judge will sit, revealing  
Every hidden thought and feeling,  
Unto each requital dealing.

What shall wretched I be crying,  
To what friend for succour flying,  
When the just in fear are sighing?

Ruler dread, thy proclamation  
Frees the chosen from damnation;  
Fount of love, grant me salvation.

Remember that my lost condition  
Caused, dear Lord, thy mortal mission;  
Spare my soul that day's perdition.

Quærens me, sedísti lassus :  
Redemísti Crucem passus :  
Tantus labor non sit cassus.

Juste judex ultiónis,  
Donum fac remissiónis  
Ante diem ratiónis.

Ingemísco, tamquam reus :  
Culpa rubet vultus meus :  
Supplicánti parce, Deus.

Qui Mariám absolvísti,  
Et latrónem exaudísti,  
Mihi quoque spem dedísti.

Preces meæ non sunt dignæ :  
Sed tu bonus fac benígne,  
Ne perénni cremer igne.

Inter oves locum præsta,  
Et ab hædis me sequéstra,  
Státuens in parte dextra.

Confutátis maledíctis,  
Flammis ácribus addíctis,  
Voca me cum benedíctis.

Oro supplex, et acclínis,  
Cor contrítum quasi cinis :  
Gere curam mei finis.

Lacrimósa dies illa,  
Qua resúrget ex favilla

Judicándus homo reus.  
Huic ergo parce, Deus :

Pie Jesu Dómine,  
Dona eis réquiem. Amen.

Thou with weary steps hast sought me,  
Crucified hast dearly bought me;  
Have thy pains no profit brought me?

Righteous judge of retribution,  
Grant the gift of absolution  
Ere the day of restitution.

Shame and grief my soul oppressing,  
I bewail my life's transgressing,  
Hear me, Lord, my sins confessing.

Thou didst heed the thief's petition,  
And the Magdalene's contrition—  
Hope for me, too, of remission!

Though my prayers deserve thy spurning,  
Yet, thy eyes of pity turning,  
Save me from eternal burning.

With the sheep of thy salvation  
On thy right hand be my station  
At that awful separation.

When the heavy malediction  
Smites the damned with hell's affliction,  
Call me to thy benediction.

Crushed to dust, I, suppliant bending,  
(All my heart contrition rending)  
Crave thy care when life is ending.

On that day of tearful wonder,  
When the tomb is rent asunder,

Guilty man to doom shall waken;  
Leave him not, dear God, forsaken.

Lord of mercy, Jesus blest,  
Grant them everlasting rest. Amen.



✠ Continuation of the Holy Gospel according to S. John. (*John* 6, 37-40).

At this time: Jesus told the Jewish crowd: All that the Father has entrusted to me will come to me, and him who comes to me I will never cast out. It is the will of him who sent me, not my own will, that I have come down from heaven to do; and he who sent me would have me keep without loss, and raise up at the last day, all he has entrusted to me. Yes, this is the will of him who sent me, that all those who believe in the Son when they see him should enjoy eternal life; I am to raise them up at the last day.

OFFERTORY. Lord Jesus Christ, king of glory, deliver the souls of all the faithful departed from the pains of hell and from the bottomless pit. Save them from the lion's jaws; let them not be engulfed in hell nor swallowed up in darkness. Let saint Michael the standard-bearer bring them into that holy light which thou of old didst promise to Abraham and his posterity. V. Lord, in praise of thee we offer sacrifice and prayer; accept them for the good of those souls whom we call to mind this day. Lord, make them pass from death to life, which thou of

✠ Sequéntia sancti Evangelii secúndum Joánnem. (*Joann.* 6, 37-40).

In illo témpore: Dixit Jesus turbis Judæórum: Omne, quod dat mihi Pater, ad me véniet: et eum, qui venit ad me, non ejiciam foras: quia descénderé de cælo, non ut fáciám voluntátem meam, sed voluntátem ejus, qui misit me. Hæc est autem voluntas ejus, qui misit me, Patris: ut omne, quod dedit mihi, non perdam ex eo, sed resúscitem illud in novíssimo die. Hæc est autem voluntas Patris mei, qui misit me: ut omnis, qui videt Fílium et credit in eum, hábeat vitam ætérnam, et ego resuscitábo eum in novíssimo die.

OFFERTORIUM. Dómine Jesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctorum de pœnis inférni, et de profúndo lacu: libera eas de ore leónis, ne absorbéat eas tártarus, ne cadant in obscúrum: sed signifer sanctus Mícheel repræséntet eas in lucem sanctam: \* Quam olim Abrahæ promisisti et sémini ejus. V. Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fáci-mus: fac eas, Dómine, de morte transíre ad vi-

tam. Quam olim Abrahæ promisiſti et ſérmini ejus.

SECRETA. Propitiâre, Dómine, supplicatióibus nostris, pro ánima fámuli tui N. (fámulæ tuæ N., or animábus famulórum, famularúmque tuarum), cujus (quorum) hódie ánnua dies ágitur: pro qua (quibus) tibi offérimus sacrificium laudis; ut eam (eas) sanctórum tuórum consórtio sociâre dignéris. Per Dóminum.

old didst promise to Abraham and his posterity.

SECRET. Listen favourably, Lord, to our petition for the soul of thy servant (or souls of thy servants), whose anniversary is being kept. It is for his (her) sake (or their sakes) that we offer up the sacrifice of praise, entreating that thou wilt be pleased to admit him (her or them) into the fellowship of thy saints: through our Lord.

*Preface of the Dead, p. 534.*

COMMUNIO. Lux ætérna lúceat eis, Dómine: \* Cum Sanctis tuis in ætérnum: quia pius es. †. Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. Cum Sanctis tuis in ætérnum: quia pius es.

POSTCOMMUNIO. - Præsta, quæsumus, Dómine: ut ánima fámuli tui N. (fámulæ tuæ N., or animæ famulórum, famularúmque tuárum), cujus (quarum) anniversárium depositiόνis diem commemorámus; his purgáta (purgátæ) sacrificiis, indulgéntiam páriter et réquiem cápiat (cápiant) sempitérnam. Per Dóminum.

COMMUNION. Eternal light shine upon them, Lord: with thy saints for ever, for thou art merciful. †. Lord, grant them eternal rest; and let perpetual light shine upon them; with thy saints for ever, for thou art merciful.

POSTCOMMUNION. - Grant, Lord, we pray thee, that the soul of thy servant (or souls of thy servants), the anniversary of whose burial we are calling to mind, may be cleansed by this sacrifice, and find both forgiveness and everlasting rest: through our Lord.

*After a solemn Mass, the Absolution is recited over the catafalque, as given below, p. [263].*

## TERNARY MASSES

*The Ternary Masses, as the name indicates, are groups of three Requiem Masses which are said at various times throughout the year for the deceased members of our Order, for our parents, friends and benefactors, for those affiliated to our Order and for those buried in our churches. The first group is said during the period from the Octave of the Epiphany to Ash Wednesday as the rubrics permit; the second, between the Octave of Easter and the feast of the Ascension; the third, between the feast of S. Michael and the feast of All Saints.*

### FIRST DAY OF THE TERNARY

*The Mass is that said on the Day of Burial, p. [222], with the following prayers. The Séquence Dies irae, dies illa, p. [230], may be omitted in a Low Mass.*

COLLECT. Lord, give ear to our prayers as we humbly beseech thy mercy that the souls of thy servants, our brethren, who at thy bidding have departed from this world, may be established in the abode of peace and light, and may at thy command have entrance into the company of thy saints: through our Lord.

ORATIO. Inclína, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súpplices deprecámur: ut ánimas famulórum tuórum fratrum nostrórum, quas de hoc sæculo migráre jussísti; in pacis ac lucis regiónē constitúas, et Sanctórum tuórum júbeas esse consórtes. Per Dóminum.

### *Additional Collects*

O God, to whose bounty and love man owes his pardon and salvation, we beg of thy mercy that through

Deus, vénix largítor, et humánæ salútis amátor: quæsumus cleméntiam tuam; ut nostræ congrega-

tiónis fratres, familiáres, et benefactóres nostros, qui ex hoc sǎculo transiérunt, beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium perveníre concédas.

Concéde, quǎsumus, Dómine Deus noster: ut ánimæ paréntum, fratrum, sorórum, familiárium, amicórum, benefactórum, et ómnium consanguineórum nostrórum, et quorum quarúmque commemoratióne speciáli devotióne ágimus, ac pro quibus exoráre jussi et debitóres sumus, atque ómnium fídelium defunctórum in sinu Sanctórum tuórum requiescant; moxque ex mórtuis resuscitati, pláceant tibi in regiónē vivórum. Per Dóminum.

**SECRETA.** Intuére, quǎsumus, omnípotens Deus: et placátus suscipere dignéris hoc sacrificium, quod tibi offérimus pro animábus famulórum tuórum fratrum nostrórum; et concéde illis pacem perpétuam, et réquiem sempitérnam. Per Dóminum.

the intercession of blessed Mary, ever-virgin, and of all thy saints, the brethren of our Order, and our relatives and benefactors, who have departed from this life may be admitted into a fellowship of everlasting bliss.

Vouchsafe, we beseech thee, Lord, our God, to grant a place of rest in the company of thy saints to the souls of our parents, brothers, sisters, friends, benefactors, of all our kinsmen, of those whose memory we keep with particular devotion, and of those for whom we have been commanded and are bound to pray, as well as to the souls of all the faithful departed. May they be quickly raised from the dead and find favour with thee in the land of the living: through our Lord.

**SECRET.** Look down upon us, we pray thee, Almighty God, and being appeased, deign to accept this sacrifice we offer to thee for the souls of thy servants, our brethren. Grant them unending peace and rest for ever more: through our Lord.

### *Additional Secrets*

Deus, cujus misericórdiæ non est númerus: súscipe propítius preces humilitá-

O God of boundless mercy, graciously receive our humble prayers, and through

this sacrament of our salvation grant to the souls of our brethren, relatives, and benefactors, on whom thou didst bestow the grace to acknowledge thee, the remission of all their sins.

Grant, we beseech thee, Lord, that these gifts which we offer in the presence of thy majesty may profit the souls of our parents, brothers, sisters, friends, benefactors, of all our kinsmen, of those whose memory we are keeping with particular devotion, and of those for whom we have been commanded and are bound to pray, as well as the souls of all the faithful departed. In thy mercy release them from death's dreadful bondage and make them worthy to be numbered among those who enjoy everlasting bliss: through our Lord.

**POSTCOMMUNION.** - Through this sacrifice of which we have partaken grant us, O Lord, that the souls of thy servants, our brethren, may be made worthy to obtain that which they have always desired, the remission of their sins: through our Lord.

tis nostræ; et animabus fratrum, familiarium, et benefactorum nostrorum, quibus tui nominis dedisti confessionem, per hæc sacramenta salutis nostræ, cunctorum remissionem tribue peccatorum.

Hæc mûnera, quæsumus, Dômine, quæ oculis tuæ majestatis offerimus pro animabus paréntum, fratrum, sororum, familiarium, amicorum, benefactorum, et omnium consanguineorum nostrorum, et quorum quarumque commemoratióem speciáli devotióne ágimus, ac pro quibus exorâre jussi et debitores sumus, atque omnium fidélium defunctorum, salutária esse concède: ut, tua pietáte vinculis horrendæ mortis exûtæ, æternæ beatitudinis mereántur esse partícipes. Per Dóminum.

**POSTCOMMUNIO.** - Annue nobis, Dômine, per hoc sacrificium, quod sumpsimus: ut animæ famulorum tuorum fratrum nostrorum remissionem, quam semper optavérunt, mereántur percípere delictorum. Per Dóminum.

### *Additional Postcommunions*

Almighty and merciful God, we pray thee grant that the souls of our brethren,

Præsta, quæsumus, omnipotens et miséricors Deus: ut animæ fratrum,

familiarium, et benefactorum nostrorum, pro quibus hoc sacrificium laudis tuæ obtulimus majestati; per hujus virtutem sacramenti a peccatis omnibus expiatur, lucis perpetuæ, te miserante, recipiant beatitudinem.

Deus, qui inestimabili misericordia animas mortalium ab angustis transfers ad requiem: propitiare supplicationibus nostris pro animabus parentum, fratrum, sororum, familiarium, amicorum, benefactorum, et omnium consanguineorum nostrorum, et quorum quarumque commemorationem speciali devotione agimus, ac pro quibus exorare jussi et debitores sumus, atque omnium fidelium defunctorum; ut eas paradiso restituens, in tuorum censeas sorte justorum. Per Dominum.

relatives, and benefactors for whom we have offered this sacrifice in praise of thy majesty may be purified of all sin by virtue of this sacrament, and through thy mercy enjoy eternal bliss in the light of thy glory.

O God, who with infinite mercy dost transport the souls of mortal men from this troubled life to a place of rest, listen favourably to our petitions for the souls of our parents, brothers, sisters, friends, of all our kinsmen, of those whose memory we are keeping with particular devotion and of those for whom we have been commanded and are bound to pray, as well as for the souls of all the faithful departed. Bring them back again to Paradise and consider them worthy to stand in the ranks of thy just: through our Lord.

## SECOND DAY OF THE TERNARY

*The Mass is that said on the Anniversary of the Dead, p. [228], with the following prayers:*

ORATIO. Deus, qui nos patrem et matrem honorare præcepisti: miserere clementer animabus parentum nostrorum, eorumque omnia peccata dimitte; nosque illos in æ-

COLLECT. God, who hast commanded us to honour our father and mother, show gracious mercy to the souls of our parents; forgive all their sins, and grant us the joy of seeing them in the

radiance of thy eternal splendour: through our Lord. | térnæ claritátis gáudio fac vidére. Per Dóminum.

### *Additional Collects*

O God, by whose mercy the souls of the faithful have rest, graciously forgive the sins of all thy servants who here and elsewhere sleep in Christ. Absolve them from all guilt, and in thy presence let them enjoy the bliss that knows no ending.

Vouchsafe, we beseech thee, Lord, our God, to grant a place of rest in the company of thy saints to the souls of our parents, brothers, sisters, friends, benefactors, of all our kinsmen, of those whose memory we keep with particular devotion, and of those for whom we have been commanded and are bound to pray, as well as to the souls of all the faithful departed. May they be quickly raised from the dead and find favour with thee in the land of the living: through our Lord.

Deus, cujus miseratione animæ fidélium requiescunt: fámulis et famulábus tuis ómnibus hic et ubique in Christo quiescéntibus, da propítius véniam peccatórum; ut a cunctis reátibus absolúti, tecum sine fine læténtur.

Concéde, quæsumus, Dómine Deus noster: ut animæ paréntum, fratrum, sorórum, familiárium, amicórum, benefactórum, et ómnium consanguineórum nostrórum, et quorum quarúmque commemoratióem speciáli devotióne ágimus, ac pro quibus exoráre jussi et debitóres sumus, atque ómnium fidélium defunctórum in sinu Sanctórum tuórum requiescant; moxque ex mórtuis resuscitati, pláceant tibi in regióne vivórum. Per Dóminum.

*Sequence Dies irae, p. [230], which may be omitted in a Low Mass.*

SECRET. Lord, accept the sacrificial gift we offer thee on behalf of the souls of our parents. Grant them eternal joy in the land of the living, and unite us with them in the bliss of thy saints: through our Lord.

SECRETA. Súscipe, Dómine, hoc sacrificium, quod tibi pro animábus paréntum nostrórum offérimus: eisque gáudium sempitérnum in regióne vivórum concéde; nosque cum illis felicitáti Sanctórum conjúnge. Per Dóminum.

*Additional Secrets*

Pro animábus famulórum famularúmque tuárum, hic et ubique in Christo dormiéntium, hóstiam, Dómine, súscipe benígnus oblátam: ut hoc sacrificio singulári, vínculis horréndæ mortis exútæ, vitam mereántur ætérnam.

Hæc múnera, quæsumus, Dómine, quæ óculis tuæ majestátis offérimus pro animábus paréntum, fratrum, sorórum, familiárium, amicórum, benefactorum, et ómnium consanguineórum nostrórum, et quorum quarúmque commemoratióem speciáli devotióne ágimus, ac pro quibus exoráre jussi et debitóres sumus, atque ómnium fidélium defunctorum, salutária esse concéde: ut, tua pietáte vínculis horréndæ mortis exútæ, ætérnæ beatitúdinis mereántur esse partícipes. Per Dóminum.

POSTCOMMUNIO. - Cæléstis participatio sacraménti, quæsumus, Dómine, animábus paréntum nostrórum réquiem et lucem obtíneat perpétuam: nosque cum illis grátia tua corónet ætérna. Per Dóminum.

Lord, graciously accept the offering we make on behalf of the souls of thy servants who here and elsewhere sleep in Christ. Let this unique sacrifice release them from death's dreadful bondage and make them worthy of everlasting life.

Grant, we beseech thee, Lord, that these gifts which we offer in the presence of thy majesty may profit the souls of our parents, brothers, sisters, friends, benefactors, of all our kinsmen, of those whose memory we are keeping with particular devotion, and of those for whom we have been commanded and are bound to pray, as well as the souls of all the faithful departed. In thy mercy release them from death's dreadful bondage and make them worthy to be numbered among those who enjoy everlasting bliss: through our Lord.

POSTCOMMUNION. - Lord, we pray that the heavenly sacrament of which we have partaken may obtain for the souls of our parents rest and perpetual light; and may we share with them the crown of thy eternal favour: through our Lord.

*Additional Postcommunions*

Deus, fidélium lumen animárum: adesto supplicatióibus nostris; et da

O God, the light of faithful souls, heed our petitions, and grant to thy servants,



whose bodies here and elsewhere sleep in Christ, a place of cool repose, the blessedness of quiet, and the brightness of light.

O God, who with infinite mercy dost transport the souls of mortal men from this troubled life to a place of rest, listen favourably to our petitions for the souls of our parents, brothers, sisters, friends, of all our kinsmen, of those whose memory we are keeping with particular devotion, and of those for whom we have been commanded and are bound to pray, as well as for the souls of all the faithful departed. Bring them back again to Paradise and consider them worthy to stand in the ranks of thy just: through our Lord.

fámulis et famulábus tuis, quorum córpora hic et ubique in Christo requiészunt, refrigerii sedem, quietis beatitúdinem, et lúminis claritátem.

Deus, qui inæstimabili misericórdia ánimas mortálíum ab angústíis transfers ad réquiem: propitiáre supplicatiónibus nostris pro animábus paréntum, fratrum, sorórum, familiárium, amicórum, benefactórum, et ómnium consanguineórum nostrórum, et quorum quarúmque commemoratiónem speciáli devotióne ágimus, ac pro quibus exoráre jussi et debitóres sumus, atque ómnium fidélium defunctorum; ut eas paradíso restituens, in tuórum cénseas sorte justórum. Per Dóminum.

### THIRD DAY OF THE TERNARY

#### INTROIT

**L**ord, grant them eternal rest, and let perpetual light shine upon them. (*Ps. 64, 2-3*) O God, thou shalt have praise in Sion; to thee let the vow be paid in Jerusalem. Heed my prayers; all mankind must come before thy judgement-seat. *Lord, grant them.*

**COLLECT.** O God, to whose bounty and love man owes his pardon and salvation, we beg of thy mercy

#### INTROITUS

**R**equiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. (*Ps. 64, 2-3*) Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Jerúsalem: exáudi oratió-nem meam, ad te omnis caro véniet. *Réquiem ætérnam.*

**ORATIO.** Deus, véníæ largítor, et humánæ salútis amátor: quæsumus cleméntiam tuam; ut no-

stræ congregatiónis fratres, familiáres, et benefactóres nostros, qui ex hoc sæculo transiérunt, beáta María semper Virgine intercedente cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium pervenire concédas. Per Dóminum.

that through the intercession of blessed Mary, ever-virgin, and of all thy saints, the brethren of our Order, our relatives and benefactors who have departed from this life may be admitted into a fellowship of everlasting bliss; through our Lord.

### *Additional Collects*

Miserére, quæsumus, Dómine, animábus ómnium benefactorum nostrórum defunctorum: et de beneficiis, quæ nobis largiti sunt in terris, præmia ætérna consequántur in cælis.

Show mercy, we pray thee, Lord, to the souls of all our deceased benefactors. May the favours which they bestowed on us here on earth obtain for them everlasting rewards in heaven:

Concéde, quæsumus, Dómine Deus noster: ut animæ paréntum, fratrum, sorórum, familiárium, amicórum, benefactorum, et ómnium consanguineórum nostrórum, et quorum quárúmque commemoratió-nem speciáli devotióne ágimus, ac pro quibus exoráre jussi et debitóres sumus, atque ómnium fidélium defunctorum in sinu Sanctórum tuórum requiescant; moxque ex mórtuis resuscitati, pláceant tibi in regione vivórum. Per Dóminum.

Vouchsafe, we beseech thee, Lord, our God, to grant a place of rest in the company of thy saints to the souls of our parents, brothers, sisters, friends, benefactors, of all our kinsmen, of those whose memory we keep with special devotion, and of those for whom we have been commanded and are bound to pray, as well as to the souls of all the faithful departed. May they be quickly raised from the dead and find favour with thee in the land of the living: through our Lord.

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios. (1 Cor. 15, 20-23).

Lesson from the Epistle of S. Paul the Apostle to the Corinthians. (1 Cor. 15, 20-23).

Fratres: Christus resurrexit a mórtuis, primítiæ

Brethren: Christ has risen from the dead, the first-

fruits of all those who have fallen asleep; a man had brought us death, and a man should bring us resurrection from the dead; just as all have died with Adam, so with Christ all will be brought to life. But each must rise in his own rank; Christ is the first-fruits, and after him follow those who belong to him, those who have put their trust in his return.

**GRADUAL.** Lord, grant them eternal rest, and let perpetual light shine upon them. *℟.* (Ps. *III*, 7) Men will remember the just man for ever; no fear shall he have of evil tidings.

**TRACT.** Lord, release the souls of all the faithful departed from every bond of sin. *℟.* By the help of thy grace enable them to escape avenging judgement. *℟.* And to enjoy bliss in everlasting light.

dormiéntium: quóniam quidem per hóminem mors, et per hóminem resurrectio mortuórum. Et, sicut in Adam omnes moriúntur, ita et in Christo omnes vivificabúntur. Unusquisque autem in suo órdine, primitiæ Christus: deínde ii, qui sunt Christi, qui in advéntu ejus credidérunt.

**GRADUALE.** Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. *℟.* (Ps. *III*, 7) In memória ætérna erit justus: ab auditióne mala non timébit.

**TRACTUS.** Absólve, Dómine, ánimas ómnium fidélium defunctórum ab omni vínculo delictórum. *℟.* Et grátia tua illis succurrénte, mereántur evádere judícium ultiónis. *℟.* Et lucis ætérnæ beatitúdine pérfrui.

*Sequence Dies irae, p. [230], which may be omitted in a Low Mass.*

✠ Continuation of the Holy Gospel according to S. John. (*John* 5, 21-29).

At this time: Jesus said to the Jews: Just as the Father bids the dead rise up and gives them life, so the

✠ Sequéntia sancti Evangelíi secúndum Joánnem. (*Joann.* 5, 21-29).

In illo témpore: Dixit Jesus Judæis: Sicut Pater súscitat mórtuos et vivificat: sic et Fílius, quos

vult, vivificat. Neque enim Pater iudicat quemquam:

sed omne iudicium dedit Filio, ut omnes honorificent Filium, sicut honorificant Patrem: qui non honorificat Filium, non honorificat Patrem, qui misit illum. Amen, amen dico vobis, quia qui verbum meum audit, et credit ei, qui misit me, habet vitam æternam, et in iudicium non venit, sed transiit a morte in vitam. Amen, amen dico vobis, quia venit hora, et nunc est, quando mortui audient vocem Filii Dei: et qui audierint, vivent. Sicut enim Pater habet vitam in semetipso, sic dedit et Filio habere vitam in semetipso:

et potestatem dedit ei iudicium facere, quia Filius hominis est. Nolite mirari hoc, quia venit hora, in qua omnes, qui in monumentis sunt, audient vocem Filii Dei: et procedent qui bona fecerunt, in resurrectionem vitæ, qui vero mala egerunt, in resurrectionem iudicii.

**OFFERTORIUM.** Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defuncto-

Son gives life to whomsoever he will. The Father, instead of passing judgement on any man himself, has left all judgement to the Son, so that all may reverence the Son just as they reverence the Father; to deny reverence to the Son is to deny reverence to the Father who has sent him. Believe me when I tell you this, the man who listens to my words, and puts his trust in him who sent me, enjoys eternal life; he does not meet with rejection, he has passed already from death to life. Believe me, the time is coming, nay, has already come, when the dead will listen to the voice of the Son of God, and those who listen to it will live. As the Father has within him the gift of life, so he has granted to the Son that he too should have within him the gift of life, and has also granted him power to execute judgement, since he is the Son of Man. Do not be surprised at that; the time is coming, when all those who are in their graves will hear his voice and will come out of them; those whose actions have been good, rising to new life, and those whose doings have been evil, rising to meet their sentence.

**OFFERTORY.** Lord Jesus Christ, king of glory, deliver the souls of all the faithful departed from the pains of

hell and from the bottomless pit. Save them from the lion's jaws; let them not be engulfed in hell nor swallowed up in darkness. Let saint Michael the standard-bearer bring them into that holy light which thou of old didst promise to Abraham and his posterity. *ŷ.* Lord, in praise of thee we offer sacrifice and prayer; accept them for the good of those souls whom we call to mind this day. Lord, make them pass from death to life, which thou of old didst promise to Abraham and his posterity.

**SECRET.** O God of boundless mercy, graciously receive our humble prayers, and through this sacrament of our salvation grant to the souls of our brethren, relatives and benefactors, on whom thou didst bestow the grace to acknowledge thee, remission of all their sins: through our Lord.

rum de pœnis inférni, et de profúndo lacu: libera eas de ore leónis, ne absorbéat eas tártarus, ne cadant in obscúrum: sed signifer sanctus Míchael repræséntet eas in lucem sanctam: \* Quam olim Abrahæ promísisti et sémini ejus. *ŷ.* Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fá-cimus: fac eas, Dómine, de morte transíre ad vitam. Quam olim Abrahæ promísisti et sémini ejus.

**SECRETA.** Deus, cujus misericórdiæ non est númerus, súscipe propítius preces humilitátis nostræ: et animábus fratrum, familiárium, et benefactórum nostrórum, quibus tui nóminis dedísti confessiónem, per hæc sacraménta salútis nostræ, cunctórum remissiónem trí-bue peccatórum. Per Dó-minum.

### *Additional Secrets*

Receive, O Lord, these gifts which we offer as a sacrifice for the souls of all our departed benefactors. In return for their favours, by which we are supported on earth, grant them their reward in the kingdom of heaven.

Súscipe, Dómine, hæc múnera, quæ pro animábus ómnium benefactórum nostrórum requiescéntium immolámus: et pro benefíciis eórum, quibus sustentámur in terris, da eis retributióem in regnø cælórum.

Hæc mûnera quæsumus, Dómine, quæ óculis tuæ majestátis offérimus pro animábus paréntum, fratrum, sorórum, familiárium, amicórum, benefactorum, et ómnium consanguineórum nostrórum, et quorum quarúmque commemoratióem speciáli devotióne ágimus, ac pro quibus exoráre jussi et debitóres sumus, atque ómnium fidélium defunctorum, salutária esse concède: ut, tua pietáte vinctis horréndæ mortis exútæ, æternæ beatitúdinis mereántur esse partícipes. Per Dóminum.

Grant, we beseech thee, Lord, that these gifts which we offer in the presence of thy majesty may profit the souls of our parents, brothers, sisters, friends, benefactors, of all our kinsmen, of those whose memory we are keeping with particular devotion, and of those for whom we have been commanded and are bound to pray, as well as the souls of all the faithful departed. In thy mercy release them from death's dreadful bondage and make them worthy to be numbered among those who enjoy everlasting bliss: through our Lord.

*Preface of the Dead, p. 534.*

COMMUNIO. Lux æterna lúceat eis, Dómine: \* Cum Sanctis tuis in ætérnum: quia pius es. †. Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. Cum Sanctis tuis in ætérnum: quia pius es.

COMMUNION. Eternal light shine upon them, Lord: with thy saints for ever, for thou art merciful. †. Lord, grant them eternal rest; and let perpetual light shine upon them; with thy saints for ever, for thou art merciful.

POSTCOMMUNIO. - Præsta, quæsumus, omnipotens et miséricors Deus: ut ánimæ fratrum, familiárium, et benefactorum nostrórum, pro quibus hoc sacrificium laudis tuæ obtúlimus majestáti; per hujus virtútem sacraménti a peccátis ómnibus expiátæ, lucis perpétuæ, te miserante, recípiant beatitúdinem. Per Dóminum.

POSTCOMMUNION. - Almighty and merciful God, we pray thee grant that the souls of our brethren, relatives, and benefactors, for whom we have offered this sacrifice in praise of thy majesty may be purified of all sin by virtue of this sacrament, and through thy mercy enjoy eternal bliss in the light of thy glory: through our Lord.

*Additional Postcommunions*

May the mysteries of which we have partaken, Lord, free us from the fetters of sin, and may they gain for the souls of all our departed benefactors entrance into the company of the blessed.

O God, who with infinite mercy dost transport the souls of mortal men from this troubled life to a place of rest, listen favourably to our petitions for the souls of our parents, brothers, sisters, friends, of all our kinsmen, of those whose memory we are keeping with particular devotion, and of those for whom we have been commanded and are bound to pray, as well as for the souls of all the faithful departed. Bring them back again to Paradise and consider them worthy to stand in the ranks of thy just: through our Lord.

Sumpta sacraménta, quæsumus, Dómine, nos absólvant a vînculis peccatórum: et animábus ómnium benefactórum nostrórum defunctórum consórtia obtíneant spírituum beatórum.

Deus, qui inæstimabili misericórdia ánimas mortálium ab angústiiis transfers ad réquiem: propitiáre supplicatióibus nostris pro animábus paréntum, fratrum, sorórum, familiárium, amicórum, benefactórum, et ómnium consanguineórum nostrórum, et quorum quarúmque commemoratióem speciáli devotióne ágimus, ac pro quibus exoráre iussi et debitóres sumus, atque ómnium fidélium defunctórum; ut eas paradíso restítuens, in tuórum cénseas sorte justórum. Per Dóminum.

**DAILY MASS OF THE DEAD****INTROIT**

**L**ord, grant them eternal rest, and let perpetual light shine upon them. (*Ps.* 64, 2-3) O God, thou shalt have praise in Sion; to thee let the vow be paid in Jerusalem. Heed my prayers; all mankind must come before

**INTROITUS**

**R**equiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. (*Ps.* 64, 2-3) Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Jerúsalem: exáudi oratió-nem meam, ad te omnis

caro véniet. Réquiem æ- | thy judgement-seat. Lord,  
térnam. | grant them.

*If the Mass is being said for the souls of the Dead in general, the prayers given below are used; however, if it is being said for designated persons, the first prayer is the one suitable to the intention, the second may be taken from among any of the other Prayers for the Dead, but the third must be Fidélium Deus for all the Faithful Departed. In every Daily Mass of the Dead it is permitted to add other prayers; however, the number of prayers must be uneven, and not exceed seven. And the last prayer must be Fidélium Deus.*

*For our Parents*

ORATIO Deus, qui nos patrem et matrem honorare præcepisti: miserere cleménter animábus paréntum nostrórum, eórumque ómnia peccáta dímítte; nosque illos in ætérnæ claritátis gáudio fac vidére. Per Dóminum.

COLLECT. God, who hast commanded us to honour our father and mother, show gracious mercy to the souls of our parents; forgive their sins, and grant us the joy of seeing them in the radiance of thy eternal splendour: through our Lord.

*For Deceased Brethren, Relations and Benefactors*

ORATIO. Deus, vénia largítor, et humánæ salútis amátor: quæsumus cleméntiam tuam; ut nostræ congregatiónis fratres, familiáres et benefactóres nostros, qui ex hoc sæculo transiérunt, beáta María semper Vírgine intercedente cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium perveníre concédas. (Per Dóminum).

COLLECT. O God, to whose bounty and love man owes his pardon and salvation, we beg of thy mercy that through the intercession of blessed Mary, ever-virgin, and of all thy saints, the souls of the brethren of our Order, our relatives and benefactors, who have departed from this life, may be admitted into the fellowship of everlasting bliss: (through our Lord).



*For all the Faithful Departed*

**COLLECT.** O God, creator and redeemer of all the faithful, grant to the souls of thy departed servants forgiveness of all their sins. Let our loving entreaties obtain for them the pardon they have always desired: thou who art God.

Lesson from the Book of the Apocalypse of S. John the Apostle. (*Apoc. 14, 13*).

At this time: I heard a voice from heaven telling me: Write thus: Blessed are the dead who die in the Lord. Yes, for ever henceforward, the Spirit says; they are to have rest from their labours; but the deeds they did in life go with them now.

**GRADUAL.** Lord, grant them eternal rest, and let perpetual light shine upon them. *V.* (*Ps. III, 7*) Men will remember the just man for ever; no fear shall he have of evil tidings.

**TRACT.** Lord, release the souls of all the faithful departed from every bond of sin *V.* By the help of thy grace enable them to escape avenging judgement. *V.* And to enjoy bliss in everlasting light.

**ORATIO.** *Fidélium Deus, ómnium cónditor et redémptor: animábus famulórum, famularúmque tuárum remissionem cunctórum tríbe peccatórum; ut indulgéntiam, quam semper optavérunt, piis supplicatióibus consequántur: Qui vivis.*

*Léctio libri Apocalýpsis beáti Joánnis Apóstoli. (Apoc. 14, 13).*

In diébus illis: Audívi vocem de cælo, dicéntem mihi: Scribe: Beáti mórtui, qui in Dómino moriúntur. Amodo jam dicit Spíritus, ut requiéscant a labóribus suis: ópera enim illórum sequúntur illos.

**GRADUALE.** Réquiem ætérrnam dona eis, Dómine: et lux perpétua lúceat eis. *V.* (*Ps. III, 7*) In memória ætérrna erit justus: ab auditióne mala non timébit.

**TRACTUS.** Absólve, Dómine, ánimas ómnium fidélium defunctórum ab omni vínculo delictórum. *V.* Et grátia tua illis succurrénte, mereántur evádere judícium ultiónis. *V.* Et lucis ætérrnæ beatitúdine pérfrui.

*Sequence Dies irae, p. [230], which may be omitted in a Low Mass.*

✠ Sequéntia sancti Evan-  
gélíi secúndum Joán-  
nem. (*Joann. 6, 51-55*).

In illo témpore: Dixit  
Jesus turbis Judæórum:  
Ego sum panis vivus, qui  
de cælo descéndi. Si quis  
manducáverit ex hoc pa-  
ne, vivet in ætérnum: et  
panis, quem ego dabo, ca-  
ro mea est pro mundi vi-  
ta. Litigábant ergo Judæi  
ad ínvicem, dicéntes: Quó-  
modo potest hic nobis car-  
nem suam dare ad man-  
ducándum? Dixit ergo eis  
Jesus: Amen, amen dico  
vobis: nisi manducavéri-  
tis carnem Fílii hóminis,  
et bibéritis ejus sángu-  
inem, non habébitis vitam  
in vobis. Qui manducat  
meam carnem, et bibit  
meum ságuinem, habet  
vitam ætérnam: et ego  
resuscitábo eum in novís-  
simo die.

OFFERTORIUM. Dó-  
mine Jesu Christe, Rex  
glóriæ, libera ánimas óm-  
nium fidélium defunctó-  
rum de pœnis inférni, et  
de profúndo lacu: libera  
eas de ore leónis, ne ab-  
sórbeat eas tártarus, ne ca-  
dant in obscúrum: sed sí-  
gnifer sanctus Míchael re-  
præséntet eas in lucem  
sanctam: \* Quam olim  
Abrahæ promisisti et sé-  
mini ejus. †. Hóstias et  
preces tibi, Dómine, lau-  
dis offérimus: tu súscipe  
pro animábus illis, quarum

✠ Continuation of the Holy  
Gospel according to S.  
John. (*John 6, 51-55*).

At this time: Jesus told  
the Jewish crowd: I myself  
am the living bread that has  
come down from heaven. If  
anyone eats of this bread,  
he shall live for ever. And  
now, what is this bread which  
I am to give? It is my flesh,  
given for the life of the world.  
Then the Jews fell to dis-  
puting with one another,  
How can this man give us  
his flesh to eat? Whereupon  
Jesus said to them, Believe  
me when I tell you this; you  
can have no life in your-  
selves, unless you eat the  
flesh of the Son of Man,  
and drink his blood. The man  
who eats my flesh and drinks  
my blood enjoys eternal life,  
and I will raise him up at  
the last day.

OFFERTORY. Lord Jesus  
Christ, king of glory, deliver  
the souls of all the faithful  
departed from the pains of  
hell and from the bottomless  
pit. Save them from the lion's  
jaws; let them not be engulf-  
ed in hell nor swallowed up  
in darkness. Let saint Mi-  
chael the standard-bearer  
bring them into that holy  
light which thou of old didst  
promise to Abraham and his  
posterity. †. Lord, in praise  
of thee we offer sacrifice and  
prayer; accept them for the  
good of those souls whom

we call to mind this day. Lord, make them pass from death to life, which thou of old didst promise to Abraham and his posterity.

hódie memóriam fácimus: fac eas, Dómine, de morte transíre ad vitam. Quam olim Abrahæ promísisti et sémini ejus.

*For our Parents*

SECRET. Lord, accept the sacrificial gift we offer thee on behalf of the souls of our parents. Grant them eternal joy in the land of the living, and unite us with them in the bliss of thy saints: through our Lord.

SECRETA. Súscipe, Dómine, hoc sacrificium, quod tibi pro animábus paréntum nostrórum offérimus: eisque gáudium sempitérnum in regiône vivórum concéde; nosque cum illis felicitáti Sanctórum conjúge. Per Dóminum.

*For Deceased Brethren, Relations and Benefactors*

SECRET. O God of boundless mercy, graciously receive our humble prayers, and through this sacrament of our salvation grant to the souls of our brethren, relatives, and benefactors, on whom thou didst bestow the grace to acknowledge thee, remission of all their sins: (through our Lord).

SECRETA. Deus, cujus misericórdiæ non est númerus, súscipe propítius preces humilitátis nostræ: et animábus fratrum, familiárium, et benefactorum nostrórum, quibus tui nóminis dedísti confessiónem, per hæc sacraménta salútis nostræ, cunctórum remissionem tribue peccatórum. (Per Dóminum).

*For all the Faithful Departed*

SECRET. Look favourably, Lord, upon the sacrificial gifts we offer thee for the souls of thy servants, praying that as thou didst grant them the merit of Christian faith, thou wilt give them also its reward: through our Lord.

SECRETA. Hóstias, quæsumus, Dómine, quas tibi pro animábus famulórum, famularúmque tuárum offérimus, propitiátus inténde: ut, quibus fidei christiánæ méritum contulísti, dones et præmium. Per Dóminum.

COMMUNIO. Lux ætérna lúceat eis, Dómine: \* Cum Sanctis tuis in ætérnum: quia pius es. *ŷ.* Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. Cum Sanctis tuis in ætérnum: quia pius es.

COMMUNION. Eternal light shine upon them, Lord; with thy saints for ever, for thou art merciful. *ŷ.* Lord, grant them eternal rest; and let perpetual light shine upon them; with thy saints for ever, for thou art merciful.

*For our Parents*

POSTCOMMUNIO. - Cæléstis participátio sacraménti, quæsumus, Dómine, animábus paréntum nostrórum réquiem et lucem obtíneat perpétuam: nosque cum illis grátia tua corónet ætérna. Per Dóminum.

POSTCOMMUNION. - Lord, we pray that the heavenly sacrament of which we have partaken may obtain for the souls of our parents rest and perpetual light; and may we share with them the crown of thy eternal favour: through our Lord.

*For Deceased Brethren, Relations and Benefactors*

POSTCOMMUNIO. - Præsta, quæsumus, omnipotens et miséricors Deus: ut ánimæ fratrum, familiárium, et benefactorum nostrórum, pro quibus hoc sacrificium laudis tuæ obtúlimus majestáti; per hujus virtútem sacraménti a peccátis ómnibus expiátæ, lucis perpétuæ, te miseránte, recípiant beatitúdinem. (Per Dóminum).

POSTCOMMUNION. - Almighty and merciful God, we pray thee grant that the souls of our brethren, relatives, and benefactors, for whom we have offered this sacrifice in praise of thy majesty, may be purified of all sin by virtue of this sacrament and receive, through thy mercy, the blessedness of everlasting light: (through our Lord).

*For all the Faithful Departed*

POSTCOMMUNIO. - Animábus, quæsumus, Dómine, famulórum, famulárumque tuárum orátio proficiat supplicántium: ut eas et a peccátis ómnibus

POSTCOMMUNION. - We entreat thee, Lord, to let the prayer of thy petitioners be of help to the souls of thy servants. Strip them of every sin, and make them

sharers in the redemption  
thou hast won for mankind:  
thou who art God.

éxuas, et tuæ redempti-  
onis fácias esse participes:  
Qui vivis.

## SPECIAL PRAYERS FOR THE DEAD

### I. For a Deceased Pope

#### COLLECT.

**G**OD, who in thy tran-  
scendent providence  
wast pleased to cause thy  
servant N., to be numbered  
among the supreme pontiffs,  
we pray thee to admit him,  
who on earth was vicar of  
thy onlybegotten Son, into  
the company of holy pontiffs  
now and for evermore:  
through the same Lord.

**SECRET.** Accept, we pray  
thee, Lord, the sacrificial gifts  
we offer on behalf of the soul  
of our sovereign pontiff thy  
servant N., and let him upon  
whom thou didst confer the  
pontifical dignity in this  
world be admitted at thy  
bidding into fellowship with  
thy saints in the kingdom  
of heaven: through our Lord.

#### POSTCOMMUNION.

Lord, we pray thee grant to  
the soul of the sovereign  
pontiff thy servant N., the  
mercy and pardon we im-  
plore on his behalf. In thy  
compassion give him eternal  
fellowship with him in whom  
he put his faith and hope:  
through our Lord.

#### ORATIO.

**D**eus, qui inter sum-  
mos Sacerdotes fá-  
mulum tuum N. ineffábi-  
li tua dispositiõe connu-  
merári voluísti: præsta,  
quæsumus; ut, qui Unigé-  
niti Fílli tui vices in ter-  
ris gerébat, sanctórum tuórum  
Pontíficum consórtio  
perpétuo aggregétur. Per  
eúmdem Dóminum.

**SECRETA.** Súscipe,  
quæsumus, Dómine, pro  
ánima fámuli tui N. Sum-  
mi Pontíficis, quas offéri-  
mus hóstias: ut, cui in  
hoc sáeculo pontificále do-  
násti méritum, in cælésti  
regno Sanctórum tuórum  
júbeas jungi consórtio. Per  
Dóminum.

#### POSTCOMMUNIO.

Prosit, quæsumus, Dómi-  
ne, ánimæ fámuli tui N.  
Summi Pontíficis, miseri-  
córdiæ tuæ imploráta cle-  
méntia: ut ejus, in quo  
sperávit et crédidit, ætér-  
num cápiat, te miseránte,  
consórtium. Per Dómi-  
num.

## II. For a Deceased Bishop

ORATIO. Deus, qui inter apostólicos Sacerdotes fámulum tuum N. pontificáli fecísti dignitáte vigére: præsta, quæsumus; ut, cujus vicem ad horam gerébat in terris, ejus quoque perpétuo consórtio lætétur in cælis. Per Dóminum.

SECRETA. Súscipe, Dómine, quæsumus, pro ánima fámuli tui N. Pontificis quas offérimus hóstias: ut, cui in hoc sæculo pontificále donásti méritum, in cælésti regno Sanctórum tuórum júbeas jungi consórtio. Per Dóminum.

POSTCOMMUNIO. - Prosit, quæsumus, Dómine, ánime fámuli tui N. Pontificis, misericórdiæ tuæ imploráta cleméntia: ut ejus, in quo sperávit et crédidit, ætérnum cápiat, te miseránte, consórtium. Per Dóminum.

COLLECT. God, who in raising thy servant N. to the dignity of a bishop didst give him a share in the priesthood of the apostles, we pray thee admit him now and for evermore into the apostolic company who for a time on earth was their vicar; through our Lord.

SECRET. Accept, we pray thee, Lord, the sacrificial gifts we offer on behalf of the soul of thy servant bishop N.; and let him, upon whom thou didst confer the dignity of a bishop in this world, be admitted at thy bidding into fellowship with thy saints in the kingdom of heaven: through our Lord.

POSTCOMMUNION. - Lord, we pray thee grant to the soul of thy servant bishop N. the mercy and pardon we implore on his behalf. In thy compassion give him eternal fellowship with him in whom he put his faith and hope: through our Lord.

*The above prayers are said also for a Cardinal, when the word bishop is replaced by cardinal bishop, cardinal priest, or cardinal deacon.*

III. For a Deceased Prior General  
or Procurator General, or Prior Provincial

ORATIO. Da nobis, Dómine, ut ánimam fámuli tui Patris nostri N. Ge-

COLLECT. Grant us, Lord, that the soul of thy servant N., our Father Gen-

eral, (*or* Procurator General, *or* Provincial), whom thou hast withdrawn from earthly toil and strife, may be admitted into the fellowship of thy saints: through our Lord.

SECRET. Grant us, Lord, that the soul of thy servant N., our Father General, (*or* Procurator General, *or* Provincial), may profit by this sacrifice, the offering of which, under thy ordinance, earns pardon for the sins of all mankind: through our Lord.

POSTCOMMUNION. - Almighty God, we pray that the soul of thy servant N., our Father General, (*or* Procurator General, *or* Provincial), may be cleansed by this sacrifice and counted worthy to have pardon and cool repose for evermore: through our Lord.

nerális (*or* Procuratōris Generális, *or* Provinciális), quam de hujus sæculi eduxisti laboriōso certamine, Sanctōrum tuōrum cōetui tribuas esse consōrtem. Per Dōminum.

SECRETA. Annue nobis, Dōmine, ut animæ fāmuli tui Patris nostri N. Generális (*or* Procuratōris Generális, *or* Provinciális) hæc prosit oblatio: quam immolādo, totius mundi tribuisti relaxāri delicta. Per Dōminum.

POSTCOMMUNIO. - His sacrificiis, quæsumus, omnípotens Deus, ut purgāta anima fāmuli tui Patris nostri N. Generális (*or* Procuratōris Generális, *or* Provinciális), ad indulgētiā et refrigerium sempiternum pervenire mereatur. Per Dōminum.

#### IV. For a Deceased Brother of our Order

COLLECT. Lord, give ear to our prayers as we humbly beseech thy mercy that the soul of thy servant N., our Brother (and thy Priest), who at thy bidding hast departed from this world, may be established in the abode of peace and light, and may at thy command have entrance into the company of thy saints: through our Lord.

ORATIO. Inclína, Dōmine, aurem tuam ad preces nostras, quibus misericórdiam tuam súplices deprecámur: ut animam fāmuli tui N. Fratris nostri (Sacerdōtis), quam de hoc sæculo migrāre jussisti, in pacis ac lucis regione constitúas, et Sanctōrum tuōrum júbeas esse consōrtem. Per Dōminum.

**SECRETA.** Annue nobis, quæsumus, Dómine, ut ánimæ fámuli tui N. Fratris nostri (Sacerdótis) hæc prosit oblátio: quam immolándo, totíus mundi tribuísti relaxári delícta. Per Dóminum.

**POSTCOMMUNIO.** - Absólve, quæsumus, Dómine, ánimam fámuli tui N. Fratris nostri (Sacerdótis) ab omni vínculo delictórum: ut in resurrectionis glória inter Sanctos et eléctos tuos resuscitátus respíret. Per Dóminum.

*For a Man Deceased, who is not a member of our Order, the above prayers are said, omitting the words: our Brother and thy Priest (Fratris nostri Sacerdótis).*

#### V. For a Deceased Sister of our Order

**ORATIO.** Quæsumus, Dómine, pro tua pietáte miserére ánimæ fámulæ tuæ N. Soróris nostræ: et a contágiis mortalitátis exútam, in æternæ salutiónis partem restítue. Per Dóminum.

**SECRETA.** His sacrificiis, quæsumus, Dómine, ánimæ fámulæ tuæ N. Soróris nostræ a peccátis ómnibus exuátur, sine quibus a culpa nemo liber éxstitit: ut, per hæc piæ placatiónis offícia, perpétuam misericórdiam consequátur. Per Dóminum.

**SECRET.** Grant, we entreat thee, Lord, that the soul of thy servant N., our Brother (and thy Priest), may profit by this sacrifice, the offering of which, under thy ordinance, earns pardon for the sins of all mankind: through our Lord.

**POSTCOMMUNION.** - Lord, we pray thee release the soul of thy servant N., our Brother (and thy Priest) from all bondage of sin, so that in the glory of the resurrection he may rise again to life among thy saints and thy elect: through our Lord.

**COLLECT.** Lord, in thy loving-kindness have mercy on the soul of thy servant N., our Sister; rid her of earthly defilement, and give her back the salvation which is her eternal heritage: through our Lord.

**SECRET.** Lord, we beg thee let this sacrifice, without which no one is ever freed from guilt, rid the soul of thy servant N., our Sister, of all her sins. Through this godly peace-offering may she win everlasting mercy: through our Lord.



**POSTCOMMUNION.** - Lord, in whose sacrament thy servant N., our Sister, has received a pledge of abiding mercy, we pray thee grant her soul a share of everlasting light: through our Lord.

**POSTCOMMUNIO.** - Invéniat, quæsumus, Dómine, ánima fámulæ tuæ N. Soróris nostræ lucis æternæ consórtium: cujus perpétuæ misericórdiæ consecúta est sacraméntum. Per Dóminum.

*For a Woman Deceased, who is not a member of our Order, the above prayers are said, omitting the words: our Sister (Soróris nostræ).*

## VI. For a Deceased Priest .

**COLLECT.** Lord, we pray thee grant that the soul of the priest thy servant N., whom during his earthly sojourn thou didst honour with sacred office, may evermore find joy in the glories of heaven: through our Lord.

**ORATIO.** Præsta, quæsumus, Dómine: ut ánima fámuli tui N. Sacerdótis, quem, in hoc sæculo commorántem, sacris munéribus decorásti; in cælésti sede gloriósa semper exsúltet. Per Dóminum.

**SECRET.** Accept, we pray thee, Lord, the sacrificial gifts we offer on behalf of the soul of the priest thy servant N. Thou didst confer upon him the dignity of the priesthood: grant him also its reward: through our Lord.

**SECRETA.** Súscipe, Dómine, quæsumus, pro ánima fámuli tui N. Sacerdótis, quas offérimus hóstias: ut, cui sacerdotalé donásti méritum, dones et præmium. Per Dóminum.

**POSTCOMMUNION.** - Almighty God, we pray thee grant that the soul of the priest thy servant N., may be admitted at thy bidding into the company of the just and may enjoy fellowship with them in everlasting bliss: through our Lord.

**POSTCOMMUNIO.** - Præsta, quæsumus, omnípotens Deus: ut ánimam fámuli tui N. Sacerdótis in congregatióne justórum æternæ beatitúdinis júbeas esse consórtem. Per Dóminum.

## VII. For both Father and Mother

**ORATIO.** Deus, qui nos patrem et matrem honorare præcepisti: miserere clementer animabus patris et matris meæ (parentum nostrorum), eorumque omnia peccata dimitte; meque (nosque) eos in æternæ claritatis gaudio fac videre. Per Dominum.

**SECRETA.** Sûscipe sacrificium, Dómine, quod tibi pro animabus patris et matris meæ (parentum nostrorum) offero: eisque gaudium sempiternum in regione vivorum concede; meque (nosque) cum illis felicitati Sanctorum conjunge. Per Dóminum.

**POSTCOMMUNIO.** - Cælestis participatio sacramenti, quæsumus, Dómine, animabus patris et matris meæ (parentum nostrorum) requiem et lucem obtineat perpétuam: meque (nosque) cum illis grátia tua coronet æterna. Per Dóminum.

**COLLECT.** God, who hast commanded us to honour our father and mother, show gracious mercy to the souls of my (our) parents; forgive their sins, and grant me (us) the joy of seeing them in the radiance of thy eternal splendour: through our Lord.

**SECRET.** Lord, accept the sacrificial gift I offer thee on behalf of the souls of my (our) parents. Grant them eternal joy in the land of the living, and unite me (us) with them in the bliss of thy saints: through our Lord.

**POSTCOMMUNION.** - Lord, we pray that the heavenly sacrament of which we have partaken may obtain for the souls of my (our) parents rest and perpetual light; and may I (we) share with them the crown of thy eternal favour: through our Lord.

## VIII. For a Father only

**ORATIO.** Deus, qui nos patrem et matrem honorare præcepisti: miserere clementer animæ patris mei (nostri), ejusque omnia peccata dimitte; meque (nosque) illum in æ-

**COLLECT.** God, who hast commanded us to honour our father and mother, show gracious mercy to the soul of my (our) father; forgive his sins, and grant me (us) the joy of seeing him in

the radiance of thy eternal splendour: through our Lord.

**SECRET.** Lord, accept the sacrificial gift I offer thee on behalf of the soul of my (our) father. Grant him eternal joy in the land of the living, and unite me (us) with him in the bliss of thy saints: through our Lord.

**POSTCOMMUNION.** - Lord, we pray that the heavenly sacrament of which we have partaken may obtain for the soul of my (our) father rest and perpetual light; and may I (we) share with him the crown of thy eternal favour: through our Lord.

térnæ claritátis gáudio fac vidére. Per Dóminum.

**SECRETA.** Súscipe sacrificium, Dómine, quod tibi pro ánima patris mei (nostri) óffero: eíque gáudium sempitérnium in regiónē vivórum concéde; meque (nosque) cum illo felicitáti Sanctórum conjúge. Per Dóminum.

**POSTCOMMUNIO.** - Caeléstis participatio sacraménti, quæsumus, Dómine, ánimæ patris mei (nostri) réquiem et lucem obtíneat perpétuam: meque (nosque) cum illo grátia tua corónet æténa. Per Dóminum.

## IX. For a Mother only

**COLLECT.** God, who hast commanded us to honour our father and mother, show gracious mercy to the soul of my (our) mother; forgive her sins, and grant me (us) the joy of seeing her in the radiance of thy eternal splendour: through our Lord.

**SECRET.** Lord, accept the sacrificial gift I offer thee on behalf of the soul of my (our) mother. Grant her eternal joy in the land of the living, and unite me (us) with her in the bliss of thy saints: through our Lord.

**ORATIO.** Deus, qui nos patrem et matrem honoráre præcepísti: miserére cleménter ánimæ matris meæ (nostræ), ejúsque ómnia peccáta dimítte; meque (nosque) illam in æténnæ claritátis gáudio fac vidére. Per Dóminum.

**SECRETA.** Súscipe sacrificium, Dómine, quod tibi pro ánima matris meæ (nostræ) óffero: eíque gáudium sempitérnium in regiónē vivórum concéde; meque (nosque) cum illa felicitáti Sanctórum conjúge. Per Dóminum.

**POSTCOMMUNIO.** -  
Cælestis participatio sacraménti, quæsumus, Dómine, ánimæ matris meæ (nostræ) réquiem et lucem obtíneat perpétuam: meque (nosque) cum illa grátia tua corónet æténa. Per Dóminum.

**POSTCOMMUNION.** -  
Lord, we pray that the heavenly sacrament of which we have partaken may obtain for the soul of my (our) mother rest and perpetual light; and may I (we) share with her the crown of thy eternal favour: through our Lord.

**X. For Deceased Brethren, Relations, and Benefactors**

*Prayer* Deus, véniæ largítor, *p.* [242].

**XI. For our Benefactors**

*Prayer* Miserére, quæsumus, Dómine, *p.* [243]

**XII. For those at rest in the Churchyard**

*Prayer* Deus, cujus miseratióne, *p.* [240].

**XIII. For all the Faithful Departed**

*Prayer* Fidélium, Deus, ómnium cónditor, *p.* [250]

**XIV. For Several Dead**

**ORATIO.** Deus, cui próprium est miseréri semper et párcere: propitiáre animábus famulórum, famularúmque tuárum, et ómnia eórum peccáta dímítte; ut mortalitátis vín- culis absolútæ, transíre mereántur ad vitam. Per Dóminum.

**SECRETA.** Annue nobis, quæsumus, Dómine, ut animábus famulórum, famularúmque tuárum hæc prosit oblátio: quam im- molándo, totíus mundi tribuísti relaxári delícta. Per Dóminum.

**COLLECT.** O God, whose nature is ever to show mercy and forbearance, have pity on the souls of thy servants and forgive them all their sins, so that freed from mortal bondage they may become worthy to pass from death to life: through our Lord.

**SECRET.** Grant, we entreat thee, Lord, that the souls of thy servants may profit by this sacrifice, the offering of which, under thy ordinance, earns pardon for the sin of all mankind: through our Lord.

**POSTCOMMUNION.** - O God, sole physician of the dead, we pray thee grant that the souls of thy servants, once rid of earthly infection, may be counted among thy redeemed: thou who art God.

**POSTCOMMUNIO.** - Deus, cui soli cōmpetit medicīnam præstare post mortem: præsta, quæsumus; ut animæ famulorum, famularumque tuarum, terrēnis exūtæ contāgiis, in tuæ redemptionis parte numerentur: Qui vivis.

### XV. Alternative Prayers for Several Dead

**COLLECT.** Lord, we pray that thou wilt show abiding mercy to the souls of thy servants. Let their faith and hope in thee bring them eternal profit: through our Lord.

**SECRET.** Lord, we pray thee look upon these gifts, and relent. May the offering which we thy petitioners make in praise of thy name win pardon for the dead: through our Lord.

**POSTCOMMUNION.** - We send forth our prayers, Lord, for the souls of thy servants, humbly entreating thy gracious pardon for such guilt as they incurred during their life on earth, and praying that thou wilt establish them in the joyful abode of thy redeemed: through our Lord.

**ORATIO.** Animabus, quæsumus, Dōmine, famulorum, famularumque tuarum misericordiam concede perpētuum: ut eis proficiat in ætēnum, quod in te speravērunt, et credidērunt. Per Dōminum.

**SECRETA.** His Dōmine, quæsumus, placātus intēde munēribus: et quod ad laudem tui nōminis supplicātes offērimus, ad indulgēntiam proficiat defunctorum. Per Dōminum.

**POSTCOMMUNIO.** - Sūpplices, Dōmine, pro animabus famulorum, famularumque tuarum preces effūdimus: obsecrāntes; ut, quidquid conversatione contraxērunt humana, clemēter indulgeas, et eas in tuorum sede lætāntium constituas redemptorum. Per Dōminum.

### XVI. For all our Dead

*Prayer* Concède, quæsumus, Dōmine Deus noster, p. [237].

## THE ABSOLUTION

*The following prayers for the dead are chanted or recited when the body of the deceased is present or is represented by a catafalque.*

*After reading the Last Gospel, the celebrant lays aside his chasuble and maniple and puts on a black cope. He then stands with the deacon and subdeacon between the altar and the coffin and reads the following prayer, which is omitted, however, if the body is not present.*

**N**ON intres in iudicium cum servo tuo, Dómine, quia nullus apud te justificábitur homo, nisi per te ómnium peccatórum ei tribuátur remissio. Non ergo eum, quæsumus, tua judiciális senténtia premat, quem tibi vera supplicatio fidei christiánæ comméndat: sed, grátia tua illi succurrénte, mereátur evádere iudícium ultiónis, qui dum viveret, insignítus est signáculo sanctæ Trinitátis: Qui vivis et regnas in sæcula sæculórum. R̃. Amen.

**L**Ord, do not call thy servant to account; for no one can stand guiltless in thy presence unless thou grant him forgiveness of all his sins. Therefore we pray that in passing judgement thou wilt not let thy sentence fall heavily upon one who is commended to thee by the sincere prayer of Christian faith. With the help of thy grace, may he who, while he lived, bore the imprint of the Holy Trinity, be found worthy to escape the doom of thy vengeance: thou who livest and reignest for ever and ever. Ṽ. Amen.

*Then the following Responsory is sung:*

R̃. Líbera me, Dómine, de morte æténa, in die illa treménda: \* Quando cæli movéndi sunt, et ter-

R̃. Deliver me, Lord, from everlasting death on that dread day when heaven and earth will rock, and thou

wilt come to judge the world by fire.

¶ I tremble and am full of fear, as I await the day of reckoning and the wrath to come. When heaven and earth will rock, and thou wilt come to judge the world by fire.

¶ That day of wrath, calamity, and sorrow; that great day of exceeding bitterness. When thou wilt come to judge the world by fire.

¶ Lord, grant them eternal rest, and let perpetual light shine upon them.

ra: \* Dum véneris iudicare sæculum per ignem.

¶ Tremens factus sum ego, et timeo, dum discussio vénerit, atque ventúra ira. Quando cæli movéndi sunt, et terra: dum véneris iudicare sæculum per ignem.

¶ Dies illa, dies iræ, calamitátis et misériæ, dies magna et amára valde. Dum véneris iudicare sæculum per ignem.

¶ Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis.

*The Responsory is then repeated as far as the verse Tremens (I tremble).*

Lord, have mercy on us.  
Christ, have mercy on us.  
Lord, have mercy on us.

Kýrie, eléison.  
Christe, eléison.  
Kýrie, eléison.

*The celebrant then intones:*

Our Father.

| Pater noster.

*He continues the prayer in silence as, accompanied by the deacon and subdeacon, he walks twice round the coffin, first sprinkling it with holy water, then incensing it. He then says:*

¶ And lead us not into temptation. R. But deliver us from evil.

¶ From the power of hell. R. Lord, save his soul (their souls).

¶ I believe that I shall see the good things of the Lord. R. In the land of the living.

¶ Et ne nos indúcas in tentatióem. R. Sed libera nos a malo.

¶ A porta ínferi. R. Erue, Dómine, ánimam ejus (ánimas eórum).

¶ Credo vidére bona Dómini. R. In terra vivéntium.

¶. Dómine, exáudi orationem meam. R. Et clamor meus ad te véniat.

¶. Dóminus vobíscum. R. Et cum spírítu tuo.

¶. Lord, heed my prayer. R. And let my cry be heard by thee.

¶. The Lord be with you. R. And with thy spirit.

*If the body is present, he says the following prayer:*

Orémus.

Oratio

**D**EUS cui ómnia vivunt, et cui non pér-eunt moriéndó córpora nostra, sed mutántur in mélius: te súpplices deprecámur; ut súscipi júbeas ánimam fámuli tui N. (fámulæ tuæ N.) per manus sanctórum Angelórum deducéndam in sinum amíci tui Abrahæ Patriarchæ, resuscitandámque in novíssimo, iudícii magni die: et quidquid vitiórum diábolo fallénte contráxit, tu pius et miséricors ábluas indulgéndó. Per Christum Dóminum nostrum.

R. Amen.

Let us pray.

Prayer

**G**OD of all the living, through whose power our bodies do not perish in death but find a higher life: we humbly beseech thee to command that the soul of thy servant N. be lifted up by the hands of thy holy Angels to rest on the bosom of thy beloved patriarch Abraham and to rise again on the last great-judgement day. And whatever stains he (she), led astray by the deceits of the devil, has incurred, do thou in thy goodness and mercy wash away and pardon: through Christ our Lord.

R. Amen.

*If the body is not present the following prayer is used:*

Orémus.

Oratio

Absólve quæsumus, Dómine, ánimam fámuli tui N. (fámulæ tuæ N., á-ni-mas famulórum tuórum N. et N.) ab omni vínculo delictórum: ut in resurrectionis glória inter Sanctos et eléctos tuos resuscitátus (resuscitáta, or resuscitáti) respíre(n)t. Per Christum Dóminum nostrum. R. Amen.

Let us pray.

Prayer

Lord, we pray thee release the soul of thy servant N. (or the souls of thy servants N. and N.) from all bondage of sin, so that in the glory of the resurrection he (she or they) may rise again to life among thy saints and thy elect: through Christ our Lord.

R. Amen.



*Making the sign of the Cross over the coffin or catafalque, the celebrant says:*

℣. Lord, grant him (her or them) eternal rest.

℟. And let perpetual light shine upon him (her or them).

℣. May he (she or they) rest in peace.

℟. Amen.

℣. Réquiem ætérnam dona ei (eis), Dómine.

℟. Et lux perpétua luceat ei (eis).

℣. Requiéscat (requiéscant) in pace.

℟. Amen.

*At a burial, the body is carried to the grave and the following is sung:*

May the angels lead thee into Paradise: may the martyrs receive thee at thy coming, and lead thee into the holy city of Jerusalem. May the choir of angels receive thee, and mayest thou have eternal rest with Lazarus, who once was poor.

In paradísium dedúcant te Angeli: in tuo advéntu suscípíant te Mártýres, et perdúcant te in civitátem sanctam Jerúsalem. Chorus Angelórum te suscípíat, et cum Lázaro quondam páupere ætérnam hábeas réquiem.

*The priest blesses the grave, if it has not already been blessed, saying:*

Let us pray. *Prayer*

O God, by whose mercy the souls of the faithful find rest, vouchsafe to bless this grave, and appoint thy holy angel to guard it; and release the souls of all those whose bodies are buried here from every bond of sin, that in thee they may rejoice with thy saints for ever: through Christ our Lord.

℟. Amen.

Orémus. *Oratio*

Deus, cujus miseratióne ánimæ fidélium requiéscunt, hunc túmulum benedícere dignáre, eíque Angelum tuum sanctum députa custódem: et quorum quarúmque córpora hic sepeliúntur, ánimas eórum ab ómnibus absólve vínculis delictórum, ut in te semper cum Sanctis tuis sine fine læténtur. Per Christum Dóminum nostrum.

℟. Amen.

*Here the body and grave are sprinkled with holy water and incensed.*

*At the cemetery, or wherever the body is left, the priest intones:*

*Ant. Ego sum.*

*Ant. I am.*

### CANTICLE (Luke 1, 68-79)

Benedíctus Dóminus, Deus Israël, \* quia visitávit, et fecit redempti-  
onem plebis suæ:

Et eréxit cornu salutis nobis: \* in domo David, púeri sui.

Sicut locútus est per os sanctórum, \* qui a sæculo sunt, Prophetárum ejus.

Salútem ex inimícis nostris, \* et de manu ómnium, qui odérunt nos:

Ad faciéndam misericórdiam cum pátribus nostris: \* et memorári testaménti sui sancti.

Jusjurándum, quod jurávit ad Abraham, patrem nostrum, \* dáturum se nobis:

Ut sine timóre, de manu inimicórum nostrórum liberáti, \* serviámus illi.

In sanctitáte, et justítia coram ipso, \* ómnibus diébus nostris.

Et tu, puer, Prophéta Altíssimi vocáberis: \* præibis enim ante faciém Dómini paráre vias ejus:

Ad dandam sciéntiam salutis plebi ejus: \* in remissionem peccatórum eórum:

Blessed be the Lord, the God of Israel; he has visited his people, and wrought their redemption.

He has raised up a sceptre of salvation for us among the posterity of his servant David.

According to the promise which he made by the lips of holy men that have been his prophets from the beginning.

Salvation from our enemies, and from the hand of all those who hate us.

So he would carry out his merciful design towards our fathers, by remembering his holy covenant.

He had sworn an oath to our father Abraham, that he would enable us

To live without fear in his service, delivered from the hand of our enemies,

Passing all our days in holiness, and approved in his sight.

And thou, my child, wilt be known for a prophet of the Most High, going before the Lord, to clear his way for him.

Thou wilt make known to his people the salvation that is to release them from their sins.

Such is the merciful kindness of our God, which has bidden him come to us, like a dawning from on high,

To give light to those who live in darkness, in the shadow of death, and to guide our feet into the way of peace.

Lord, grant them eternal rest.

And let perpetual light shine upon them.

*Ant.* I am the resurrection and the life: he that believeth in me although he be dead, shall live; and everyone that liveth, and believeth in me, shall not die for ever.

Lord, have mercy on us.  
Christ, have mercy on us.  
Lord have mercy on us.

Per viscera misericordiæ Dei nostri: \* in quibus visitavit nos, oriens ex alto:

Illuminare his, qui in tenebris, et in umbra mortis sedent: \* ad dirigendos pedes nostros in viam pacis.

Réquiem æternam \* dona ei Dómine.

Et lux perpétua \* luceat ei.

*Ant.* Ego sum resurrectio et vita: qui credit in me, étiam si mórtuus fuerit, vivet: et omnis qui vivit et credit in me, non moriétur in ætérnum.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

*The celebrant intones:*

Our Father (*which is said silently*).

Pater noster (*which is said silently*).

*He sprinkles the body with holy water and continues:*

¶. And lead us not into temptation.

℟. But deliver us from evil.

¶. From the power of hell.

℟. Lord, save his (her) soul.

¶. Lord, heed my prayer.

℟. And let my cry be heard by thee.

¶. The Lord be with you.

℟. And with thy spirit.

¶. Et ne nos indúcas in tentatióem.

℟. Sed libera nos a malo.

¶. A porta inferi.

℟. Erue, Dómine, ánimam ejus.

¶. Dómine, exáudi oratióem meam.

℟. Et clamor meus ad te véniat.

¶. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

Oratio

Absólve, quæsumus Dómine, ánimam fámuli tui (fámulæ tuæ); ut defúnctus (-a) sǽculo tibi vivat: et peccáta quæ per fragilitátem carnis humana conversatióne commisit tu vénia misericordissimæ pietátis abstérge. Per Christum Dóminum nostrum.

R̃. Amen.

Let us pray.

Prayer

Absolve, we beseech thee, Lord, the soul of thy servant, so that having died to the world he (she) may live with thee. And do thou in thy most merciful goodness wash away the sins committed through human weakness whilst he (she) was as yet among the living: through Christ our Lord.

Ṽ. Amen.

*The body and the grave are again sprinkled with holy water and incensed. The priest continues:*

Ṽ. Réquiem ætérrnam dona ei, Dómine.

R̃. Et lux perpétua luceat ei.

Ṽ. Requiéscat in pace.

R̃. Amen.

Ṽ. Lord, grant him (her) eternal rest.

R̃. And let perpetual light shine upon him (her).

Ṽ. May he (she) rest in peace.

R̃. Amen.

# APPENDIX

## I

### THE ORDINARY OF THE MASS ACCORDING TO THE ROMAN RITE

*If it is a Sunday, the Asperges p. 502, is sung at the principal Mass.*

*When the priest has vested, he goes to the altar, bows or genuflects before it, makes the sign of the cross, and says aloud:*

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I will go up to the altar of God.

In nómine Patris, et Fílii, et Spíritus Sancti. Amen.

Introibo ad altáre Dei.

*The server responds:*

℟. To God, the giver of youth and happiness.

℟. Ad Deum qui lætíficat juventútem meam.

*Then, except in the Masses of Passiontide and of the Dead, the celebrant and server say alternately Psalm 42, 1-5:*

O God, sustain my cause; give me redress against a race that knows no piety; save me from a treacherous foe and cruel.

℟. Thou, O God, art all my strength, why hast thou cast me off? Why do I go mourning, with enemies pressing me hard?

Júdice me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo et dolóso érué me.

℟. Quia tu es, Deus, fortitúdo mea: quare me repulísti, et quare tristis incédo, dum affligit me inimicus?

*Celebrant:* Emítte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

R. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

C. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

C. Glória Patri, et Fílio, et Spirítui Sancto.

R. Sicut erat in principio, et nunc, et semper: et in sæcula sæculórum. Amen.

C. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

*Celebrant:* The light of thy presence, the fulfilment of thy promise, let these be my escort, bringing me safe to thy holy mountain, to the tabernacle where thou dwellest.

R. There I will go up to the altar of God, the giver of youth and happiness.

C. Thou art my God, with the harp I hymn thy praise. Soul, why art thou downcast, why art thou all lament?

R. Wait for God's help; I will not cease to cry out in thankfulness: My champion and my God!

C. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

C. I will go up to the altar of God.

R. To God, the giver of youth and happiness.

*The priest blesses himself, saying:*

C. Adjutorium nostrum in nómine Dómini.

R. Qui fecit cælum et terram.

C. Our help is in the name of the Lord.

R. Who made heaven and earth.

*Then he bows low, and says:*

Confiteor Deo omnipotenti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni

I confess to almighty God, to blessed Mary, ever-virgin, to blessed Michael the archangel, to blessed John the

Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed; (*He strikes his breast three times, saying:*) through my fault, through my own fault, through my own most grievous fault. Therefore I beseech the blessed Mary, ever-virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

℟. May almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

C. Amen.

Baptistæ, sanctis Apóstolis Petro et Paulo, ómnibus sanctis, et vobis, fratres: quia peccávi nimis cogitátione, verbo, et ópere: (*He strikes his breast three times, saying:*) mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

℟. Misereátur tui omnípotens Deus, et, dimísis peccátis tuis, perdúcat te ad vitam ætérnam.

C. Amen.

*The server repeats the Confession:*

I confess to almighty God, to blessed Mary, ever-virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed; (*He strikes his breast three times, saying:*) through my fault, through my own fault, through my own most grievous fault. Therefore I beseech the blessed Mary, ever-virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles

Confíteor Deo omnípoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus sanctis, et tibi, pater: quia peccávi nimis cogitátione, verbo, et ópere: (*He strikes his breast three times, saying:*) mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Pau-

lum, omnes sanctos, et te, pater, orare pro me ad Dóminum Deum nostrum.

C. Misereatur vestri omnipotens Deus, et, dimissis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

Peter and Paul, all the saints, and you, father, to pray to the Lord our God for me.

C. May almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

R. Amen.

*All bless themselves as the priest says:*

Indulgentiam, absolutiorem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dóminus.

R. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

*He bows his head and continues:*

C. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

C. Ostende nobis, Dómine, misericordiam tuam.

R. Et salutare tuum da nobis.

C. Dómine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

C. Dóminus vobiscum.

R. Et cum spiritu tuo.

C. Orémus.

C. Thou wilt relent, O God, and bring us to life.

R. And thy people will rejoice in thee.

C. Show us thy mercy, Lord.

R. And grant us thy salvation.

C. Lord, heed my prayer.

R. And let my cry be heard by thee.

C. The Lord be with you.

R. And with thy spirit.

C. Let us pray.

*Then, as he goes up to the altar, he says silently:*

Aufer a nobis, quæsumus, Dómine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur

Take away from us all iniquities, we beseech thee, Lord, so that we may be worthy to enter the Holy



of holies with pure minds: through Christ our Lord. Amen.	méntibus introíre. Per Christum Dóminum nostrum. Amen.
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*Bowing down, he says:*

We beseech thee, Lord, by the merits of thy saints whose relics are here ( <i>He kisses the altar in the middle</i> ), and of all the saints, that thou wouldst deign to pardon all my sins. Amen.	Orámus te, Dómine, per mérita sanctórum tuórum, quorum reliquiæ hic sunt ( <i>He kisses the altar in the middle</i> ), et ómnium sanctórum: ut indulgére dignéris ómnia peccáta mea. Amen.
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*At High Mass the priest, before reading the Introit, blesses incense, saying:*

May he bless thee, in whose honour thou shalt burn. Amen.	Ab illo bene ☩ dicáris, in cujus honóre cremáberis. Amen.
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*Receiving the thurible from the deacon, he incenses the altar in silence. Then the deacon, taking the thurible from the celebrant, incenses him alone.*

*The priest makes the sign of the cross, and, standing at the Epistle corner, begins the Introit, which will be found in the Mass proper to the day.*

*When the Introit is finished he returns to the middle of the altar and recites the Kýrie in alternation with the server.*

C. Lord, have mercy on us.	C. Kýrie, eléison.
℟. Lord, have mercy on us.	℟. Kýrie, eléison.
C. Lord, have mercy on us.	C. Kýrie, eléison.
℟. Christ, have mercy on us.	℟. Christe, eléison.
C. Christ, have mercy on us.	C. Christe, eléison.
℟. Christ, have mercy on us.	℟. Christe, eléison.
C. Lord, have mercy on us.	C. Kýrie, eléison.
℟. Lord, have mercy on us.	℟. Kýrie, eléison.
C. Lord, have mercy on us.	C. Kýrie, eléison.

*Then standing at the middle of the altar, he says the Glória in excélsis, if it is to be said.*

Glória in excelsis Deo.  
 Et in terra pax \* homínibus bonæ voluntátis. \*  
 Laudámus te. Benedícimus te. \* Adorámus te. Glorificámus te. \* Grátias ágimus tibi propter magnam glóriam tuam. \*  
 Dómine Deus, Rex cælestis, \* Deus Pater omnipotens. \* Dómine, Fíli unigénite, \* Jesu Christe. \* Dómine Deus, Agnus Dei, Fílius Patris. \*  
 Qui tollis peccáta mundi, \* miserére nobis. \*  
 Qui tollis peccáta mundi, súscipe deprecationem nostram. \* Qui sedes ad dexteram Patris, \* miserére nobis. \* Quóniam tu solus sanctus. \* Tu solus Dóminus. \* Tu solus altíssimus, Jesu Christe. \*  
 Cum Sancto Spíritu \* in glória Dei Patris. Amen.

Glory to God in the highest, and on earth peace to men of good will. We praise Thee. We bless Thee. We adore Thee. We glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy. Thou alone art Lord. Thou alone, O Jesus Christ, art most high. Together with the Holy Ghost, in the glory of God the Father. Amen.

*The priest turns to the people and says:*

C. Dóminus vobíscum.  
 R. Et cum spíritu tuo.

C. The Lord be with you.  
 R. And with thy spirit.

*He then moves to the Epistle side and says: Orémus. After this he recites one or more Collects, to the first and last of which the server responds: Amen.*

*The Epistle is now read, and at its close the server responds:*

R. Deo grátias.

| R. Thanks be to God.

*The priest then recites the Gradual (or during Eastertide the Allelúja), and the Tract when one is prescribed. These, the Collect, and the Epistle are to be found in the Mass proper to the day.*

*The missal is now moved to the Gospel side, while the priest, bowing at the middle of the altar, says silently:*

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a live coal. In thy gracious mercy deign so to cleanse me that I may be able fitly to proclaim thy holy Gospel: through Christ our Lord. Amen.

Lord, grant a blessing.

The Lord be in my heart and on my lips, so that I may fitly and worthily proclaim his Gospel. Amen.

Munda cor meum ac lábia mea, omnipotens Deus, qui lábia Isaíæ prophétæ cálculo mundásti igníto: ita me tua grata miseratíone dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum. nostrum. Amen.

Jube, Dómine, benedícere.

Dóminus sit in corde meo et in lábiis meis: ut digne et competénter annúntiem Evangélium suum. Amen.

*Then, facing the book, he says:*

C. The Lord be with you.  
R. And with thy spirit.

C. Dóminus vobíscum.  
R. Et cum spíritu tuo.

*He now makes the sign of the cross upon the book, and all bless themselves on forehead, lips, and breast while he says:*

Continuation of (or The beginning of) the holy Gospel according to N.

R. Glory be to thee, Lord.

Sequéntia (or Inítium) sancti Evangélii secúndum N.

R. Glória tibi, Dómine.

*The priest then reads the Gospel, which will be found in the Mass proper to the day; after which the server answers:*

R. Praise be to thee, Christ. | R. Laus tibi, Christe.

*The celebrant kisses the book, and says:*

C. Per evangélica dicta  
deleántur nostra delicta.

C. Through the Gospel  
words may our sins be blot-  
ted out.

*At High Mass, after the missal has been moved to the other side, the celebrant reads the Gospel in a low voice. Meanwhile the deacon places the book of the Gospels on the middle of the altar; then, after incense has been blessed as before, he kneels and says:*

Munda cor meum ac lá-  
bia mea, omnipotens Deus,  
qui lábia Isaíæ prophétæ  
cálculo mundásti ignito:  
ita me tua grata misera-  
tione dignáre mundáre, ut  
sanctum Evangélium tuum  
digne váleam nuntiáre. Per  
Christum Dóminum no-  
strum. Amen.

Cleanse my heart and my  
lips, almighty God, who didst  
cleanse the lips of the proph-  
et Isaías with a live coal. In  
thy gracious mercy deign so  
to cleanse me that I may be  
able fitly to proclaim thy  
holy Gospel: through Christ  
our Lord. Amen.

*He rises, takes up the book of the Gospels, and again kneeling, asks a blessing of the celebrant:*

Jube, domne, benedí-  
cere.

Sir, grant a blessing.

C. Dóminus sit in cor-  
de tuo, et in lábiis tuis:  
ut digne et competénter  
annúnties Evangélium su-  
um: In nómine Patris, et  
Fílii, ☩ et Spíritus San-  
cti. Amen.

C. The Lord be in your  
heart and on your lips, so  
that you may fitly and worthi-  
ly proclaim his Gospel. In  
the name of the Father, and  
of the Son, and of the Holy  
Ghost. Amen.

*The deacon goes in procession, with lights and in-  
cense, to the place where the Gospel is to be sung;  
meanwhile the celebrant moves to the Epistle side, and  
the congregation stands. The deacon then chants:*

D. Dóminus vobíscum.  
℟. Et cum spíritu tuo.

D. The Lord be with you.  
℟. And with thy spirit.

*He then makes the sign of the cross upon the book,  
and all bless themselves on forehead, lips, and breast,  
while he chants:*

Continuation of (or The beginning of) the holy Gospel according to N.	Sequéntia (or Inítium) sancti Evangélii secúndum N.
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℟. Glory be to thee, Lord.	℟. Glória tibi, Dómine.
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*The deacon incenses the book thrice, and then sings the Gospel, which will be found in the Mass proper to the day.*

*The subdeacon now carries the open book to the celebrant, who kisses it, saying:*

C. Through the Gospel words may our sins be blotted out.	C. Per evangélica dicta deleántur nostra delícta.
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*At Mass for the Dead, Munda cor meum is said, but a blessing is not asked. Candles are not carried, neither does the priest kiss the book.*

*The priest then returns to the middle of the altar and says the Creed, if so directed in the Mass proper to the day.*

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.	Credo in unum Deum, Patrem Omnipoténtem, factórem cæli et terræ, * visibílium ómnium et invisibílium. * Et in unum Dóminum Jesum Christum, * Fílium Dei unigénitum. * Et ex Patre natum ante ómnia sæcula. * Deum de Deo, * lumen de lúmine, * Deum verum de Deo vero. * Génitum, non factum, * consubstantiálem Patri: * per quem ómnia facta sunt. * Qui propter nos hómines et propter nostram salútem * descéndit de cælis. * (Kneel) Et incarnátus est de Spíritu Sancto ex María Virgine: * et homo factus est. (Rise)
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And in one Lord Jesus Christ, the only-begotten Son of God. Born of the Father before all ages. God of God, light of light, true God of true God. Begotten, not made; of one being with the Father; by whom all things were made. Who for us men, and for our salvation came down from Heaven. (Kneel) And was made flesh, by the Holy Ghost of the Virgin Mary: and was made man. (Rise) He was also crucified for us, suffered under Pontius Pilate and was buried. And	Credo in unum Deum, Patrem Omnipoténtem, factórem cæli et terræ, * visibílium ómnium et invisibílium. * Et in unum Dóminum Jesum Christum, * Fílium Dei unigénitum. * Et ex Patre natum ante ómnia sæcula. * Deum de Deo, * lumen de lúmine, * Deum verum de Deo vero. * Génitum, non factum, * consubstantiálem Patri: * per quem ómnia facta sunt. * Qui propter nos hómines et propter nostram salútem * descéndit de cælis. * (Kneel) Et incarnátus est de Spíritu Sancto ex María Virgine: * et homo factus est. (Rise)
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Cruxifixus étiam pro nobis: \* sub Póntio Piláto passus, et sepúltus est. \* Et resurrexit tértia die, secúndum Scriptúras. \* Et ascéndit in cælum: sedet ad dexteram Patris. \* Et iterum ventúrus est cum glória judicáre vivos et mórtuos: \* cujus regni non erit finis. \* Et in Spíritum Sanctum, Dóminum et vivificántem: \* qui ex Patre Filióque procédit. \* Qui cum Patre et Fílio simul adorátur, \* et conglorificátur: \* qui locútus est per prophétas. \* Et unam, sanctam, cathólicam, et apostólicam Ecclésiám. \* Confíteor unum baptísma in remissiónem peccatórum. \* Et expécto resurrectionem mortuórum. \* Et vitam ventúri sæculi. \* Amen.

on the third day He rose again according to the Scriptures. And ascending into Heaven, He sitteth at the right hand of the Father.

And He shall come again in glory to judge the living and the dead; and of His kingdom there shall be no end.

And in the Holy Ghost; Lord and Giver of life, who proceedeth from the Father and the Son. Who together with the Father and the Son is no less adored, and glorified; who spoke by the prophets. And in one holy, catholic and apostolic Church.

I confess one Baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come. Amen.

*The priest turns to the people and says:*

C. Dóminus vobíscum.  
R. Et cum spírítu tuo.  
C. Orémus.

C. The Lord be with you.  
R. And with thy spirit.  
C. Let us pray.

*He then recites the Offertory, which is to be found in the Mass proper to the day.*

*At High Mass the deacon then hands the paten with the host to the priest. If it be a Low Mass, the priest himself takes the paten with the host, and offering it up, says:*

Súscipe, sancte Pater, omnípotens ætérne Deus, hanc immaculátam hostíam, quam ego indignus fámulus tuus óffero tibi

Holy Father, almighty, everlasting God, accept this unblemished sacrificial offering, which I, thy unworthy servant, make to thee, my liv-

ing and true God for my countless sins, offences, and neglects, and on behalf of all who are present here; likewise for all believing Christians, living and dead. Accept it for their good and mine, so that it may save us and bring us to everlasting life. Amen.

Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

*Then, making a cross with the paten, he puts the host on the corporal. The deacon pours wine and the subdeacon water into the chalice; but if it is a Low Mass, the priest pours in both himself at the Epistle side. He blesses the water, saying:*

O God, by whom the dignity of human nature was wondrously established and yet more wondrously restored, grant that through the sacramental rite of this water and wine we may have fellowship in the Godhead of him who deigned to share our manhood, Jesus Christ, thy Son, our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. Amen.

Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia sæcula sæculorum. Amen.

*In Masses for the Dead the above prayer is said, but the water is not blessed. He then takes the chalice, and offers it, saying:*

We offer thee, Lord, the chalice of salvation, entreating thy mercy that our offering may ascend with a sweet fragrance in the presence of thy divine majesty for our own and the whole world's salvation. Amen.

Offérimus tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínæ majestátis tuæ pro nostra et totíus mundi salúte cum odóre suavitátis ascéndat. Amen.

*Bowing slightly, he continues:*

In spíritu humilitátis et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

Humbled in spirit and contrite of heart, may we find favour with thee, Lord, and may our sacrifice be so offered in thy sight this day that it may please thee, Lord our God.

*He then stands erect and invokes the Holy Spirit, making the sign of the cross over the bread and wine:*

Veni, sanctificátor omnípotens ætérne Deus: et benedic hoc sacrificium, tuo sancto nómini præparátum.

Come, thou sanctifier, almighty, everlasting God, and bless these sacrificial gifts, prepared for the glory of thy holy name.

*If it is High Mass, he blesses incense, saying:*

Per intercessiónem beáti Michaélis Archángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsum istud dignétur Dóminus bene  $\text{✠}$  dicere, et in odórem suavitátis accípere. Per Christum Dóminum nostrum. Amen.

At the intercession of blessed Michael the archangel, who stands at the right hand of the altar of incense, and of all his elect, may the Lord deign to bless this incense, and to accept its fragrant sweetness: through Christ our Lord. Amen.

*He takes the thurible from the deacon, and incenses the bread and wine, saying:*

Incénsum istud, a te benedíctum, ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

With thy own blessing, Lord, let this incense rise to thee, and bring down upon us thy mercy.

*Then he incenses the altar, saying Psalm 140, 2-4:*

Dirigátur, Dómine, orátio mea, sicut incénsum, in conspéctu tuo: elevátio mánuum meárum sa-

Welcome as incense-smoke let my prayer rise up before thee, Lord; when I lift up my hands, be it as acceptable



as the evening sacrifice. Lord, set a guard on my mouth, a barrier to fence in my lips, lest my heart turn to thoughts of evil, to cover sin with smooth names.

crificium vespertinum. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiæ, ad excusándas excusatiónes in peccátis.

*He returns the thurible to the deacon, saying:*

May the Lord kindle within us the fire of his love, and the flame of everlasting charity. Amen.

Accéndat in nobis Dóminus ignem sui amóris, et flammam ætérnæ caritátis. Amen.

*The celebrant is incensed by the deacon, and afterwards the rest in order.*

*The priest now goes to the Epistle side, where he washes his hands, reciting Psalm 25, 6-12:*

With the pure in heart I will wash my hands clean, and take my place among them at thy altar, Lord, listening there to the sound of thy praises, telling the story of all thy wonderful deeds. How well, Lord, I love thy house in its beauty, the place where thy own glory dwells! Lord, never count this soul for lost with the wicked, this life among the bloodthirsty: hands ever stained with guilt, palms ever itching for a bribe! Be it mine to guide my steps clear of wrong: deliver me in thy mercy. My feet are set on firm ground; where thy people gather, Lord, I will join in blessing thy name.

Lavábo inter innocéntes manus meas et circumdabo altáre tuum, Dómine, ut áudiam vocem laudis, et enárrem univér-sa mirabília tua. Dómine, diléxi decórem domus tuæ, et locum habitatiónis glóriæ tuæ. Ne perdas cum ímpiis, Deus, ánimam meam, et cum viris sanguinum vitam meam; in quorum mánibus iniquitátes sunt, délixera eórum repléta est munéribus. Ego autem in innocéntia mea ingrédessus sum; rédime me, et miserére mei. Pes meus stetit in dirécto; in ecclésiis benedícam te, Dómine.

*The Glória Patri is omitted in the Masses of Passiontide and of the Dead.*

Glória Patri, et Fílio,  
et Spirítui Sancto.

Sicut erat in princípío,  
et nunc, et semper, et in  
sæcula sæculórum. Amen.

Glory be to the Father,  
and to the Son, and to the  
Holy Ghost. As it was in  
the beginning, is now, and  
ever shall be, world without  
end. Amen.

*Then, returning to the middle of the altar, the priest says:*

Súscipe, sancta Trínitas, hanc oblatiónem, quam tibi offérimus ob memóriam passiónis, resurrectionis, et ascensionis Jesu Christi, Dómini nostri: et in honórem beátæ Mariæ semper Vírginis, et beáti Joánnis Baptistæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium sanctórum: ut illis proficiat ad honórem, nobis autem ad salutem: et illi pro nobis intercédere dignéntur in cælis, quorum memóriam ágimus in terris. Per eúndem Christum Dóminum nostrum. Amen.

Holy Trinity, accept the offering we here make to thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ; and to the honour of blessed Mary, ever-virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these, and of all the saints. To them let it bring honour, to us salvation; and may they whom we are commemorating on earth deign to plead for us in heaven: through the same Christ our Lord. Amen.

*The priest then asks the prayers of the people, turning towards them as he says the first two words aloud, then facing the altar:*

Oráte, fratres: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipotentem.

℟. Suscípiat Dóminus sacrificium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitátem

Pray, brethren, that my sacrifice and yours may prove acceptable in the eyes of God the almighty Father.

℟. May the Lord accept the sacrifice at your hands, to the praise and glory of his name, for our welfare also,

and of all his holy Church.	quoque nostram, totiúsque Ecclésiæ suæ sanctæ.
C. Amen.	C. Amen.

*He now says one or more Secret prayers. Their number and order are those of the Collects. At the end of the last he says aloud:*

C. For ever and ever.	C. Per ómnia sæcula sæculórum.
℟. Amen.	℟. Amen.

*He then begins the Preface.*

*The celebrant, with hands laid upon the altar, says or chants:*

C. The Lord be with you.	C. Dóminus vobíscum.
℟. And with thy spirit.	℟. Et cum spírítu tuo.
C. Lift up your hearts.	C. Sursum corda.
℟. We lift our hearts to the Lord.	℟. Habémus ad Dómi- num.
C. Let us give thanks to the Lord our God .	C. Grátias agámus Dó- mino Deo nostro.
℟. That is right and just.	℟. Dignum et justum est.

*For the Prefaces, see pp. 519-535.*

*The Canon of the Mass begins on p. 537, and as there are merely slight variations in the rubrics, the reader may follow the Canon as far as the Pater Noster. However, since there are some differences in the succeeding prayers, the remainder of the Mass, according to the Roman rite, is given here.*

*After the Pater Noster, the celebrant takes the paten in his right hand and continues silently:*

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come; and through the intercession of the glorious and blessed Mary, ever-virgin, mother of God, together with thy blessed apostles, Peter and	Líbera nos, quæsumus, Dómine, ab ómnibus ma- lis, prætérítis, præsénti- bus, et futúris: et inter- cedénte beáta et gloriósa semper Vírgine Dei Ge- nitríce María, cum beá- tis Apóstolis tuis Petro
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et Paulo, atque Andréa, et ómnibus Sanctis, (*He blesses himself with the paten and kisses it*) da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri.

Paul, and Andrew, and all the saints, (*He blesses himself with the paten and kisses it*) grant of thy goodness, peace in our days, that aided by the riches of thy mercy, we may be always free from sin and safe from all disquiet.

*He then breaks the Sacred Host over the chalice, saying:*

Per eúmdem Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

Through the same Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee, in the union of the Holy Ghost, God.

*He concludes the prayer aloud:*

C. Per ómnia sæcula sæculórum. *¶*. Amen.

C. World without end. *¶*. Amen.

*He makes the sign of the Cross thrice with a particle of the Sacred Host over the chalice, chanting or saying aloud:*

C. Pax Dómini sit semper vobíscum.  
*¶*. Et cum spíritu tuo.

C. May the peace of the Lord be always with you.  
*¶*. And with thy spirit.

*Then he drops the particle into the chalice and continues silently:*

Hæc commíxtio, et consecrátió Córporis et Sanguinis Dómini nostri Jesu Christi, fiat accipiéntibus nobis in vitam ætérnam. Amen.

May this mingling and hallowing of the Body and Blood of our Lord Jesus Christ be for us who receive it a source of eternal life. Amen.

*He strikes his breast three times as he says aloud:*

Agnus Dei, qui tollis peccáta mundi: miserére nobis.  
Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Lamb of God, who takest away the sins of the world, Have mercy on us.  
Lamb of God, who takest away the sins of the world, Have mercy on us.

Lamb of God, who takest away the sins of the world, Grant us peace.	Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.
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*In Masses of the Dead the responses are as follows:*

Lamb of God, who takest away the sins of the world, grant them rest.	Agnus Dei, qui tollis peccáta mundi, dona eis réquiem.
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Lamb of God, who takest away the sins of the world, grant them rest.	Agnus Dei, qui tollis peccáta mundi, dona eis réquiem.
--	--

Lamb of God, who takest away the sins of the world, grant them rest eternal.	Agnus Dei, qui tollis peccáta mundi, dona eis réquiem sempitérnam.
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*After this he says silently:*

O Lord, Jesus Christ, who hast said to thy Apostles: Peace I leave you, my peace I give to you, regard not my sins but the faith of thy Church, and deign to give her peace, protection and unity according to thy will: who livest and reignest God world without end. Amen.	Dómine Jesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pa- cem meam do vobis: ne respicias peccáta mea, sed fidem Ecclésiæ tuæ: eám- que secúndum voluntátem tuam pacificáre et coadu- náre dignéris: Qui vivis et regnas Deus per ómnia sæcula sæculórum. Amen.
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*At Solemn Mass the kiss of peace is given here. The celebrant gives the kiss to the deacon and says:*

Peace be with you.	Pax tecum.
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*The deacon responds:*

R. And with thy spirit.	R. Et cum spíritu tuo.
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*Next the deacon gives the kiss, with the same salutation and response, to the subdeacon, who passes it on to the clergy in choir, who in turn give it to one another.*

*At Masses for the Dead the kiss of peace is not given, neither is the above prayer said.*

*The celebrant now says:*

Dómine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spíritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosáctum Corpus et Sáanguinem tuum ab ómnibus iniquitatibus meis, et univérsis malis: et fac me tuis semper inhærere mandátis, et a te nunquam separári permittas: Qui cum eódem Deo Patre et Spíritu Sancto vivis et regnas Deus in sæcula sæculórum. Amen.

Percéptio Córporis tui, Dómine Jesu Christe, quod ego indígnus súmeré præsumo, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitate Spíritus Sancti Deus, per ómnia sæcula sæculórum. Amen.

Panem cæléstem accípiam, et nomen Dómini invocábo.

O Lord, Jesus Christ, Son of the living God, who by the will of the Father, with the cooperation of the Holy Ghost, hast by thy death given life to the world, deliver me by this thy most sacred Body and Blood from all my sins and from every evil. Make me always obey thy commands, and never permit me to be separated from thee: who with the same God the Father and the Holy Ghost livest and reignest, God world without end. Amen.

Let not the partaking of thy Body, O Lord Jesus Christ, which I, though unworthy, make bold to receive, turn to my judgement and condemnation, but by reason of thy lovingkindness, may it be to me a safeguard of both soul and body, and an effective remedy: who with God the Father, in the unity of the Holy Ghost, livest and reignest God world without end. Amen.

I will take the Bread of Heaven, and will call upon the name of the Lord.

*He takes the two pieces of the Sacred Host in his left hand.*

*Then, saying the opening words audibly each time, and striking his breast with his right hand as he does so, he says thrice:*

<p>Lord, I am not worthy that thou shouldst come under my roof; but only say the word and my soul will be healed.</p>	<p>Dómine, non sum di- gnus ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.</p>
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*The celebrant blesses himself with the Sacred Host, saying:*

<p>May the Body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.</p>	<p>Corpus Dómini nostri Jesu Christi custódiat áni- mam meam in vitam ætér- nam. Amen.</p>
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*He then receives the Host.*

*After a short pause the celebrant collects any fragments of the Host that may be on the corporal, and puts them into the chalice, saying:*

<p>What return shall I make to the Lord for all he hath given me? I will take the chalice of salvation, and I will call upon the name of the Lord. Praising will I call upon the Lord and I shall be saved from my enemies.</p>	<p>Quid retribuam Dómi- no pro ómnibus quæ re- tribuit mihi? Cálicem sa- lutáris accípiam, et no- men Dómini invocábo. Laudans invocábo Dómi- num, et ab inimícis meis salvus ero.</p>
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*Blessing himself with the chalice, he says:*

<p>May the Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.</p>	<p>Sanguis Dómini nostri Jesu Christi custódiat áni- mam meam in vitam æ- térnam. Amen.</p>
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*He drinks the contents of the chalice.*

*Wine is poured into the chalice; the celebrant drinks it, and says:*

<p>What has passed our lips as food, O Lord, may we possess in purity of heart, that what is given to us in time, may be our healing for eternity.</p>	<p>Quod ore sumpsimus, Dómine, pura mente ca- piámus: et de múnere temporáli fiat nobis remé- dium sempitérnium.</p>
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*Wine and water are poured into the chalice over the fingers of the celebrant, who dries them with the purificator, saying silently:*

Corpus tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remâneat scélerum mácula, quem pura et sancta refecerunt sacraménta: Qui vivis et regnas in sæcula sæculórum. Amen.

May thy Body, O Lord, which I have eaten, and thy Blood which I have drunk, cleave unto my very soul, and grant that no trace of sin be found in me, whom these pure and holy mysteries have renewed: who livest and reignest world without end. Amen.

*He then drinks the wine and water, after which, at High Mass, the subdeacon dries the inside of the chalice with the purificator. He then lays it across the chalice and places on it the paten and pall. Then he veils the chalice and takes it to the credence table. If there is no subdeacon the celebrant dries and veils the chalice and leaves it in the middle of the altar.*

*The celebrant now goes to the Epistle side and says the Communion antiphon, which will be found in the Mass proper to the day.*

*Then he goes to the middle of the altar, and turning to the people says or chants:*

C. Dóminus vobíscum.  
R. Et cum spírítu tuo.

C. The Lord be with you.  
R. And with thy spirit.

*After which he reads one or more Postcommunion prayers.*

*Their number and order are those of the Collects. Before the first and second of these prayers he says or chants: Orémus; and at the end of the first and last the server or choir responds: Amen.*

*Coming back to the middle of the altar, the celebrant turns to the people, and says or chants:*

C. Dóminus vobíscum.  
R. Et cum spírítu tuo.

C. The Lord be with you.  
R. And with thy spirit.



*Then, if it is a day upon which the Glória has been said, the deacon turns to the people and chants, or at Low Mass the celebrant says aloud:*

Go, you are dismissed.	Ite, missa est.
R. Thanks be to God.	R. Deo grátias.

*In the Masses of Holy Saturday and Easter week the words allelúja, allelúja, are added, thus:*

Go, you are dismissed, alleluia, alleluia.	Ite, missa est, allelúja, allelúja.
R. Thanks be to God, al- leluia, alleluia.	R. Deo grátias, allelúja, allelúja.

*If the Glória has not been said, the deacon or celebrant chants or says instead:*

Let us bless the Lord.	Benedicámus Dómino.
R. Thanks be to God.	R. Deo grátias.

*At Mass for the Dead is said:*

May they rest in peace.	Requiescant in pace.
R. Amen.	R. Amen.

*Bowing before the altar, the celebrant says silently:*

May the homage of my service be pleasing to thee, O holy Trinity; and grant that the sacrifice which I, though unworthy, have offer- ed in the sight of thy majesty, may be acceptable to thee: and through thy mercy win forgiveness unto life everlast- ing for me and for all those for whom I have offered it: through Christ our Lord. Amen.	Pláceat tibi, sancta Trí- nitas, obséquium servitú- tis meæ: et præsta; ut sacrificium, quod óculis tuæ majestátis indignus óbtuli, tibi sit acceptábile, mihique, et ómnibus pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum no- strum. Amen.
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*He kisses the altar, and all kneel as he gives the blessing, saying:*

Almighty God bless you: the Father, the Son, and the Holy Ghost. R. Amen.	Benedícat vos omnípo- tens Deus, Pater, et Fí- lius, et Spíritus Sanctus. R. Amen.
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*Going to the Gospel side, he says:*

C. Dóminus vobíscum.		C. The Lord be with you.
℟. Et cum spíritu tuo.		℟. And with thy spirit.

*He then makes the sign of the cross upon the altar, and all bless themselves on forehead, lips, and breast, as he says:*

Inítium sancti Evangé- lii secúndum Joánnem		The beginning of the holy Gospel according to S. John.
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*or, if the second Gospel is that of a commemoration:*

Sequéntia sancti Evan- gélíi secúndum N.		Continuation of the holy Gospel according to N.
℟. Glória tibi Dómine.		℟. Glory be to thee, Lord.

*He then reads the Gospel, (John I. 1-14):*

<p>In princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhiberet de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhiberet de lúmine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própíria venit,</p>	<p>At the beginning of time the Word already was; and God had the Word abiding with him, and the Word was God. He abode, at the beginning of time, with God. It was through him that all things came into being, and without him came nothing that has come to be. In him there was life, and that life was the light of men. And the light shines in darkness, a darkness which was not able to master it. A man appeared, sent from God, whose name was John. He came for a witness, to bear witness to the light, so that through him all men might learn to believe. He was not the Light; he was sent to bear witness to the light. There is one who enlightens every soul born into the world; he was the true Light. He through whom the world was</p>
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made, was in the world, and the world treated him as a stranger. He came to what was his own, and they who were his own gave him no welcome. But all those who did welcome him he empowered to become the children of God, all those who believe in his name; their birth came, not from human stock, not from nature's will or man's, but from God. (*Here all genuflect.*) And the Word was made flesh, and came to dwell among us; and we had sight of his glory, glory such as belongs to the Father's only-begotten Son, full of grace and truth.

℟. Thanks be to God.

et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nómine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. (*Here all genuflect.*) Et Verbum caro factum est, et habitavit in nobis; et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

℟. Deo grátias.

## II

### PRAYERS AFTER LOW MASS

*The following prayers were prescribed by Leo XIII (1884) for the needs of the Church, and by Pius XI (1934) for the Church in Russia.*

Hail Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

Ave María, grátia plena, Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui Jesus. Sancta María, Mater Dei, ora pro nobis peccatóribus, nunc et in hora mortis nostræ. Amen.

*This is repeated three times.*

**H**Ail Holy Queen, Mother of mercy, hail, our life, our sweetness, and our hope. To thee do we cry, poor

**S**Alve Regína, mater misericórdiæ, vita, dulcédo, et spes nostra, salve. Ad te clamámus, éxu-

les filii Hevæ. Ad te suspiramus, geméntes et flentes in hac lacrymárum valle. Eja ergo advocáta nostra, illos tuos misericórdes óculos ad nos convérte. Et Jesum benedíctum fructum ventris tui nobis post hoc exsílíum osténde. O clemens, o pia, o dulcis virgo María.

Ÿ. Ora pro nobis, sancta Dei Génitrix.

℟. Ut digni efficiámur promissionibus Christi.

Orémus. Deus, refúgium nostrum et virtus, pópulum ad te clamántem propítius réspice; et intercedénte gloriósa et immaculáta Vírgine Dei genitrice María, cum beáto Joseph ejus sponso, ac beátis Apóstolis tuis Petro et Paulo, et ómnibus Sanctis, quas pro conversióne peccatórum, pro libertáte et exaltatióne sanctæ Matris Ecclésiæ, preces effúdimus, miséricors et benígnus exáudi. Per Christum Dóminum nostrum. Amen.

Sancte Michael Archángele, defénde nos in prælio; contra nequítiam et insídias diaboli esto præsidium. Imperet illi Deus, súpplices deprecámur: tuque, princeps militiæ cæléstis, Sátanam aliósque

banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tear. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb Jesus. O clement, O loving, O sweet virgin Mary.

Ÿ. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

Let us pray. O God, our refuge and our strength, look down in mercy on thy people who cry to thee; and by the intercession of the glorious and immaculate Virgin Mary mother of God, of St. Joseph her spouse, of thy blessed apostles Peter and Paul, and of all the saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy mother the church. Through Christ our Lord. Amen.

Holy Michael, the archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, Prince of the heavenly host, by the

power of God thrust down to hell Satan and all wicked spirits, who wander through the world for the ruin of souls. Amen.

Most Sacred Heart of Jesus, have mercy on us.

spíritus malignos, qui ad perditionem animárum pervagántur in mundo, divína virtúte in inférnum detrúde. Amen.

Cor Jesu sacratíssimum, miserére nobis.

*The aspiration is repeated three times.*

### III

### PRAYER FOR THE DEAD

#### Psalm 129

**O**UT of the depths I cry to thee, O Lord; Master, listen to my voice; let but thy ears be attentive to the voice that calls on thee for pardon. If thou, Lord, take heed of our iniquities, Master, who has strength to bear it? Ah, but with thee there is forgiveness; I will wait for thee, Lord, as thou commandest. My soul relies on his promise, my soul waits patiently for the Lord. From the morning watch till night has fallen, let Israel trust in the Lord; the Lord, with whom there is mercy, the Lord with whom there is abundant power to ransom. He it is that will ransom Israel from all his iniquities. Lord, grant them eternal rest, and let perpetual light shine upon them.

**D**E profúndis clamávi ad te, Dómine: \* Dómine, exáudi vocem meam.

Fiant aures tuæ intendentes, \* in vocem deprecationis meæ.

Si iniquitátes observáveris, Dómine: \* Dómine, quis sustinébit?

Quia apud te propitiátio est: \* et propter legem tuam sustínui te, Dómine.

Sustínuit ánima mea in verbo ejus: \* sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem: \* speret Israël in Dómino.

Quia apud Dóminum misericórdia: \* et copiósa apud eum redemptio.

Et ipse rédimet Israë!, \* ex ómnibus iniquitátibus ejus.

Réquiem ætérnam \* dona eis, Dómine,

Et lux perpétua \* luceat eis.

#### IV PREPARATION FOR MASS

##### Prayer of S. Thomas Aquinas to God the Father

**A**Lmighty, everlasting God, behold, I approach the sacrament of thy only-begotten Son, our Lord Jesus Christ. I come to it as a sick man to the physician who will save his life, as man unclean to the fountain of mercy, a blind man to the radiance of eternal light, one poor and needy to the Lord of heaven and earth; praying that in thy boundless generosity thou wilt deign to cure my sickness, wash my defilement away, enlighten my blindness, enrich my poverty, and clothe my nakedness.

May the Bread of angels, the King of kings and Lord of lords, be received by me with such humble reverence and devout contrition, such faith and purity, and such good resolutions as may help the salvation of my soul. Grant me grace, I beseech thee, to receive not only the sacrament of our Lord's body and blood, but also its inward power and effect. All-gentle God, grant that my receiving of that body, taken from the virgin Mary's womb by thy only-begotten Son, our Lord Jesus Christ, may fit me to become part of his mystical body and to be counted one of its members. Most loving Father, grant that thy beloved Son, whom I, an earthly wayfarer, am now to receive in his sacramental guise, may one day give me sight of his face and let me gaze upon him for all eternity: who is God, living and reigning with thee in the unity of the Holy Spirit for ever and ever. Amen.

##### Prayer of S. Ambrose to our Lord, Jesus Christ

**M**Y kind Lord Jesus Christ, I, sinner that I am, approach the delights of thy banquet in fear and trembling, not presuming on my own merits but relying upon thy merciful goodness. Many a sin defiles me, body and soul; I am guilty of many an unguarded

thought and word. O gracious Deity, dread Majesty, I take refuge under thy protection; I fly to thee to be healed; I, a wretch caught in the toils, appeal to thee who art the very source of pity. I long for thy coming, my Saviour; but if thou comest as Judge, I cannot face thee. To thee, Lord, I uncover my wounds; to thee I lay bare my shame. My sins, I know, are many and grievous; they fill me with fear, but my hope is in thy countless mercies. Lord Jesus Christ, eternal king, God-man crucified for man, turn thy merciful gaze upon me and heed my prayer, for in thee I put my trust. Have mercy upon me! I am all misery and sin, but thou art an inexhaustible well of compassion. Hail, saving Victim, offered up for me and for all mankind upon the gibbet of the cross! Hail, noble and precious blood, flowing from the wounds of my crucified Lord Jesus Christ and washing away the sins of the whole world! Remember, Lord, thy creature whom thou hast ransomed with thy blood. I am sorry for my sins, and long to make amends. All-merciful Father, take away from me all my sins and iniquities, make me clean in soul and body, and give me grace to partake worthily of thy Holy of holies. Grant that this holy sacrifice of thy body and blood, which I am preparing to offer up, and of which, though unworthy, I mean to partake, may accomplish the remission of my sins, wash my guilt away entirely, banish evil thoughts, revive my better impulses, incite me to perform works pleasing to thee for my own good, and prove the strongest of defences, keeping me safe in body and soul from the wiles of my enemies. Amen.

### Prayer to the Holy Ghost.

**O** Holy Spirit, who didst make the womb of the sinless virgin Mary fruitful by thy power, and didst cause her to bring forth the Son of God, come upon me with thy saving grace. Enter, I beseech thee, into my heart and my soul as thou didst enter into the heart of the glorious virgin Mary, when, as the

Angel spoke, thou didst overshadow her and she conceived the Son of God. Grant that assisted by thy grace I may become a worthy minister of so great a mystery, and may merit, with thy aid, to be numbered among the mystical members of Christ. Amen.

### Prayer to our Lady

**O** Mother of pity and loving-kindness, most blessed virgin Mary, I, a worthless and wretched sinner, fly to thee in heartfelt love and confidence, entreating thy compassion. Thou who didst stand by thy dear Son when he hung upon the cross, have pity and deign to stand by me too, wretched sinner that I am, and by all the priests who are offering Mass this day, here and elsewhere throughout holy Church. By the help of thy favour enable us to offer a sacrifice that shall be worthy and acceptable in the sight of the most high and undivided Trinity. Amen.

### Prayer to S. Joseph

**O** blessed Joseph, happy man whose privilege it was, not only to see and hear that God whom many a king has longed to see, yet saw not, longed to hear, yet heard not: but also to carry him in thy arms and kiss him, to clothe him and watch over him!

¶. Pray for us, blessed Joseph.

¶. That we may be made worthy of the promises of Christ.

Let us pray.

God, who hast conferred upon us a royal priesthood, we pray thee give us grace to minister at thy holy altars with hearts as clean and lives as blameless as that blessed Joseph who was found worthy to hold in his arms and with all reverence to carry thy only-begotten



Son, born of the virgin Mary. Enable us this day to receive worthily the sacred body and blood of thy Son, and fit us to win an everlasting reward in the world to come: through the same Christ our Lord. Amen.

### Prayer to all Angels and Saints

**A**ngels, Archangels, Thrones, Dominations, Principalities, Powers, celestial Virtues, Cherubim and Seraphim; all Saints of God, holy men and women, and you especially, my patrons: deign to plead for me that I may have grace to offer worthily this sacrifice to almighty God, to the praise and glory of his name, for my own welfare also and that of all his holy Church. Amen.

### Prayer to the Saint in whose honour Mass is to be celebrated

**O** holy N., behold, I, a wretched sinner, relying on thy merits, now offer up to thy honour and glory the most holy sacrament of the body and blood of our Lord Jesus Christ. In all devout humility I beg that thou wilt deign to intercede for me this day, and to plead that I may have grace to offer this great sacrifice in worthy and acceptable fashion, and be enabled to sing his praises with thee and with all his elect, eternally reigning with him, who lives and reigns for ever and ever. Amen.

### The Priest's Declaration of Purpose before Mass

**M**Y purpose is to celebrate Mass and to consecrate the body and blood of our Lord Jesus Christ according to the rite of the holy Roman Church, to the

praise of almighty God and of the whole Church triumphant in heaven, for my own welfare and that of the whole Church militant on earth, for all who in general and in particular have commended themselves to my prayers, and for the well-being of the holy Roman Church. Amen.

May joy and peace, amendment of life, room for true penitence, the grace and comfort of the Holy Spirit, and steadfastness in good works be granted us by the almighty and merciful Lord. Amen.

## V

## THANKSGIVING AFTER MASS

*The following hymn is recited by the priest as he goes to the sacristy after Mass. It is considered to be a very ancient Eucharistic prayer. It has also been attributed to S. Ambrose and S. Augustine. The Church uses it frequently in its services.*

## The Te Deum

**T**E Deum laudamus: \*  
te Dóminum confi-  
témur.

Te ætérnum Patrem, \*  
omnis terra venerátur.

Tibi omnes ángeli, \* ti-  
bi cæli, et univérse po-  
testátes:

Tibi Chérubim et Sé-  
raphim, \* incessábili voce  
proclámant:

Sanctus, Sanctus, San-  
ctus \* Dóminus Deus Sá-  
baoth.

Pleni sunt cæli et ter-  
ra \* majestátis glóriæ tuæ.

**W**E praise thee, O God;  
we acknowledge thee  
to be the Lord.

Thee, the Father everlast-  
ing, all the earth doth wor-  
ship.

To thee all the angels, to  
thee the heavens, and all the  
powers,

To thee the Cherubim and  
Seraphim cry out without  
ceasing:

Holy, Holy, Holy Lord  
God of hosts.

Full are the heavens and  
the earth of the majesty of  
thy glory.

Thee the glorious choir of the apostles,

Thee, the admirable company of the prophets,

Thee, the white-robed army of the martyrs doth praise.

Thee, the holy Church throughout the world doth confess,

The Father of incomprehensible majesty;

Thine adorable, true and only Son;

And the Holy Ghost the Paraclete.

Thou, O Christ, art the King of glory.

Thou art the everlasting Son of the Father.

Thou, having taken upon thee to deliver man, didst not disdain the Virgin's womb.

Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

Thou sittest at the right hand of God, in the glory of the Father.

Thou, we believe, art the Judge to come.

*(Here all kneel).*

We beseech thee, therefore, to help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints in glory everlasting.

Te gloriósus \* apostolorum chorus,

Te prophetarum \* laudabilis númerus,

Te mártýrum candidátus \* laudat exércitus.

Te per orbem terrarum \* sancta confitétur Ecclésia.

Patrem \* imménsæ majestátis;

Venerándum tuum verum \* et únicum Fílium,

Sanctum quoque \* Paráclitum Spíritum;

Tu Rex glóriæ, \* Christe.

Tu Patris \* sempiternus es Fílius.

Tu ad liberándum susceptúrus hóminem: \* non horruísti Vírginis úterum.

Tu, devícto mortis acúleo, \* aperuísti credéntibus regna cælórum.

Tu ad dexteram Dei sedes, \* in glória Patris.

Judex créderis \* esse ventúrus.

*(Here all kneel.)*

Te ergo quæsumus, tuis fámulis súbveni, \* quos pretióso sáanguine redemísti.

Ætérna fac cum sanctis tuis \* in glória numerári.

Salvum fac pópulum  
tuum, Dómine, \* et bé-  
nedic hereditáti tuæ.

Et rege eos, et extólle  
illos \* usque in ætérnum.

Per síngulos dies \* be-  
nedícimus te.

Et laudámus nomen tu-  
um in sæculum, \* et in  
sæculum sæculi.

Dignáre, Dómine, die  
isto \* sine peccáto nos  
custodíre.

Miserére nostri, Dómi-  
ne, \* miserére nostri.

Fiat misericórdia tua,  
Dómine, super nos, \*  
quemádmódum sperávi-  
mus in te.

In te, Dómine, sperá-  
vi: \* non confúndar in  
ætérnum.

Ÿ. Sit nomen Dómini  
benedíctum.

Ŧ. Ex hoc nunc, et us-  
que in sæculum.

Orémus. *Oratio*

Protéctor in te sperán-  
tium, Deus, sine quo ni-  
hil est válidum, nihil san-  
ctum: multiplica super  
nos misericórdiam tuam;  
ut, te rectore, te duce, sic  
transeámus per bona tem-  
porália, ut non amittámus  
ætérna.

Actiões nostras, quæsu-  
mus, Dómine, aspirádo  
præveni et adjuvándo pro-  
sequere: ut cuncta nostra

O Lord, save thy people,  
and bless thine inheritance.

And govern them, and exalt  
them for ever.

Day by day, we bless thee.

And we praise thy name  
for ever, yea, for ever and for  
ever.

Vouchsafe, O Lord, this  
day, to keep us without sin.

Have mercy on us, O Lord,  
have mercy on us.

Let thy mercy, O Lord, be  
upon us, as we have trusted  
in thee.

In thee, O Lord, have I  
hoped: let me not be con-  
founded for ever.

Ÿ. Blessed be the name of  
the Lord.

Ŧ. From henceforth now  
and for ever.

Let us pray. *Prayer*

O God, protector of those  
who trust in thee, without  
whom nothing is strong,  
nothing is holy, increase thy  
mercy towards us, so that  
with thee for our ruler and  
guide, we may so pass through  
the good things of this world  
as not to lose those of the  
world to come.

Lord, we pray thee let  
our doings be prompted by  
thy inspiration and furthered  
by thy help, so that every

prayer and work of ours may begin from thee, and be through thee accomplished: through Christ our Lord. Amen.

Let us pray. *Prayer*

May the Father, Son, & and Holy Ghost deliver us from a sudden and unprovided death. Amen.

oratio et operatio a te semper incipiat, et per te cœpta finiatur. Per Christum Dñm nostrum. Amen.

Orémus. *Oratio*

A subitanea et improvisa morte, liberet nos Pater, et Filius, & et Spiritus Sanctus. Amen.

### Prayer of S. Thomas Aquinas to God the Father

**I** thank thee, holy Lord, almighty Father, eternal God, who hast deigned to feast me, thy sinful and unworthy servant, with the precious body and blood of thy Son, Jesus Christ our Lord, not for any merit of mine, but only because of thy merciful goodness. And I pray that this holy communion, far from condemning me to punishment, may bring about my pardon and salvation, encompassing me with the armour of faith and the shield of a good will. By it let my vices be done away, all lustful desires extinguished. May it advance me in charity, patience, humility, obedience, and every other virtue. Let it be my strong defence against the wiles of all my enemies, visible and invisible, allaying for me every disturbance of flesh and spirit, binding me firmly to thee, the one true God, and bringing my last hour to a happy close. I pray, too, that it may be thy pleasure to call my sinful self one day to that banquet, wonderful past all telling, where thou, with thy Son and the Holy Spirit, dost feast thy saints with the vision of thyself, who art true light, the fulfilment of all desires, the joy that knows no ending, gladness unalloyed, and perfect bliss: through the same Christ, our Lord. Amen.

### Prayer of S. Bonaventure to our Lord, Jesus Christ

**D**earest Lord Jesus, pierce the inmost depths of my being with the sweet and wholesome pang of thy love, with true and tranquil and most holy apostolic charity, so that from sheer melting love and desire of

thee my soul may ever faint with longing, yearning for thee and for thy dwelling-place, asking only to be released from the flesh and to be with thee. Grant that my soul may hunger for thee, who art the bread of angels, the food of holy souls, our daily, supernatural bread, all sweetness and delight to the taste. Let my heart ever hunger for thee and feed upon thee, whom the angels yearn to look upon, and let the depths of my being be filled with thy sweet savour; let me ever thirst for thee, who art the source of life, source of wisdom and knowledge, source of eternal light, flood-tide of pleasure, God's own treasure-house. Let me ever desire thee; seek thee and find thee; have thee for my goal and my achievement; think and speak of thee only, doing all that I do for the honour and glory of thy name, humbly and prudently, with love and delight, with ready goodwill, and with perseverance to the end. Be thou ever, thou only, my hope and all my trust, my treasure and pleasure, my joy and delight, my rest, peace, and quiet, my sweet and delicious fragrance, my food and support, my refuge and help, my wisdom, my heritage of wealth, my very own. Let my heart and soul be set on thee, firmly and immovably rooted in thee for ever. Amen.

### Prayer to our Lady

**O** Mary, most holy Virgin-Mother, behold, I have received thy well-beloved Son, whom thou didst conceive in thy stainless womb, didst bring forth and nourish, and enfold in thy sweet embraces. See, humbly and lovingly I give back to thee the Son whom it was all rapture and delight for thee to look upon; I offer him to be clasped in thy arms, to be loved with all thy heart, and to be offered up to the Holy Trinity in the supreme homage of adoration, for thy honour and glory, and for my needs and those of all mankind. Most loving Mother, I beg thee to obtain for me forgiveness of all my sins, grace in abundance to serve him more faithfully from now onwards, and lastly, final perseverance, so that I may praise him with thee for ever and ever. Amen.

## Rhythmus S. Thomæ Aquinatis

1. **A** Dóro te devóte, latens Déitas,  
Quæ sub his figúris vere látitas:  
Tibi se cor meum totum súbjicit,  
Quia, te contémplans, totum déficit.

2. Visus, tactus, gustus in te fállitur,  
Sed audítu solo tuto créditur:  
Credo quidquid dixit Dei Fílius,  
Nil hoc verbo Veritátis vérius.

3. In cruce latébat sola Déitas,  
At hic latet simul et humánitas;  
Ambo tamen credens atque cónfitens,  
Peto quod petívit latro pœnitens.

4. Plagas, sicut Thomas, non intúeor,  
Deum tamen meum te confíteor:  
Fac me tibi semper magis crédere,  
In te spem habére, te dilígere.

5. O memoriále mortis Dómini,  
Panis vivus, vitam præstans hómini,  
Præsta meæ menti de te vívere  
Et te illi semper dulce sápere.

6. Pie pellicáne, Jesu Dómine,  
Me immúndum munda tuo ságuine,  
Cujus una stilla salvum fácere  
Totum mundum quit ab omni scélere.

7. Jesu, quem velátum nunc aspício,  
Oro, fiat illud quod tam sítio;  
Ut, te reveláta cernens fácie,  
Visu sim beátus tuæ glóriæ. Amen.

## Hymn of S. Thomas Aquinas

1. **O** Godhead hid, devoutly I adore thee,  
Who truly art within the forms before me;  
To thee my heart I bow with bended knee,  
As failing quite in contemplating thee.

2. Sight, touch, and taste in thee are each deceived;  
The ear alone most safely is believed:  
I believe all the Son of God has spoken,  
Than Truth's own word there is no truer token.

3. God only on the Cross lay hid from view;  
But here lies hid at once the manhood too:  
And I, in both professing my belief,  
Make the same prayer as the repentant thief.

4. Thy wounds, as Thomas saw, I do not see;  
Yet thee confess my Lord and God to be:  
Make me believe thee ever more and more;  
In thee my hope, in thee my love to store.

5. O thou, memorial of our Lord's own dying!  
O living bread, to mortals life supplying!  
Make thou my soul henceforth on thee to live;  
Ever a taste of heavenly sweetness give.

6. O loving Pelican! O Jesu Lord!  
Unclean I am, but cleanse me in thy blood!  
Of which a single drop, for sinners spilt,  
Can purge the entire world from all its guilt.

7. Jesu! whom for the present veiled I see,  
What I so thirst for, oh, vouchsafe to me:  
That I may see thy countenance unfolding,  
And may be blest thy glory in beholding. Amen.



### Petitions of S. Ignatius to our Holy Redeemer

**S**oul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water from the side of Christ, wash me.

Passion of Christ, strengthen me.

O good Jesus, hear me.

Within thy wounds hide me.

Suffer me not to be separated from thee.

From the malignant foe defend me.

In the hour of my death call me,

And bid me come to thee,

That with thy Saints I may praise thee

For ever and ever.

Amen.

**A**nima Christi, sanctifica me.

Corpus Christi, salva me.

Sanguis Christi, inébria me.

Aqua láteris Christi, lava me.

Pássio Christi, confórta me.

O bone Jesu, exáudi me.

Intra tua vúlnera abscón-de me.

Ne permíttas me separári a te.

Ab hoste maligno defén-de me.

In hora mortis meæ voca me,

Et jube me veníre ad te,

Ut cum Sanctis tuis laudem te

In sæcula sæculórum.

Amen.

### Self-Dedication

**T**ake all my freedom, Lord; accept the whole of my memory, understanding, and will. Whatever I have or hold comes to me from thy bounty. I give it all back to thee, surrender it all to the guidance of thy will. Thy grace and the love of thee are wealth enough: give me but that, and I ask for nothing more.

**S**uscipe, Dómine, universam meam libertátem. Accipe memóriam, intelléctum atque voluntátem omnem. Quidquid hábeo vel possídeo, mihi largítus es: id tibi totum restítuo, ac tuæ prorsus voluntáti trado gubernándum. Amórem tui solum cum grátia tua mihi dones, et dives sum satis, nec áliud quidquam ultra posco.

## Prayer to S. Joseph

**V**irginum custos et pater, sancte Joseph, cujus fidéli custodiæ ipsa Innocéntia, Christus Jesus et Virgo víginum Mariá commissa fuit; te per hoc utrúmque caríssimum pignus Jesum et Mariám óbsecro et obtéstor, ut me, ab omni immundítia præservátum, mente incontamináta, puro corde et casto córpore Jesu et Mariæ semper fácias castíssime famulári. Amen.

**S**aint Joseph, father and guardian of virgins, to whose faithful keeping Christ Jesus, innocence itself, and Mary, the virgin of virgins, were entrusted, I pray and beseech thee by that twofold and most precious charge, by Jesus and Mary, to save me from all uncleanness, to keep my mind untainted, my heart pure, and my body chaste; and to help me always to serve Jesus and Mary in perfect chastity. Amen.

## Prayer to Jesus Crucified

**E**N ego, o bone et dulcíssime Jesu, ante conspéctum tuum génibus me provólvo, ac máximo ánimí ardóre te oro atque obtéstor, ut meum in cor vívidos fídei, spei et caritátis sensus, atque veram peccatórum meórum pœniténtiam, éaque emendándi firmíssimam voluntátem velis imprimere, dum magno ánimí afféctu et dolore, tua quinque Vúlnera mecum ipse consídero, ac mente contéplor, illud præ óculis habens, quod jam in ore ponébat suo



**B**Ehold, O kind and most sweet Jesus, I cast myself upon my knees in thy sight, and with the most fervent desire of my soul, I pray and beseech thee that thou wouldst impress upon my heart lively sentiments of faith, hope and charity, with true repentance for my sins and a firm desire of amendment; whilst with deep affection and grief of soul I ponder within myself and mentally contemplate thy five most precious wounds, having before my eyes that which David spoke of thee in prophecy, They have pierced my

hands and my feet, they have  
numbered all my bones.

David prophéta de te, o  
bone Jesu: Fodérunt ma-  
nus meas et pedes meos:  
dinumeravérunt ómnia os-  
sa mea.

## VI

## VENI, CREATOR SPIRITUS

*This hymn of Pentecost is sung on all solemn occasions when the Holy Spirit is invoked. The following version is that used in the Roman rite.*

Come, Holy Ghost, Crea-  
tor, come,  
From thy bright heav'nly  
throne,  
Come, take possession of our  
souls,  
And make them all thy own.

Thou who art called the  
Paraclete,  
Best gift of God above,  
The living spring, the living  
fire,  
Sweet unction and true love.  
Thou who art sev'nfold in  
thy grace,  
Finger of God's right hand;  
His promise teaching little  
ones  
To speak and understand.  
O guide our minds with thy  
bless'd light,  
With love our hearts inflame;  
And with thy strength, which  
ne'er decays,  
Confirm our mortal frame.

Veni, Créator Spíritus,  
Mentes tuórum ví-  
sita,

Imple supérna grátia,  
Quæ tu creásti pectora.

Qui díceris Paráclitus  
Altíssimi donum Dei,  
Fons vivus, ignis cáritas,

Et spiritalis únctio.

Tu septifórmis múnere,

Dígitus patrénæ délixteræ,  
Tu rite promíssum Patris,

Sermóne díctans gúttura.

Accénde lumen sénsibus:

Infúnde amórem córdi-  
bus:

Infírma nostri córporis

Virtúte firmans pérpeti.

Hostem repéllas lóngius,	Far from us drive our deadly foe;
Pacémque dones prótinus:	True peace unto us bring;
Ductóre sic te prævio	And through all perils lead us safe
Vitémus omne nóxium.	Beneath thy sacred wing.
Per te sciámus da Patrem,	Through thee may we the Father know,
Noscámus atque Fílium,	Through thee the Eternal Son,
Teque utriúsque Spíritum	And thee the Spirit of them both,
Credámus omni témpore.	Thrice-blessed Three in One.
Deo Patri sit glória,	All glory to the Father be,
Et Fílio, qui a mórtuis	And to the risen Son;
Surréxit, ac Paráclito,	The same to thee, O Paraclete,
In sæculórum sæcula.	While endless ages run.
Amen.	Amen.

## VII

## THE LITANY OF THE SAINTS

*The Litany of the Saints is sung on the feast of S. Mark, April 25, on the three Rogation Days, on Holy Saturday, on the Vigil of Pentecost, and in Masses of Ordination, before the conferring of Holy Orders.*

*The Litany is found on pp. 472-478. When the entire Litany is said, the following is added:*

Kýrie, eléison.	Lord, have mercy.
Christe, eléison.	Christ, have mercy.
Kýrie, eléison.	Lord, have mercy.
Pater noster ( <i>secretly</i> ).	Our Father ( <i>secretly</i> ).
Ÿ. Et ne nos indúcas in tentatiónem.	Ÿ. And lead us not into temptation.
℟. Sed libera nos a malo.	℟. But deliver us from evil.
Ÿ. Salvos fac servos tuos.	Ÿ. Save thy servants.
℟. Deus meus, sperán- tes in te.	℟. Who hope in thee, O my God.

℣. Be unto us, O Lord, a tower of strength.

℞. From the face of the enemy.

℣. Let not the enemy prevail against us.

℞. Nor the son of iniquity have power to hurt us.

℣. O Lord, deal not with us according to our sins.

℞. Neither requite us according to our iniquities.

℣. Let us pray for our Sovereign Pontiff, N.

℞. The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

℣. Let us pray for our benefactors.

℞. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all those who do us good. Amen.

℣. Let us pray for the faithful departed.

℞. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

℣. May they rest in peace.

℞. Amen.

℣. For our absent brethren.

℞. Save thy servants, who hope in thee, O my God.

℣. Send them help, from the holy place.

℣. Esto nobis, Dómine, turris fortitudinis.

℞. A fácie inimíci.

℣. Nihil proficiat inimícus in nobis.

℞. Et fílius iniquitátis non appónat nocére nobis.

℣. Dómine, non secúndum peccáta nostra fácias nobis.

℞. Neque secúndum iniquitátes nostras retríbuas nobis.

℣. Orémus pro Pontífice nostro N.

℞. Dóminus consérvet eum, et vivíficet eum, et beátum fáciat eum in terra, et non tradat eum in ánimam inimicórum ejus.

℣. Orémus pro benefactoribus nostris.

℞. Retribúere dignáre, Dómine, ómnibus nobis bona faciéntibus propter nomen tuum, vitam ætérnam. Amen.

℣. Orémus pro fidélibus defúntis.

℞. Réquiem ætérnam dona eis, Dómine, et lux perpétua lúceat eis.

℣. Requíescant in pace.

℞. Amen.

℣. Pro frátribus nostris abséntibus.

℞. Salvos fac servos tuos, Deus meus, sperántes in te.

℣. Mitte eis, Dómine, auxílium de sancto.

R. Et de Sion tuere eos.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS. Deus, cui proprium est misereri semper, et parcere: suscipe deprecationem nostram; ut nos, et omnes famulos tuos, quos delictorum catena constringit, miseratio tue pietatis clementer absolvat.

Exaudi, quæsumus Domine, supplicum preces, et confitentium tibi parce peccatis; ut pariter nobis indulgentiam tribuas benignus, et pacem.

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende: ut simul nos et a peccatis omnibus exuas, et a poenis, quas pro his meremur, eripias.

Deus, qui culpa offenderis, poenitentia placaris: preces populi tui supplicantis propitius respice; et flagella tue iracundiæ, quæ pro peccatis nostris meremur, averte.

Omnipotens sempiternus Deus, miserere famulo tuo Pontifici nostro N., et di-

R. And from Sion protect them.

V. O Lord, heed my prayer.

R. And let my cry be heard by thee.

V. The Lord be with you.

R. And with thy spirit.

LET US PRAY. O God, whose property is always to have mercy and to spare, receive our petition; that we and all thy servants who are bound by the chains of sins, may by the compassion of thy goodness mercifully be absolved.

Graciously hear, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them that confess to thee, that in thy bounty thou mayest grant us both pardon and peace.

In thy clemency, O Lord, show unto us thine unspeakable mercy, that thou mayest both loose us of all our sins and deliver us from the punishments which we deserve for them.

O God, who by sin art offended and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thine anger, which we deserve for our sins.

Almighty, everlasting God, have mercy upon thy servant N., our Sovereign Pon-

tiff, and direct him according to thy clemency into the way of everlasting salvation, that by thy grace he may both desire those things that are pleasing to thee, and perform them with all his strength.

O God, from whom are holy desires, right counsels, and just works, give to thy servants that peace which the world cannot give; that our hearts being devoted to the keeping of thy commandments, and the fear of enemies being removed, the times, by thy protection, may be peaceful.

Inflame, O Lord, our reins and hearts with the fire of thy Holy Ghost, that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that, through pious supplications, they may obtain the pardon which they have always desired.

Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may begin always from thee, and through thee be happily ended.

Almighty and everlasting God, who hast dominion over

rige eum secundum tuam cleméntiam in viam salutis æternæ: ut, te donante, tibi placita cûpiat, et tota virtûte perficiat.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera, da servis tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla.

Ure igne Sancti Spiritus renes nostros et cor nostrum, Dómine: ut tibi casto corpore serviámus, et mundo corde placeámus.

Fidélium, Deus, omnium Cónditor et Redemptor, animabus famulorum, famularumque tuarum tribue peccatorum; ut indulgéntiam, quam semper optaverunt, piis supplicationibus consequántur.

Actiões nostras, quæsumus Dómine, aspirádo præveni, et adjuvándo proséquere: ut cuncta nostra orátio et operátio a te semper incípiat, et per te cœpta finiátur.

Omnípotens sempitérne Deus, qui vivórum domi-

náris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse prænóscis: te súpplices exorámus; ut pro quibus effúndere preces decrévimus, quosque vel præsens sæculum adhuc in carne rétinet, vel futúrum jam exútos corpore suscepit, intercedéntibus ómnibus sanctis tuis, pietátis tuæ cleméntia ómnium delictórum suórum véniam consequántur. Per Dóminum.

Ÿ. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Ÿ. Exáudiat nos omnipótens et miséricors Dóminus.

℟. Amen.

Ÿ. Et fidélium ánimæ per misericórdiam Dei requiéscent in pace.

℟. Amen.

the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, through the intercession of all thy saints, by the clemency of thy goodness, obtain the remission of all their sins: through our Lord.

Ÿ. The Lord be with you.

℟. And with thy spirit.

Ÿ. May the almighty and most merciful Lord graciously hear us.

℟. Amen.

Ÿ. And may the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

